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GENERAL BIOGRAPHY ;

OR,

LIVES

OF

THE MOST EMINENT PERSONS

OF

ALL AGES, COUNTRIES, CONDITIONS, AND PROFESSIONS,

ARRANGED ACCORDING TO ALPHABETICAL ORDER.

Illustrated with Portraits.

VOLUME

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ANTIMACO, MARK ANTONY, a learned Italian, was born at Mantua about the year 1473. His father, who was also a man of learning, sent him at an early age to Greece, where he passed about five years in the study of the Greek language under John Mosco, a Spartan. Returning to Italy, he opened a school at Mantua for the study of Greek and polite literature, which became famous. He afterwards pursued the same employment at Ferrara, at which city he died in 1552. Antimaco translated various pieces from the Greek, which were printed at Basil in 1540, together with an oration in praise of Grecian literature. He also wrote Latin poems, some of which were printed, and some left in MS. *Tiraboschi*.—A.

ANTINE, a Benedictine monk, born at Gonireux, in the diocese of Liege, in 1688, was the editor of several useful historical works. He published, in 1736, the five first volumes of a new edition of "Du Cange's Glossary," with valuable corrections and additions. He also bestowed much pains upon "Bouquet's Collection of French Historians," and on "The Art of verifying Dates," published in 4to. in 1750, a very useful work, reprinted, with enlargements, in 1770. *Nouv. Dict. Hist.*—E.

ANTIOCHUS I. SOTER, the son of Seleucus Nicanor, by Apame, daughter of Artabazus, a Persian, is known in history for nothing so much as the story of his love for Stratonice, his mother-in-law. Not able to conquer a passion which he conceived to be hopeless, and dared not to disclose, he fell into a lingering disease, which brought him to the lowest extremity. His father, who had a great affection for him, employed the celebrated physician Erasistratus to discover a remedy for his disorder. By the changes in his pulse and countenance whenever Stratonice entered the chamber, the physician detected the cause of the malady. In order to induce his father to consent to what alone could effect a cure, Erasistratus pretended that the prince was in love with *his* wife, and lamented that the case was incapable of relief. Seleucus strongly expostulated with him against suffering his son to die, when compliance with his wishes would save him. "Would you do so (said Erasistratus), provided Stratonice were the object of his affections?" "Most willingly!" replied the king. "The cure, then, (returned the physician) is in your own power;" and thereupon disclosed to him what he had discovered. Seleucus made good his promise, and resigned the beautiful Stratonice to his son, and with her a considerable part of his domi-

nions, causing them to be crowned king and queen of Upper Asia.

After the death of his father, he succeeded to all his empire, taking up his own residence at Antioch. An expedition of one of his generals against the Bithynians proved unsuccessful. He made great preparations for dispossessing Antigonus Gonatus of Macedon, but at length resigned his pretensions to him, on his marrying Phile, the daughter of Stratonice by Seleucus. He afterwards defeated the Gauls, who had made a settlement in Lesser Asia, whence those provinces conferred on him the title of *Soter*, or *Saviour*. He was himself defeated by Eumenes, king of Pergamus; and soon after, returning to Antioch, died there, B. C. 261, after a reign of nineteen years. *Univers. Hist.*—A.

ANTIOCHUS II. THEOS, the son of the preceding by Berenice. His surname of *Theos*, or *God*, was conferred on him by the flattery of the people of Miletus, whom he delivered from the tyranny of Timarchus, governor of Caria. In the third year of his reign a bloody war broke out between him and Ptolemy Philadelphus, king of Egypt, on occasion of an insult offered to Apame, sister to Antiochus, and widow of Magas, king of Cyrene. Antiochus invaded the dominions of Ptolemy with a numerous army collected from all the provinces of his empire. While he was engaged in this war, the events of which are little known, the Parthians revolted from him under Arsaces, who fixed his residence at Hecatompolis, and laid the foundation of the Parthian empire, which afterwards became a formidable rival to the Roman. The governor of Bactria likewise set up for himself; and these examples were followed by the neighbouring nations, so that Antiochus lost all his provinces beyond the Euphrates. These events induced him to make a peace with Ptolemy, of which one of the conditions was, that he should divorce his wife Laodice, who was his half-sister, and by whom he had two sons, and marry Berenice the daughter of Ptolemy. This was effected; but on the death of Ptolemy, two years afterwards, Antiochus recalled Laodice with her children, and repudiated Berenice. Laodice, however, fearing lest his mind should change again, resolved to employ the present opportunity in securing the succession to her son, who, by the treaty with Ptolemy, had been disinherited. She therefore procured her husband to be poisoned; and while he lay expiring, caused him to be personated by a man who greatly resembled him, and who recommended Laodice and her children to the nobles and

people. In consequence, her eldest son, Seleucus Callinicus, ascended the throne without opposition. Antiochus Theos died, B. C. 246, after a reign of fifteen years. Laodice consummated her wicked deed by the murder of Berenice and her infant son. *Univ. Hist.*—A.

ANTIOCHUS III. THE GREAT, was the second son of Seleucus Callinicus, king of Syria. On the death of his brother Seleucus Ceraunus, being in his fifteenth year, he was proclaimed his successor by the good offices of his uncle Achæus, B. C. 225. The tranquillity of the beginning of his reign was interrupted by the revolt of two of his generals, which ended in their destruction. Discontents were likewise occasioned by the bad practices of his prime minister Hermias, who was at length put to death by the king's orders. In his fifth year he had two more dangerous foes to contend with; Achæus, who was driven into rebellion through the artifices of some of his foes at court, and usurped the sovereignty of Asia Minor; and Ptolemy Philopator, king of Egypt, who held from him Cœle-Syria, which had been conquered by his predecessor. Antiochus first made war against the latter, which, after various fortune, was terminated by a great defeat he received from Ptolemy at Raphia, B. C. 217, the consequence of which was a treaty, whereby Antiochus yielded to him Palestine and Cœle-Syria. Antiochus then marched against Achæus, whom he shut up in the castle of Sardis, where he was treacherously delivered up to the king, and sacrificed to the safety of the state, notwithstanding the gratitude that pleaded in his favour. Antiochus then made an expedition into Media and Parthia, and obliged Arsaces to take refuge in Hyrcania, whither he followed him, and took the capital town. But at length he found it necessary to make peace, and leave him in possession of Parthia and Hyrcania, on conditions of alliance. Nearly the same was the conclusion of his expedition against the king of Bactria. He afterwards crossed mount Caucasus, and entered India; and such success attended his attempts to enlarge and confirm his authority in those eastern regions, that, after a warfare of seven years, he brought back with him a high reputation, and the surname of *Great*. But his greatness had not yet been measured with that of Rome.

Ptolemy Philopator dying, left his son Ptolemy Epiphanes, a child five years old. This minority seemed an excellent opportunity to Antiochus, not only for recovering his lost provinces, but for further aggrandisement. He

therefore entered into a treaty with Philip, king of Macedon, for making a complete division between them of the young king's dominions; and, marching into Cœle-Syria and Palestine, he made himself master of them. Meantime the Romans, having triumphantly concluded the second Punic war, were become famous over all those parts of the world. The guardians of Ptolemy were therefore induced to implore the protection of the republic, which was granted, and ambassadors were sent from Rome to Philip and Antiochus, enjoining them to abstain from hostilities against their ally. They also appointed Aristomenes to be Ptolemy's chief minister; who hired a large body of troops in Ætolia, under Scopas, for the defence of the Egyptian dominions. Scopas, while Antiochus was absent in an expedition against Attalus king of Pergamus, recovered Palestine and part of Cœle-Syria; but on the return of Antiochus he was defeated by him, and obliged to surrender at Sidon with all his remaining forces. The two provinces returned to the dominion of Antiochus; the Jews, in particular, showing great attachment to him, and receiving from him various favours and privileges. He next, with a great fleet and army, invaded Asia Minor, and reduced many cities to submission, either voluntarily or by force, amongst the rest Ephesus, where he wintered. The free Greek cities in Asia now took the alarm, and made application for assistance to the Romans, who at length, in earnest, resolved to check the progress of Antiochus. Meantime he had further encroached by crossing the Hellespont, and seizing the Thracian Chersonesus from his former ally Philip, now at peace with Rome. An embassy was sent from Rome to Antiochus to remonstrate against his proceedings, but it had no other effect than to exasperate both parties. Soon after, B. C. 195, Hannibal put himself under the protection of Antiochus, and used all his influence to persuade him to make war on the Romans. He also endeavoured, but without effect, to draw Carthage into a confederacy with the king. Antiochus, without declaring his intentions, strengthened himself by new alliances, marrying his daughter Cleopatra to Ptolemy, king of Egypt, and his daughter Antiochis to Ariarathres, king of Cappadocia. Fresh embassies passed between him and the Romans, but without being able to bring matters to an agreement; and at length he took the fatal resolution of going to war with the republic. It was carried on both in Thrace and Lesser Asia by sea and land, for some time with

dubious success ; till the fleet of Antiochus being completely defeated on the coast of Asia, he in haste withdrew his forces from the Hellespont, and gave the two Scipios, Cornelius and Africanus, a free passage into Asia. As they advanced, the king, struck with terror, sent proposals of accommodation very advantageous to the Romans, which were rejected. He also restored, without ransom, the son of Africanus, who had been captured in an action ; an act of generosity which greatly obliged the father, though he could no otherwise show his gratitude, than by advising Antiochus not to hazard a battle till himself should return to the army. Before this happened, however, the Roman army, commanded by the consul Scipio, and attended by Attalus king of Pergamus, and Eumenes, his brother, met Antiochus with his numerous Asiatic host at Magnesia in Lesser Asia, where a decisive and easy victory was obtained against the Syrian monarch, B. C. 190. Its consequences obliged Antiochus to sue unconditionally for peace. The terms granted were nearly the same as the Romans had insisted upon before the battle: that Antiochus should quit all his pretensions in Europe, limit his Asiatic dominions to the country beyond mount Taurus, and pay the expenses of the war. The delivery up of Hannibal was also stipulated, but he withdrew himself in time from the king's territories.

The unfortunate monarch did not long survive his humiliation. The story of his death is not certain. Jerom, on the testimony of Strabo, relates, that, having plundered the treasures in the temple of Jupiter Belus, in the district of Elemais, he was slain in an insurrection of the exasperated people. Aurelius Victor says, that, giving himself up to dissolute pleasures, he was killed at an entertainment by a guest whom he had insulted. He died, B. C. 187, in the fifty-second year of his age, and thirty-seventh of his reign. He is allowed to have possessed many great and amiable qualities, and is celebrated for his humanity, clemency, and liberality. A decree he is said to have promulgated, enjoining his subjects not to obey his commands when contrary to the laws, displays a just sense of what a monarch ought to be, though such an injunction must be nugatory without constitutional means to enforce it. *Univers. Hist.—A.*

ANTIOCHUS IV. EPIPHANES, younger son of Antiochus the Great, succeeded his brother Seleucus Philopator, B. C. 176. On the treaty that followed the battle of Magnesia, he had been sent to Rome by his father as a hostage for its performance. There he continued

thirteen years, till he was exchanged for his brother's son Demetrius ; and he was on his way home, when Seleucus was poisoned by Heliodorus, who usurped the crown. By the aid of the kings Eumenes and Attalus, he was seated on the throne of Syria, and the usurper expelled. His long residence in Rome seems to have given him a taste for popular manners, which, in an absolute sovereign, when not under the controul of judgment and sound sense, is apt to produce incongruities and extravagancies. He is said to have been fond of rambling about the streets of Antioch, and frequenting the shops of artists, where he made himself ridiculous by pretensions to connoisseurship ; to have mixed with the lowest of the people at their places of amusement ; to have joined dissolute young men in their frolics and debaucheries ; to have put on the toga and acted the part of a Roman magistrate ; to have scattered money among the populace in his fits of intoxication ; and sometimes to have thrown stones at those who followed him ; so that by these irregularities and violations of decorum, he obtained the appellation of *Epimanes*, or the *Madman*, instead of that of *Epiphanes*, or the *Illustrious*, which he had bestowed upon himself.

Soon after his accession, preparations were made in Egypt for the recovery of Palestine and Cœle-Syria, then in the possession of the Syrian king. Antiochus resolved to prevent their effect by beginning hostilities, and accordingly invaded Egypt, after having endeavoured to conciliate the favour of Rome by a splendid embassy. In a second campaign he reduced the whole country, except Alexandria ; and the young king, Ptolemy Philometor, fell into his hands. Antiochus gained as much by his clemency as his arms ; having exerted himself in putting a stop to the slaughter of the Egyptians in a battle in which he could have destroyed them all : whence the inhabitants of the towns voluntarily submitted to him. The Alexandrians, however, placed on the throne Ptolemy Euergetes, also called Ptolemy, brother of Philometor, and made attempts to recover the country from the Syrians. This caused Antiochus a third time to enter Egypt, and lay siege to Alexandria. Ptolemy Euergetes and his sister Cleopatra now sent ambassadors to Rome to lay their case before the senate, and implore their protection. The senate, in consequence of their representations, resolved to interpose, and, by their authority, to put an end to the war. Meantime Antiochus, to avert the danger, had made an agreement with his prisoner Philometor, and employed himself in restoring him to the pos-

session of his dominions, Pelusium excepted. That done, he returned to Antioch. During his absence, the two royal brothers, through the mediation of their sister Cleopatra, agreed to reign jointly, and shake off their dependence on Antiochus. Exasperated at this turn of affairs, he made a fourth expedition into Egypt, and, after reducing the greater part of the country, was in full march for Alexandria, when he was met by the three deputies of Rome. No circumstance in history is more demonstrative of the power and haughty dignity of that republic. Antiochus, in his royal robes, at the head of his victorious army, advanced towards Popilius Læna, with whom he had been intimately acquainted at Rome, and offered him the hand of friendship. Popilius told him that he could not receive it till he had first read to him the decree of the senate, by his submission to or rejection of which he must judge him a friend or an enemy. This decree commanded the contending parties to suspend all hostilities, on pain to the refuser of being declared a foe to the Roman people. Antiochus desired some time to consider of the matter, and advise with his council. Popilius, with a rod he had in his hand, drew a circle round the king, and told him he expected a peremptory answer before he left that ring. Antiochus, after a short hesitation, declared himself ready to comply with the requisition of the republic. The three deputies then gave him their hands; and Popilius renewed his former familiarity with him.

Antiochus left Egypt probably in no good humour; and on his return visited Jerusalem, where he was guilty of extreme cruelties in compelling the Jews to violate the principles of their religion, and worship at the heathen altars he had caused to be erected. He had in a former expedition taken Jerusalem by storm, plundered and defiled the temple, and abolished all the practices of the Jewish ritual. These violences, which are particularly related in the books of the Machabees, were the cause of the revolt of Mattathias and his sons, which so long filled all that country with bloodshed, and defied the whole power of Syria.

Further to ingratiate himself with the Romans, on the occasion of their subjugation of the kingdom of Macedon under Perses, he caused games to be exhibited at Daphnè, near Antioch, with a pomp and magnificence which that part of the world, luxurious as it was, had never before witnessed. The display of riches on this occasion, though described by so weighty a historian as Polybius, appears scarcely credible to a modern reader, and must have

been the product of many plundered cities and provinces. The king's own behaviour was so full of indecent levity and extravagance, that Tiberius Gracchus, the Roman envoy at his court, wrote to the senate, that they need be under no apprehensions from any designs he could form. He does not seem, however, to have wanted activity; for, on a revolt of Armenia and Persia, after leaving a part of his army with Lysias to reduce Judæa, he marched with the rest against the Armenian king Artaxias, whom he defeated and took prisoner. He then made an attempt on the city of Elemais, in Persia; but meeting with a repulse, he withdrew to Ecbatana. Here, receiving news of the defeat of his armies in Judæa, he hastened towards Babylon; and his rage and impatience together threw him into a violent disease, aggravated by a fall from his chariot, of which he died at Tabæ, on the confines of Persia and Babylonia, B. C. 165, in the twelfth year of his reign, and thirty-ninth of his life. *Univers. Hist.*—A.

ANTIOCHUS V. EUPATOR, the son of the preceding, was only nine years old at the death of his father, who appointed Philip, his chief minister, for his guardian. Lysias, however, had pre-occupied the post, and proclaimed the young king; and Philip, unable to contend with him, retired into Egypt. Lysias engaged with great earnestness in the war with the Jews, which Epiphanes had begun, and led a large army into the country, which was defeated by Judas Machabeus. With a still more considerable one he again entered Judæa, and besieged Jerusalem; whence he was recalled by the intelligence that Philip had taken possession of Antioch, and seized on the government. Lysias made peace with the Jews, and, marching against Philip, defeated and put him to death. Meantime the Roman senate had assumed the tutelage of the young king, and refused to suffer Demetrius, the son of Seleucus Philopator, who had the preferable right to the crown, to leave Rome, where he had been brought up as a hostage. They sent a commission of guardianship into Syria, with orders to burn all the decked ships, and disable the war-elephants. Octavius, the head of this commission, proceeding with great arrogance to put this order into execution, was killed in a popular tumult at Laodicea, to the great alarm of Lysias, who buried him with extraordinary pomp, and sent ambassadors to Rome for his own exculpation. Demetrius at length made his escape from Rome, and, arriving in Syria, was received as lawful sovereign by the people wherever he

came. Lysias and his innocent ward, Eupator, were delivered by their own soldiers to Demetrius, who ordered them both to be put to death, B. C. 162, after the young king, by his minister, had reigned between two and three years. *Univers. Hist.*—A.

ANTIOCHUS VII. SIDETES, or the *Hunter*, was son of Demetrius Soter. On the desertion of the throne of Syria by his brother Demetrius Nicator, he was invited by Cleopatra, the wife of Demetrius, to join his interest with hers, and endeavour to recover it from Tryphon, who had usurped the supreme authority. He complied; and gaining over Simon, high-priest of the Jews, he entered Syria with an army of mercenaries, married Cleopatra, and marched against Tryphon, whom at length he drove to Apamæa, where he was killed. Antiochus then took peaceable possession of the throne, B. C. 138, and reduced all the cities of Syria which had rendered themselves independent during the intestine troubles. He then made war on the Jews, and laid siege to Jerusalem, which he pressed so hard, that the high-priest, John Hyrcan, who had succeeded his father Simon, was glad to purchase a peace on the condition of paying tribute. He next turned his arms against Phraates, king of Parthia, and entered the country with a vast multitude, of which the cooks, singers, women, and other ministers of luxury, amounted to four times the number of the soldiers. He was at first, however, successful, defeated Phraates in several battles, and regained the provinces which he had conquered from the Syrian empire. But being obliged to disperse his army into distant winter-quarters for the sake of subsistence, the oppressed people, joining with the Parthians, conspired to attack them all in one day; and Antiochus, marching with a body of troops to succour the quarters nearest him, was overpowered, and cut off, with every man under his command. Other accounts say, that on the loss of a battle he put an end to his own life. This happened in the ninth year of his reign, B. C. 130. He was a prince of many good qualities, a lover of justice, and inclined to clemency, but too much addicted to intemperance and amusement. Phraates is said, on viewing his dead body, to have exclaimed, "Your wine, Antiochus, and your too great confidence, have brought you to this untimely end. You thought you could have swallowed the kingdom of Asaces in your cups!" *Univers. Hist.*—A.

ANTIOCHUS VIII. GRYPUS, or the

Hook-nosed, was the son of Demetrius Nicator, by Cleopatra. This detestable woman, having killed her eldest son Seleucus with her own hand, summoned her next son Antiochus, then under twenty, from Athens, where he was educated, and proclaimed him king of Syria, B. C. 123, in opposition to Alexander Zebina, who had usurped the throne. By the aid of Ptolemy Physcon, king of Egypt, Zebina was expelled, and, being delivered up to Grypus, was put to death. The young king, thus restored to his dominions, began to show an inclination for ruling independently of his mother, who had hitherto kept him in a state of insignificance. Cleopatra, in order to preserve her power, determined to send for a younger son, and dispatch this by poison. She prepared a bowl, and offered him a draught one day as he returned hot and weary from the chase. Being forewarned of her purpose, he desired her, on pretence of respect, to drink first. On her refusal he called in some lords of the court, and in their presence told her the information he had received, and added, that the only way to clear herself of the charge was to drink what she had offered to him. Unable to evade the proposal, she drank, and presently expired. After her death, Antiochus enjoyed the sovereignty of Syria for eight years in tranquillity; when a rival arose, who was Antiochus the Cyzicene, his half-brother, son of Cleopatra by Antiochus Sidetes. This occasioned a civil war, in which Cyzicenus was at first defeated, and obliged to take shelter in Antioch, which had declared for him. He escaped thence before Grypus recovered it; but his wife Cleopatra, the daughter of Ptolemy Physcon, remained in a sanctuary there, in which she was barbarously murdered by the orders of her own sister, Tryphæna, the wife of Grypus. Cyzicenus, raising a new army, defeated that of Grypus, and took Tryphæna prisoner, whom he sacrificed to the manes of his wife. The brothers then agreed to a division of the kingdom; and afterwards both abandoned themselves to voluptuousness and debauchery, utterly neglecting their affairs. This gave an opportunity to John Hyrcan of making conquests upon Syria; and a new war breaking out between the brothers, caused their dominions to be further curtailed, several cities making themselves independent. At length, Grypus was assassinated by one of his own subjects in the forty-fifth year of his age, B. C. 97.

Cyzicenus, some years afterwards, was defeated and slain by his nephew Seleucus. *Univers. Hist.*

There were several other Syrian kings of the name of *Antiochus*, but their lives are not worth recording. — A.

ANTIOCHUS, a monk of Seba, in Palestine, who flourished at the beginning of the seventh century, was a superstitious writer, the author of "*Pandectes Divinæ Scripturæ*," in one hundred and ninety distinct homilies. In the preface he speaks of the taking of Jerusalem by Chosroës, king of Persia, and describes the cruel treatment suffered by the monks of Palestine. A poem is annexed, in which he piteously laments the loss of a precious fragment of the true cross, which was said to have been carried away by the Persians among other spoils. The work is published in Greek and Latin, in the additions to the "*Bibliotheca Patrum*." *Fabrie. Bib. Gr. lib. v. c. 34. § 3. Dupin. Moreri. Mosheim.* — E.

ANTIOCHUS, a Stoic philosopher, a disciple of Carneades, was a native of Ascalon, and flourished about one hundred years before Christ. Cicero mentions him with respect (in *Brut. et De Nat. Deor. lib. i.*), as one of his preceptors, and as the author of an ingenious treatise upon the academic sect, in which he showed that the Peripatetics and Stoics differed more in words than in real opinion. Plutarch (in *Lucull.*) mentions a treatise of his "*On the Gods*;" and Stephen of Byzantium says, that he was the ornament of his country, and gives him the appellation of the *Swan*. He was brought to Rome by Lucullus, and enjoyed the friendship of many illustrious men in that city. None of his writings are extant. *Voss. de Hist. Gr. lib. iv. c. vii. Moreri.* — E.

ANTIPATER, THE JEW, was a native of Idumæa, where his father, according to Josephus, was governor; though Eusebius gives him a much meaner extraction. Being a considerable person by his wealth and influence in the Jewish state, he joined the Pharisees against Aristobulus the high priest, and took the part of his brother and competitor, Hyrcan. By his authority, Aretas, king of Arabia, was induced to invade Judæa, where he defeated Aristobulus, who thereupon applied for aid to the Romans. Pompey afterwards gained possession of Jerusalem, and raised Hyrcan to the pontifical chair. His indolence led him to commit the management of affairs to Antipater; and this artful politician took every method of ingratiating himself with the Romans, in order to aggrandise his own family. He successively gave assistance to Scarus, Gabinius, and Cassius, who commanded in those countries; and

was at the head of a body of troops, which he had levied for the service of Julius Cæsar, at the taking of Pelusium, where he behaved with great valour. Cæsar, in return, conferred on him the rights of a Roman citizen, and gave him the administration of Judæa, under Hyrcan as high-priest. Antipater supported the Roman authority among the Jews, and urged them to unlimited submission. He strengthened his own power by making one son governor of Jerusalem, and another (Herod, afterwards king of Judæa) governor of Galilee and commander of the army. He rebuilt the walls of Jerusalem in consequence of the decree of Cæsar. In the civil wars, after the death of Cæsar, he sent a sum of money to Cassius when in Syria. Thus having raised himself to the effectual supremacy in Judæa, he excited the envy and jealousy of the natives, who could ill brook the superiority of a stranger. One Malichus, who had been of the same party with himself, and had even been indebted to him for his life, bribed the servant of the high priest to give Antipater poison in a cup of wine, which carried him off, B. C. 43. *Univers. Hist.* — A.

ANTIPATER, the Macedonian, friend and minister of king Philip and his son Alexander, was one of the most illustrious characters of his time. He was nobly descended, and well educated, and was first the pupil, and then the intimate friend, of Aristotle. He was learned himself, and a lover of learning; plain in his dress and manners, but magnificent in his actions. When it was observed to Alexander, that all his great officers except Antipater wore purple; "True, (replied he) but Antipater is all purple within!" Philip, in few words, gave him the noblest encomium a minister could receive. "I have slept soundly this morning," said he, as he came late one day to the levee, "for I knew Antipater was waking."

When Alexander went on his expedition into Asia, Antipater was left to govern Macedon; a task of no small difficulty on account of the high spirit of Olympias, who was desirous of interfering in all matters of state. Many disputes arose between them, in which Alexander, notwithstanding his deference for his mother, supported his minister. Besides the care of Macedon, he had the charge of keeping all Greece in tranquillity. For this purpose he maintained a large fleet at sea, and a powerful and well-disciplined army; and when, upon the rebellion of Memnon, governor of Thrace, which occupied the attention of Antipater, Agis III. king of Sparta had united several of the Grecian

states against the Macedonian dominion, Antipater, settling affairs in Thrace, speedily marched against Agis with a superior force, defeated him, and at one blow ended the war.

After Alexander's death, at the general council called by Perdiccas for the distribution of governments, that of all the European provinces, with the command of the army there, was given to Antipater. He was soon called into action by a war which broke out in Greece in consequence of an edict issued by Alexander just before his death, enjoining all the states to permit the return of their exiles. The Athenians took the lead in this war, which at first was so successful, that Antipater was shut up in Lamia, in Thessaly, and closely invested. An army from Asia, however, arriving to his succour, the siege was raised; and Craterus afterwards joining him, the confederate Greeks were defeated. Antipater then advanced towards Athens, which was compelled to submit at discretion. Antipater abolished the popular government there, and restored that of Solon, leaving a Macedonian governor in the place. On the same plan he settled the other Grecian states, showing great moderation, yet effectually securing their peace and their allegiance to the Macedonian empire. For these transactions he obtained the title of the father and protector of Greece. It is to the credit of his general policy that Phocion, the true patriot, was much attached to him, and had great influence over him.

When Perdiccas afterwards assumed the sovereignty, Antipater, with Craterus, marched into Asia against his general Eumenes; and on the death of Perdiccas, Antipater was declared sole protector of the young kings and kingdom, with sovereign power. He then proceeded to make a new division of governments among the principal captains; and returned to Macedon with the kings, leaving the army well satisfied with his proceedings. Not long after his return he fell into a dangerous disease, which, added to his advanced age, soon brought him to extremities. To the very last he employed his cares for the public. Passing over his son Cassander, he bequeathed his great offices of protector and governor of Macedon to Polysperchon, the oldest of Alexander's captains present. To him he gave a counsel, suggested by the experience of his life, "Never on any account to suffer a woman to interfere in affairs of state." He died, aged eighty, B. C. 318. *Plutarch. Univers. Hist.*—A.

ANTIPATER, bishop of Bostra, a church in Arabia, flourished towards the end of the fifth century. He wrote a refutation of Euse-

bius's Apology for Origen, of which fragments are preserved in the Acts of the second Council of Nice. (Labbei Act. v. tom. 7. p. 367. Damasceni Paral. Sac. tom. 2. p. 764.) *Fabric. Bib. Græc. lib. v. c. 34. § 7. Dupin.*—E.

ANTIPATER, LÆLIUS CÆLIUS, a Roman historian, who lived in the time of the Gracchi, (Valer. Maxim. lib. i. c. 7.) was the author of a history of the second Punic War, of which Brutus wrote an abridgment. (Cic. in Oratore. Epist. ad Attic. lib. xiii. ep. 8.) He is frequently mentioned by Cicero. The emperor Adrian preferred Antipater to Sallust, probably for the same reason for which he preferred Ennius to Virgil (Spartianus in Adr.), because he was an admirer of the ancient Roman language. Fragments of this historian were published by Riccoboni in 1568; and they were reprinted, with fragments of many other historians, by Antony Augustin, at Antwerp, in 1595. *Voss. de Hist. Lat. lib. i. c. 8. Moreri.*—E.

ANTIPHON, an Athenian orator, born at Rhamnus in Attica, and thence called the Rhamnusian, flourished above 430 years before Christ. He was instructed in rhetoric by his father Sophilus, and is said to have been not inferior in eloquence to Themistocles, Aristides, Pericles, or Gorgias, who lived just before him. (Plut. Decem Rhetor.) He was preceptor in this art to Thucydides, (Marcellini, Vit. Thucyd.) who, in his history, (lib. viii.) mentions him with respect as an eminent orator. He was the first who wrote precepts on the art of oratory (Quintil. Instit. lib. iii. c. 1.), and he first introduced the practice of pleading for hire (Amm. Marcell. lib. xxx. c. 4.). Plutarch, as well as Thucydides, bestows liberal praise upon Antiphon; he speaks of him as having been an energetic and persuasive orator, of fertile invention, and ingenious and adroit in adapting himself to the prepossessions and interests of his auditors. Philostratus (De Sophistis, lib. i.) describes him as possessing a wonderful power of soothing the minds of his hearers, and alleviating the pressure of grief. Plato, on the contrary, in his Menexenus, treats his talents with contempt, and makes Socrates employ him in opposition to Aspasia: but it is to be remembered, that Socrates had frequently been attacked and insulted by the sophists, and particularly by Antiphon. Whatever were the talents of this orator, he seems to have made an ill use of them. It is believed that he contributed to establish the tyranny of the four hundred in Athens; and, according to Plutarch,

he was, for this offence, condemned and executed as a traitor, and his body was thrown out of the walls of the city: this is said to have happened in the first year of the ninety-second Olympiad, or 411 years before Christ. Other writers give a different account of the manner of his death. Formerly sixty orations were extant under his name, of which Cæcilius, the rhetorician, affirmed twenty-five to be spurious. At present only sixteen remain. The subjects of these are eliminatory, for murder, or manslaughter, or defensive in similar causes. Some have doubted their authenticity: but Fabricius and other great critics are of opinion that they are genuine. They have been edited, with the orations of Æschines, Lysias, &c. by Aldus, in folio, at Rome, in 1513; by H. Stephens, in 1575; and, in 8vo. by Miniatus, at Hanau, in 1619. *Plut. Vit. Antip. Fabric. Bibl. Græc. lib. ii. c. 26. § 1.—E.*

ANTISTHENES, an Athenian philosopher, the father of the Cynic sect, was born about the eighth Olympiad, or 423 years before Christ. In his youth he bore arms, and was engaged in the battle of Tanagra, in which he gave proofs of valour, for which he was afterwards applauded by Socrates. Turning his attention from the contests of the field to those of the schools, he learned the art of rhetoric under the celebrated sophist Gorgias. From the study of eloquence under this master, he proceeded to the study of wisdom under Socrates; and though his residence was at the Piræum, about forty *stadia*, or five miles, from Athens, he came thither daily to attend his master's lectures. He profited so much by his instructions, that he advised his former fellow-students to become the disciples of this excellent preceptor. What he chiefly admired in Socrates, was the independence of his spirit, and his superiority to the allurements of wealth and splendor. While he was a disciple in this school, he indulged himself, even beyond the precepts or example of his master, in the contempt of external appearance, and often came into the school in an old and ragged cloak. Socrates, observing that Antisthenes took pains to expose, instead of concealing, the tattered part of his dress, said to him, "Why so ostentatious? Through your rags I see your vanity." (*Ælian. lib. ix. c. 36.*)

Upon the death of Socrates, among the several schools which were instituted at Athens by the more eminent of his scholars, Antisthenes formed one upon the moral principle, that rigorous discipline and hardy self-command is the only true wisdom. He chose for

his school a gymnasium, or public place of exercise, just without the gates of the city, called The Cynosarges, or The Temple of the White Dog: a name derived, according to Suidas, from a temple erected upon this spot to Hercules, by Didymus, an Athenian, whose dog had run away with the victim from a sacrifice, and laid it down in this place. Others suppose, that the followers of Antisthenes were called Cynics, from the snarling humour of their master. His school resembled that of Socrates, in being rather an institution of manners, than a field of disputation on theoretical opinions. His leading object appears to have been, the correction of the moral disorders of luxury and ambition, and the introduction of simplicity of manners; but the moroseness of his temper led him into an absurd extreme of austerity. In his discourses, he expressed the utmost contempt of pleasure, and said, "that he would rather be mad, than addicted to voluptuousness." The harsh severity with which he censured the luxuries of the times, procured him the appellation of "The mere Dog," (*Ἀποκυων*). His dress and manner of life were suited to his doctrine. He wore a long beard; wrapped himself in a large mantle, which was his only garment; bore a wallet upon his shoulders, and carried a staff in his hand. He lived upon the most simple diet, and refrained from every kind of effeminate indulgence. His austerity towards the close of life degenerated into pusillanimous fretfulness. In a lingering consumption, which terminated his days, he grew restless and impatient, and cried out, "Who will free me from my pain?" Diogenes, his favourite pupil, presented him with a dagger, saying, "Let this free you." Antisthenes replied, "I wished to be freed from pain, not from life." It may be reasonably questioned, whether there was not more affection and vanity than true magnanimity in the character of Antisthenes; and, notwithstanding the rigour of his doctrine and manners, we may doubt the propriety of the description given of him by Eusebius, (*Prep. Ev. lib. xv. c. xiii.*) that he was "a man of an Herculean mind," (*Ἡρακλεωτικός τις αὐτὸν τὸ φρονήμα*).

The sum of the moral doctrine of Antisthenes is as follows: Virtue consists not in words but in action. Virtue, with bodily strength, is sufficient for a happy life. They only are noble who are virtuous. A wise man will live rather according to the precepts of virtue than the laws and customs of his country. The wise man only understands how to love. The love of pleasure is a temporary madness.—Among other maxims and apophthegms ascribed to this

philosopher, are these : As rust consumes iron, so doth envy consume the heart of man. That state is hastening to ruin, in which no difference is made between good and bad men. Those who would never die must live virtuously. The union of brethren is a stronger defence than a wall of brass. A wise man converses with the wicked as a physician with the sick, not to catch the disease but to cure it. The most necessary part of learning is to unlearn our errors. A lone man gains by his philosophy one thing at least, the power of conversing with himself. The man who is afraid of another is, though he may not be aware of it, a slave. — " Let the children of my enemy," said Antisthenes, " live luxuriously ! " Being told that a bad man had been praising him, he said, " What foolish thing have I been doing ? " On his initiation into the Orphic mysteries, he was told by the priest that the initiated would enjoy much happiness in the other world : " Why then (said he) do you not die ? " After the death of Socrates, meeting with certain young men who came from Pontus to Athens to attend upon that illustrious philosopher, he introduced them to Anytus, one of his accusers, assuring them that he could teach them wisdom much better than Socrates : this sarcasm excited the indignation of the Athenians against the authors of the disgrace which the death of Socrates had brought upon the city ; and hastened their deserved punishment. Though speculative philosophy was not taught in the school of Antisthenes, he borrowed from his master Socrates sublime notions of the divine nature. Cicero, mentioning his book of physics, cites from it this memorable sentence : "*The Gods of the people are many, but the God of nature is one,*" [populares deos multos, naturalem unum esse.] (Nat. Deor. lib. i. c. xiii.)

A long list of books, on various topics, written by Antisthenes, is given in Diogenes Laërtius : but nothing remains under his name except two declamations, in the character of Ajax and Ulysses, published in the Collection of ancient Orators, by Aldus, in 1513 ; by H. Stephens in 1575 ; and by Canter, with a Latin version, as an appendix to his edition of Aristides, printed in folio, at Basil, in 1566. It is doubtful whether they were written by this philosopher, who does not appear to have been a declaimer. *Diog. Laërt. Suidas. Fabric. Bibl. Græc. lib. ii. c. 23. § 32. Stanley. Brucker. — E.*

ANTONIANO, SYLVIO, cardinal, a learned man of the sixteenth century, was born at Rome in 1540, of an obscure family, originally from Abruzzo. He rendered himself in early

youth very remarkable for his faculty of improvisation, or speaking extemporary verses. Being made known to cardinal Truceses, that prelate took him into his house, and caused him to be carefully instructed in his own and the learned languages. As a trial of his abilities, the cardinal, at a solemn banquet, gave him a nosegay to present to the person in company who should next be pope. Sylvio carried it to the cardinal de' Medici, afterwards pope Pius IV. and presented it with a very elegant compliment in verse. As premeditation might be suspected in this case, the company tried him on various casual topics, and were convinced of his extraordinary powers. Hercules II. duke of Ferrara, having heard him with great admiration at the age of fifteen, took him to his court, where the young poet made acquaintance with several men of learning. The duke assigned him a pension ; and, in his seventeenth year, created in his favour an extraordinary professorship of belles lettres, on which occasion he pronounced some orations, afterwards published. He still with great applause continued his practice of improvisation, and it appears that he sang the verses he made to his lyre or harp. Pius IV. on his accession, called him to Rome, and made him Latin master and secretary to his nephew cardinal Borromeo. He was afterwards appointed to the professorship of humanity in the Roman college, where he read lectures with singular reputation, and at length obtained the rectorship of the same college. On the death of Pius IV. he was made secretary of the sacred college by Pius V. which post he occupied for twenty-five years. Clement VIII. created him secretary of the briefs, and the eloquence with which he drew up the pontifical letters was much admired. The same pope made him his chamberlain, and finally cardinal. The intenseness of his studies did not permit him long to enjoy this promotion ; for it brought on a disease, of which he died in his sixty-third year. He was a man of modest and regular manners, and is said never to have violated his chastity. He left a variety of works in verse and prose. The principal are, "*De Christiana Puerorum Educatione ; Dissertatio de Obscuritate Solis in Morte Christi ; De Successione Apostolica ; De Stylo Ecclesiastico, seu de conscribenda Ecclesiastica Historia ; De Primatu Sancti Petri ; Lucubrationes in Rhetoricam Aristotelis, et in Orationes Ciceronis.*" This cardinal is also said to have had a share in the catechism of the council of Trent. *Bayle. Tiraboschi. — A.*

ANTONIDES, J. VANDER GOES, a ce-

celebrated Dutch poet, was born in Zealand, of anabaptist parents, in an humble condition. He had a tolerable education, and was put to the business of an apothecary; but the fame of Vondel and other poets of his country incited him to the cultivation of a natural talent for poetry. He began with making translations from the best Latin writers, and having thus laid a foundation of good taste, he launched into original composition. He wrote a tragedy upon the conquest of China by the Tartars, entitled "Trazil," which was followed by "Bellona in Chains," a piece which obtained great applause from the best judges. His capital work was a descriptive and heroic poem, entitled the "Y Stroom," or River Y, which forms the port of Amsterdam. This made him well known, and obtained for him the patronage of M. de Busto, deputy in the college of admiralty, who took him from his obscure situation, and procured him a secretary's place in the admiralty. He soon after married a clergyman's daughter, who also had a talent for poetry. He himself left the Muses for the duties of his post; and died of a consumption, in the flower of his age, in 1684. He had promised and begun a life of St. Paul, but only a few fragments of it ever appeared. His works were published in 4to. at Amsterdam, in 1714, under the inspection of Mr. Hoogstraeten, one of the masters of the Latin school. *Moreri.*—A.

ANTONINUS PIUS. *Titus Aurelius Fulvius Boionius Antoninus* was born at Lanuvium in Italy, A. D. 86. His family had its origin from Nismes in Gaul, and had long flourished in virtue and honour. Both his grandfathers, and his father, were consuls. His maternal grandfather, Arrius Antoninus, was intimate with Pliny the younger, and distinguished himself by the sweetness of his disposition, and his attachment to letters. It was in his house that the young Titus finished his education after the death of his father. On arriving at manhood, his character displayed itself in the most advantageous manner. To a happy physiognomy he joined a cultivated understanding, eloquence, mildness and dignity of manners, and all the virtues of the heart. He was perfectly free from affectation and vain glory, simple and natural in his tastes, and guided by moderation in all his sentiments and actions.

In the course of public honours to which his birth and connections entitled him, he rose to the consulate, A. D. 120, and was afterwards chosen by Adrian to be one of the four consulars between whom the supreme magistracy of Italy was divided. In his turn he became pro-

consul of Asia, in which high trust he acquired a reputation, even surpassing that of his grandfather Arrius in the same post. On his return from Asia he was much in the council and confidence of Adrian, and always inclined to the most lenient measures. He married Annia Faustina, the daughter of Annius Verus, a lady whose conduct was far from irreproachable; but he avoided public scandal, and treated with the greatest respect his aged father-in-law, who was accustomed to enter the senate leaning on his arm. By this marriage he had two sons and two daughters. The sons died young. The eldest daughter, married to Lania Sylvanus, died when Titus departed for his Asiatic government. The other, Faustina, was married to Marcus Aurelius, afterwards emperor.

When Adrian, after the death of Verus, determined upon the adoption of Antoninus, he found some difficulty in persuading him to accept of the succession to so vast a charge as the Roman empire; but having overcome his reluctance, he declared his nomination in presence of a council of the principal senators on February 25, A. D. 138, and instantly made him his colleague in the proconsular and tribunitial authorities. He next caused Antoninus to adopt the son of Verus, then seven years of age, and Marcus Annius, afterwards Aurelius, a kinsman of Adrian, and nephew to his own wife, then aged about seventeen. The excellent conduct of Antoninus, during the last months of Adrian's life, has been already mentioned under the account of that emperor. He succeeded to the throne on July 10, 138, with the universal applause of the senate and people, who foresaw, in his well-tryed virtues, that happiness which a wise and good sovereign can confer on his subjects.

The tranquillity enjoyed by the Roman world during such a reign, affords not many topics for history; yet it may be regretted that the only direct information we have concerning this period of good government is derived from a single obscure historian, Capitolinus. It appears that the senate joyfully conferred on the new emperor the usual honours and titles, to which they added the surname of *Pius*; an epithet which he may be thought in many ways to have deserved; but which was probably, in a peculiar manner, suggested by the zeal he showed in defending and honouring the memory of his predecessor. His clemency was signalised at the commencement of his reign on the occasion of one or more conspiracies formed against him. Though he could not prevent the course of justice against the principals, he forbade all inquiry after their accom-



ANTONINVS PIVS IMP

plices, and took under his special protection the son of Atilius, one of the chief conspirators. Some commotions which arose in various parts of the empire were without much difficulty appeased by his lieutenants. In Britain the incursions of the Brigantes were repressed; and the boundaries of the Roman province were extended by building a new wall to the north of that of Adrian, from the mouth of the Esk to that of the Tweed. On the whole, the reign of Antoninus was uncommonly pacific; and he made good a saying of Scipio, which he frequently repeated, "That he preferred saving the life of one citizen to destroying a thousand enemies."

He devoted his whole time and care to the good government of the state in all its parts, extending his vigilance to the remotest districts, and every where protecting the people from oppression, and promoting their welfare. He loved to lay before the senate the motives of all his actions; and in his mode of living and conversing, he adopted that air of equality, and those popular manners, which had distinguished his predecessors, Trajan and Adrian. The sweetness of his temper was manifested on numerous occasions of indignity offered to himself; and no professed philosopher could surpass him in the forgiveness of injuries. Under his reign the race of informers was absolutely abolished; in consequence, never were condemnations and confiscations more rare. Various public calamities happened in his time; dearths, inundations, fires, and earthquakes; all which he relieved with the utmost beneficence. He was extremely careful of laying burthens upon his people; and this was a reason why he never made progresses through his dominions. This way of thinking rendered him frugal of the public revenues, while he was liberal of his own patrimony; a remarkable instance of which he gave, in paying (contrary to the remonstrances of his wife) a donative which he had promised the people on his adoption, out of his private fortune, instead of the public treasury. His economy led him to withdraw several pensions which had been given undeservedly, "For (said he) nothing can be more scandalous and cruel, than to suffer the commonwealth to be devoured by those who have done it no service." With all this, he was entirely free from avarice or the desire of hoarding; and he readily expended considerable sums in works of ornament and utility, and even on the pleasures of the people. Of his buildings, the most remarkable in Rome was a temple in honour of Adrian. It is probable that Nisimes was indebted to him for

those magnificent decorations which still distinguish it, the amphitheatre and aqueduct.

This emperor, like his predecessor, interested himself in the improvement of jurisprudence; and he issued three decrees, which display a laudable spirit of equity. The first was, that no one should be again prosecuted on a charge of which he had been once acquitted;—the second, that the children of a person become a Roman citizen, who were not so themselves, should not (as was formerly the law) forfeit their inheritance to the treasury;—the third, that a woman, prosecuted for adultery by her husband, should have a right to recriminate. He also issued rescripts in favour of the Christians, to protect them from popular rage and legal injustice. One of these, addressed to the people of Asia Minor, is extant in Eusebius (*Hist. Eccles. lib. iv.*), and bears an honourable testimony to their character.

It is not wonderful that the reputation for wisdom and justice which Antoninus by such a conduct acquired, should spread through all the countries bordering on the Roman empire, and give him a weight and authority which force could not have bestowed. Some of the neighbouring kings came to salute him; others sent ambassadors to him, and appointed him arbiter of their differences. The king of Parthia was prevented from making war upon the Armenians by a simple letter from him; and the Lazæ, a people of Colchis, elevated Pacorus to their throne on his recommendation.

His private life was frugal and modest; his table decent; his amusements innocent; and scarcely a spot can be discovered to tarnish the purity of his character. Perhaps he was too indulgent towards an unworthy wife, who certainly did not deserve those divine honours which he lavished upon her memory. His minute exactness was ridiculed by some who were not aware of the advantages of such a quality in the management of complicated concerns.

Soon after his elevation to the throne, he manifested his esteem for the opening virtues of Marcus Aurelius, by marrying him to his daughter Faustina, and declaring him Cæsar. In course of time he accumulated all sorts of honours upon him, and was repaid by the profoundest submission and a true filial attachment. Aurelius never left him, and shared with him in all the cares of government, without the least umbrage or suspicion on either part. In this state of domestic and public tranquillity he reached his seventy-fourth year, when, in the month of March, A. D. 161, at his favourite country seat of Lori, he fell ill of a fever, the

fatal event of which he soon foresaw. Summoning the great officers of state, he confirmed in their presence his choice of Aurelius as a successor, and caused the imperial ensigns to be carried to him. In a delirium which soon ensued, all his thoughts were turned on the commonwealth, and he deprecated the anger of the kings whom he supposed hostile to it. In a lucid interval he gave as a watchword to the prætorian tribune, *Æquanimitas*, and then placidly expired, having reigned twenty-two years, seven months, and twenty-six days. His ashes were deposited in the tomb of Adrian, and divine honours were unanimously decreed by the senate to his memory. The death of the father of his country, though at so mature an age, was lamented throughout the empire as a public calamity, and his praises were universally resounded. One of the best proofs of the high veneration in which his name was held, was, that during a century, all succeeding Roman emperors chose to bear the name of Antoninus, as the most popular appellation they could assume. Marcus Aurelius and the senate consecrated to his memory a sculptured pillar, still subsisting as one of the principal ornaments of Rome, under the name of the *Antonine column*. *Univers. Hist. Crevier, Hist. des Emp.—A.*

ANTONINUS, MARCUS AURELIUS. *Marcus Annius Aurelius Antoninus*, one of the most illustrious of the Roman emperors, was born in the year of Rome 872, of Christ 121, during the second consulate of his paternal great-grandfather, M. Annius Verus. His family was originally from Ucubis, or Succubis, in Spain, and was related to that of Adrian. This emperor was his patron and protector from early youth; raised him to the rank of knighthood at six years of age, associated him to the college of Sælian priests, and finally, by procuring his adoption into the imperial family, caused his succession to the empire. The care of his education devolved on his paternal grandfather, Annius Verus, a patrician; for his father, who had espoused Domitia Calvilla Lucilla, daughter of Calvisius Tullus, died at an early age. He was instructed in all the arts proper to form the body and mind; but among the latter he had little taste for poetry and eloquence: whereas philosophy possessed his whole soul. The species of philosophy to which he attached himself, was that most connected with morals and the regulation of life and conduct. Upon the solid basis of this his whole character was formed; and so early, that he assumed the philosophic mantle at the age of twelve. Thenceforth he began to practise the austerities

of this profession; and all the excesses of his youth were excesses of study, of discipline, and of self-denial. The natural sweetness of his temper prevented, however, this strictness from degenerating into moroseness and reserve; nor had he any of that stoical pride which has often attended the artificial elevation characteristic of that sect. To his tutors he manifested a docility and gratitude almost unexampled, regarding them as his best benefactors, and treating them, both living and dead, with every mark of respect and veneration. The most celebrated among them were Herodes Atticus, a Greek orator; Cornelius Fronto, a Latin orator; and, above all, Junius Rusticus, a man of family, addicted to the Stoic philosophy.

Soon after taking the manly robe, young Annius was nominated to the honorary prefecture of Rome during the Latin festival. About this time he displayed his generosity towards his only sister Annia Cornificia, in ceding to her all the property of their father. He himself was fully satisfied with his prospects as heir to his grandfather. His adoption by Antoninus Pius into the Aurelian family took place in his seventeenth year, and was a consequence of the high esteem which Adrian had conceived of his virtues. The views of future empire made not the least change in his carriage or mode of life. He continued with as much ardour as before to frequent the schools, and to pursue the studies of philosophy. His advancement under Antoninus to the dignity of Cæsar, and of son-in-law to that emperor, is mentioned in the account of that reign. The bride with whose hand he was honoured, the younger Faustina, has rendered her name too celebrated by her gallantries, to give a high idea of the felicity enjoyed by her domestic partner; yet Aurelius himself was either insensible or indifferent to the errors of her conduct; and always expressed the warmest regard and affection for her.

All the civic honours that Antoninus could accumulate on a favourite and designed successor, were progressively conferred on Aurelius. He had a palace assigned him, was twice consul, chief of one of the centuries of Roman knights, and at length associated to the tribunitial and proconsular authorities. He was admitted to all confidential councils; and so necessary did he render himself to his adopted father, that, during the space of nearly twenty-three years, he never but twice slept apart from him in town or country.

The first act of Aurelius, on his assumption of the sovereignty, was of a kind which precludes all surprise at subsequent instances of his

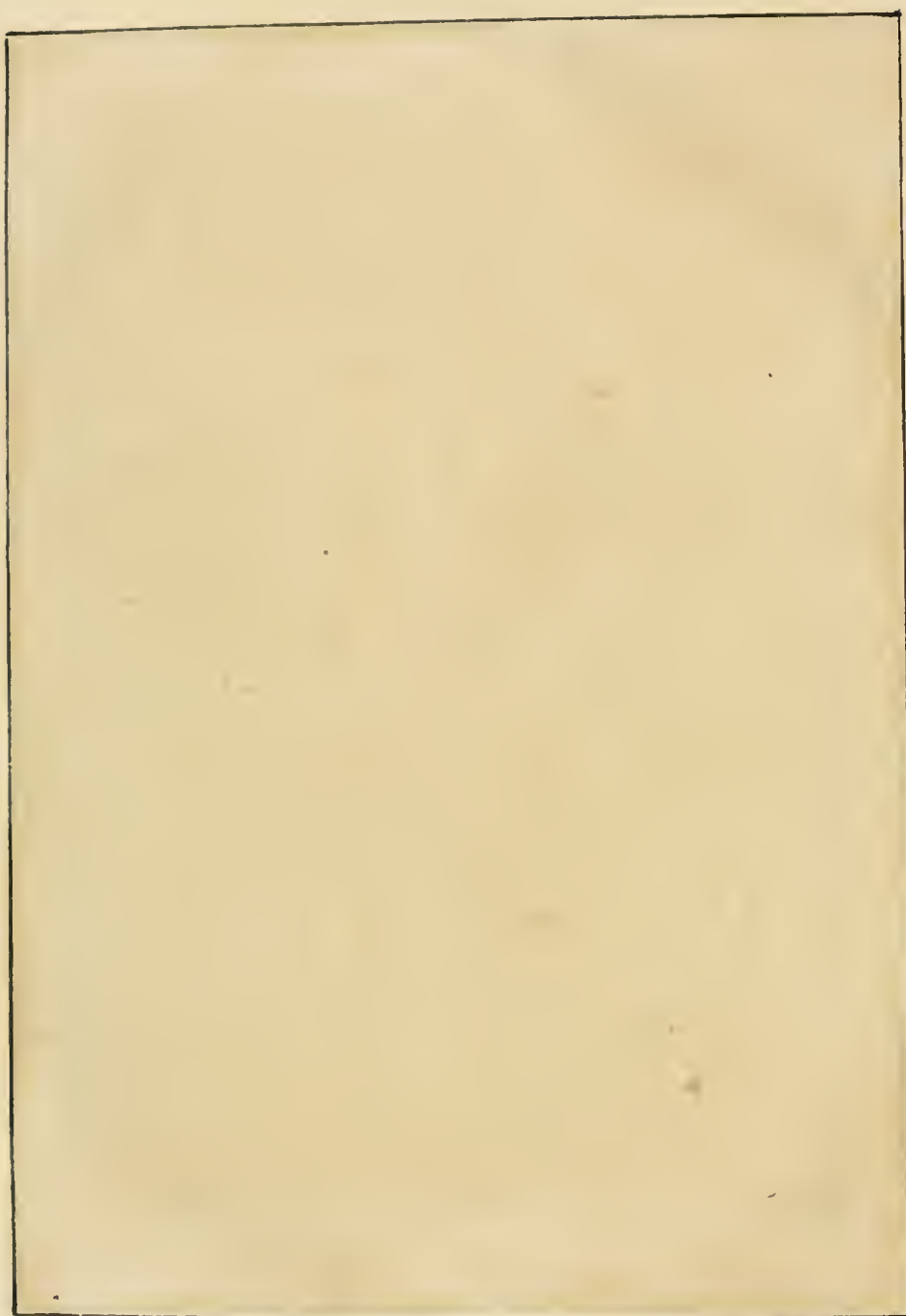


Eliz. Chéron L.H. delin.

J. De la Croix sculp. 1717.

Faustine femme d'Antonin.

Avec Privil. du Roi



disinterestedness. L. Aurelius Commodus, the son of that Verus who had been adopted by Adrian, had been joined with Marcus Aurelius in the adoption of Antoninus, and seemed equally destined to the succession. But Antoninus, displeased with the defects and vices of the youth, though he raised him to the dignities of the state, had yet excluded him from any share in the sovereignty, by constituting Aurelius the sole heir to the throne; and the senate had readily confirmed this intention of the deceased emperor. But Aurelius, entirely on his own motion, procured him to be declared his colleague, at the same time promising him his daughter Lucilla in marriage, and causing him to take his own original name of Verus, by which this prince was afterwards known. The two joint emperors then proceeded from the senate to the prætorian camp, where they made the accustomed donative to the soldiers; and each pronounced an oration in honour of Antoninus at his funeral. Soon after, Faustina was delivered of male twins, one of whom died young, the other was Commodus, his father's successor.

In the first year of the new reign, the public tranquillity was broken by a war with Volongesus, king of Parthia, who invaded Armenia, and at the same time made an irruption into Syria. The success he first met with caused Verus to proceed to the east, in order to take the supreme command. His journey, however, was rather a tour for pleasure than a military expedition; and, in fact, he never came within sight of the enemy. In the mean time the Roman commanders obtained various signal successes, and, in particular, Avidius Cassius gained a great victory over the Parthians, near Europus in Syria. Martius Verus took prisoner the satrap Tiridates in Armenia, and the Roman arms were carried into Media. The war lasted four years, and ended in a treaty, by which Sohemus, king of Armenia, was restored to his throne, whence the Parthians had driven him. Verus acquired nothing but contempt from the foreign nations to whom he had displayed his indolent and luxurious disposition, yet he was decorated by the army with the title of *Imperator*, and various pompous appellations. It was during the course of this war that he married Lucilla. On the return of Verus to Rome, both emperors triumphed conjointly, and a perfect union reigned between them.

Nothing, however, could be more different than the conduct and character of these two partners. Verus brought back with him a more confirmed taste for extravagance and debauchery;

and, in every thing but cruelty, which he was restrained from exercising, he exhibited all the follies and vices of the worst of his predecessors. Aurelius, on the contrary, was a philosopher on the throne; and there was not a virtue, public or private, of which he did not afford a model. His deference for the senate surpassed, if possible, that of the line of good emperors whom he succeeded. He performed all the duties of a senator with the utmost exactness; and took a pleasure in committing to the free determination of that body affairs of public consequence. He would not touch the money in the treasury without their express permission; "for (said he) all belongs to the senate and people, and we have nothing which we do not hold from you." His attention to the happiness of his people was unremitted. He indulged them in every liberty compatible with good government; and such of their vicious habits as he could not reform by gentle means, he patiently endured. "We cannot (he was wont to say) make men as we wish them to be; we must take them as they are, and do the best with them that lies in our power." Thus the moderation of his character influenced him even in those points which he had most at heart. Like all really good sovereigns, he was careful not to oppress his subjects by exactions; and therefore resisted with firmness all demands of unreasonable largesses. At a moment of victory, he ventured to tell his expecting soldiers, "All that is given you beyond your due must come from the blood of your parents and relations." In a time of public distress, rather than add to the burthen of the provinces, he preferred selling the furniture and rarities of his palace, and even his wife's rich wardrobe. Though himself philosophically indifferent to shows and public spectacles, he indulged the people in the pleasures of that kind to which they were incurably addicted; only somewhat reducing the expense of theatrical exhibitions. He softened likewise the cruelty of the gladiatorial combats, by substituting less hurtful arms to mortal ones.

His clemency towards criminals was carried to a mischievous excess, and lenity in general may be considered as the chief foible of his character. Yet his regard to justice was constant and sincere. He expedited the decision of processes, augmented the number of days on which the courts were to sit, and emulated his predecessor in passing ordinances for the improvement of jurisprudence. The right of succession of children to their mothers was by him first made a part of the Roman law; and he

appointed a particular prætor to undertake the guardianship of minors. Many other wise and useful regulations were the fruit of his attention to this important branch of his duty.

The reign of Marcus Antoninus was more eventful than that of Pius had been. The fate of Rome was nearer at hand, and the surrounding barbarous nations became less and less capable of restraint. Before the termination of the Parthic war, the Marcomanni, who inhabited the modern Bohemia, with other German tribes, began those hostilities which disturbed the repose of this good emperor during almost the whole of the remainder of his life. A rapid glance over the principal events of this war will suffice for our purpose. As soon as peace in the east had freed the empire from one foe, preparations were made for repelling the attacks of another; and both emperors left Rome together, with a new-levied army, in 166, and passed the winter at Aquileia. Before their departure, Marcus displayed his attachment to religion by a profusion of sacrifices and lustrations; and was not even contented without calling in the aid of foreign rites to render all the deities propitious. It is to be observed, that the Stoic philosophy, firmly as it fortified the mind with respect to moral duties, left it very weak on the side of religion, to the superstitious practices and supernatural pretensions of which it enjoined a reverent regard. What was effected by arms and negotiations till the death of Verus, three years afterwards, is little known, and appears to have been nothing decisive. That unworthy colleague of a philosopher died of an apoplexy in 169, and relieved the empire from an useless burthen, and Antoninus from an embarrassing partner. He did not hesitate, however, to prostitute divine honours upon such a character; and, in his Memoirs, he speaks of him with a respect which he did not merit, and which is not compatible with the stigma he cast on his memory in an address to the senate. He caused his widow soon after to marry Pompeianus, a man of merit, but of moderate rank. In the next year the emperor, now sole, returned to Pannonia, and pushed the war with vigour against the Marcomanni, who had gained a great victory over Vindex, the prætorian prefect, and had advanced as far as Aquileia.

During five successive years he remained in those countries, without returning to Rome, supporting all the fatigues and hardships incident to a military life and a rigorous climate, with exemplary patience, and practising those lessons which it had been the great business of his early discipline to inculcate. Few of the particular

actions of this warfare are recorded. One of the most singular was a battle gained by the Romans over the lazyges upon the frozen Danube. A more celebrated event is a deliverance from imminent danger, and a victory obtained by the emperor in person over the Quadi, the consequence of an extraordinary storm of rain, hail, and lightning, which disconcerted the barbarians, and which was regarded as miraculous. Antoninus and the Romans attributed this interposition in their favour to Jupiter and Mercury; but the Christians represented it to be the effect of the prayers of a supposed legion of that religion serving in the army; and the church has consecrated the miracle under the title of the *thundering legion*. The date of this event is fixed by Tillemont to A. D. 174. The general issue of the war was, that the barbarians were repressed, and Pannonia delivered from their incursions; but it was necessary to allow them establishments on the territories of the empire, though as peaceful colonists, and not as foes. The subjugation of the Marcomanni, which Antoninus had much at heart, was prevented by the revolt of Avidius Cassius, who assumed the purple in Syria. A report that he spread of the death of the emperor engaged the Syrian army and several neighbouring people to declare for him. But this rebellion, which at first put on a threatening aspect, was quelled while Antoninus was preparing to march against the usurper, by a conspiracy among the officers of Cassius, in which he and his son were killed. The clemency shown by the emperor towards the family of this guilty subject was most exemplary; and, on obtaining possession of his papers, he committed them to the flames without reading them.

Antoninus made a progress through the east after the suppression of this revolt, and readily pardoned all the places which had declared for Cassius, with the exception of Antioch, which he deprived for a time of its amusements and privileges, but restored them on its repentance. Faustina accompanied him on this journey, and died in it after a short illness. All writers agree with respect to the scandalous indecency of her conduct, in which she rivalled the too famous Messalina; nor did the stoical insensibility of her husband on this head escape censure and ridicule. The honours he paid her after death were excessive, and might have been deemed so had her character been the reverse of what it was. If he was really blind to her conduct, he must be supposed extremely defective in penetration; if otherwise, his dissimulation, and the offence offered to morals and decorum by

deifying such a woman, were highly reprehensible.

Antoninus was as little fortunate in his son as in his wife. Commodus had from early years shown the most unhappy propensities; and all the masters whom his father assiduously collected as proper to form his heart and understanding, saw their labours entirely fruitless. He was indolent, cruel, and debauched, and gave decisive tokens of unfitness for the high station to which his birth destined him. His father was not wanting in efforts to reclaim him; but finding them ineffectual, he was surely blamable in the indulgence with which he treated him, and the profusion with which he heaped all sorts of honours and titles upon him. While only in his seventeenth year, he even equalled him with himself in the imperial dignity, and caused him to be proclaimed Augustus. It is no wonder that this premature elevation operated to remove all restraints, and give full scope to his progress in vice. What a different bequest to the state did Marcus Aurelius make, from that of Titus Antoninus!

To resume the thread of the narration—the emperor in 176 visited Syria, Egypt, and Greece, and was initiated at Athens in the Eleusinian mysteries. He granted great privileges to this seat of philosophy, and founded professorships in it. On his return to Rome, after an absence of eight years, he was received with great joy, and had a triumph over the Marcomanni, at which he was almost prodigal of largesses to the people. It is said, too, that he remitted all dues to the treasury, from the whole empire, for the space of forty-six years. These must certainly have been *past* years.

He continued about two years in Rome, and then set out on a return to the banks of the Danube, where the war with the Marcomanni was renewed. He took with him his son, whom he had just married to Crispina, daughter of Brutius Præsens. A singular circumstance is related to have happened before his departure, which was a request from the court philosophers that Antoninus would not quit them without instructing them in all the sublime secrets of his philosophy; in consequence of which he gave public lectures for three days—an incident that announces gross flattery on their part, and weakness on his. It is said, too, that he had before given similar lectures in some of the provincial capitals. We know little of the details of this new war, except that, in general, Antoninus and his commanders were successful, and he was for the *tenth* time decorated with the title of *imperator*. After two years'

absence he fell ill at Vindobona, now Vienna, in Austria, apparently of a pestilential disease which prevailed in the army, and died on the seventh day, on March 17, A. D. 180, A. R. 931, aged near fifty-nine years, having reigned somewhat more than nineteen years. He left behind him one son, Commodus, the survivor of three; and several daughters. His death occasioned an universal mourning through the empire. At Rome, the senate and people declared him a god by acclamation, without waiting for the decrees usual on the demise of an emperor. It was a more solid testimony of the public veneration, that his image was long kept by private persons among their household deities, and that some of the best of the succeeding emperors made him a principal object of their religious adoration.

Marcus Aurelius was no friend to the Christians, who underwent persecution during most of his reign. This may be attributed to his superstitious attachment to his own religion, and the ill offices of the philosophers by whom he was surrounded. Many of these frequented his court, and received strong marks of his attachment; and men of learning of other descriptions flourished in his reign. The emperor himself was a writer; and his "*Meditations*," written in Greek, have reached our times. They are a collection of maxims and thoughts, in the spirit of the stoic philosophy, without much connection or skill of composition, but breathing the purest sentiments of piety and benevolence. His character has been displayed in the preceding account of his life. On the whole, goodness of heart seems to have been his distinguishing quality, not accompanied with equal strength of understanding. His temper was yielding to excess. His philosophy was not free from pedantry and ostentation. We want in him the manly sense of Trajan, and the simple virtue of Antoninus Pius; yet he will ever stand high among the friends and benefactors of mankind, and will afford a memorable example of philosophy strictly maintained upon a throne. The *Meditations* of Antoninus have been several times printed. The most valued editions are those with Gataker's notes, particularly that of Cambridge, 4to. 1652, of London, 4to. 1697, and of Utrecht, folio, 1698.

The principal authorities for this reign are Capitolinus and Dio Cassius, with Antoninus's own Memoirs. There are various other incidental sources of information, which have been judiciously collected by Crevier in his *Hist. des Empereurs*. See also *Univers. Hist.* and *Gibbon*.—A.

ANTONIO, NICHOLAS, born at Seville in Spain, in the year 1617, was the author of a celebrated work on Spanish literature, entitled "A Catalogue of Spanish Authors." He studied law in the university of Salamanca, and was agent-general for the king of Spain at Rome. He devoted several years to his work in the royal monastery of Benedictines at Salamanca; and, in order to complete, and in other respects gratify his taste for letters, he purchased thirty thousand volumes. He completed the work in four volumes folio, two of which were published during his life in 1672, and the remainder after his death, by Marli, at the expense of the cardinal d'Aguirre: it was printed at Rome in 1696. The work is copious, correct, and methodical; it is become scarce. The author also wrote, in Latin, a treatise "On Exile," which was published at Antwerp in 1659. Nicholas Antonio died in the year 1684. *Bayle. Moreri*.—E.

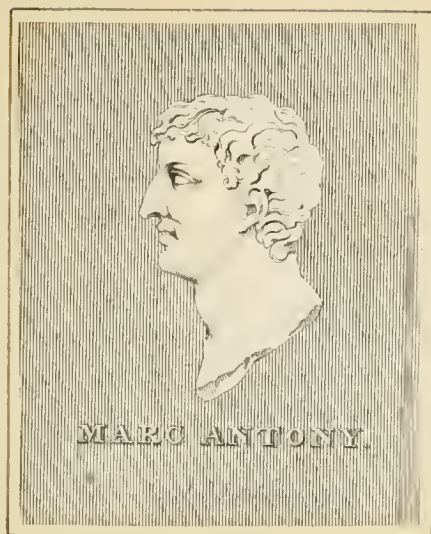
ANTONIUS LIBERALIS, an ancient Greek writer, whose age is uncertain, is only known as the author of "*Μεταμορφώσεων Συνοψωσις*," [A Collection of Metamorphoses, from various Authors], published, in 8vo. at Basil, by Xylander, in 1568; at Leyden, in 12mo. by Berkelius, in 1674; by Munkerus, at Amsterdam, in 1676; and by Gale at Paris, 1675, 8vo. This writer is to be distinguished from another of the same name, a Latin rhetorician mentioned by Jerom *Fabric. Bibl. Græc. lib. iii. c. 27. § 9.*—E.

ANTONIUS, MARCUS, *the Orator*, the most truly illustrious person of the Antonian family, flourished about the middle of the seventh century of Rome. When appointed to the quæstorship of Asia, he was told, at Brundisium, that an accusation of the crime of incest was preferred against him at Rome; and, though the prætor at that time was distinguished for severity, and he might have availed himself of the law which forbad pursuing a charge against a man absent on public service, he returned to Rome, and submitted to a trial, in which he was honourably acquitted. When prætor, Sicily fell to his lot, and he cleared the sea of the pirates which infested that island. He was consul in the year of Rome 655, B. C. 99, and vigorously exerted himself in repressing the tumults excited by the tribune Sextus Titus. He afterwards governed Cilicia as proconsul; and by his actions there obtained a triumph. In order to cultivate his admirable talent for eloquence, he visited Athens and Rhodes, and placed himself under the tuition of the most celebrated masters of rhetoric in those seats of learning. On his return to Rome he exercised

the charge of censor with great reputation, and afterwards gained a cause against Duronius, who had accused him of partiality for removing him from the senatorian rank. By his worth and abilities he rendered himself dear to the most illustrious characters in Rome, and was the object of universal admiration, when he fell a sacrifice to the bloody and execrable civil confusions excited by Marius and Cinna. Taking refuge at the house of a friend in the country from their proscription, he was accidentally discovered, and betrayed to Marius, who expressed a savage joy on obtaining so illustrious a victim. He immediately sent one of his assassins with a band of soldiers to bring the orator's head. The soldiers, going first into the room, were so affected with his venerable appearance, and the charms of his eloquence while begging for his life, that they melted in tears, and could not touch him. Their leader at length entered in a fury, and dispatched him with his own hand. The head was brought to Marius, who, after making it the subject of cruel sport among his guests, ordered it to be stuck upon a pole before the rostra—the same treatment which the worthless grandson of Antonius, Marc Antony, bestowed on the head of Cicero! This was in the year of Rome 667, B. C. 87.

M. Antonius was indisputably the greatest Roman orator of his time; and Cicero, who often heard him plead (being about twenty-one years old at his death), attributes it to him and Crassus that the Latin tongue was first rendered able to rival the Greek in public speaking. He makes him one of the principal interlocutors in his "Dialogue on Oratory," and describes at length his character as a speaker in his "Treatise on famous Orators." It appears, that force, earnestness, acuteness, variety, readiness, copiousness, were his distinguishing qualities, and that he excelled as much in action as in language. He was less choice in his expressions than some others, and affected to be little indebted to learning. Cicero makes him say, that he was but superficially, and late in life, imbued with Grecian literature. It appears that a tract of his on oratory had got abroad surreptitiously; but he never suffered any of his pleadings to be published, giving as a reason, that if he had ever said any thing that he wished to deny, it might not be proved against him. *Cicero, de Oratore, et de claris Orator. Univers. Hist.*—A.

ANTONY, MARK. Marcus Antonius, the triumvir, was grandson of the celebrated orator of that name, and son of another M. Antonius surnamed *Cretensis*. His mother was Ju-



lia, of the Cæsarian family, a lady of distinguished merit. He was born B. C. 86, and educated under his mother's direction. At an early age he became intimate with Curio, who initiated him in all kinds of debauchery, and involved him deeply in debt. He afterwards attached himself to the profligate Clodius; but, alarmed by the temerity of his measures, Antony withdrew to Greece, where he studied eloquence and the military art. While in Greece, he was invited by the proconsul Gabinus to make a campaign with him in Syria, and had the command of the cavalry conferred upon him. Here he displayed his courage and activity against Aristobulus, who headed a revolt in Judæa. Antony afterwards accompanied Gabinus in an expedition into Egypt for the purpose of restoring Ptolemy to the throne; and here also he signalised his valour and good conduct. His humanity was shown in preventing Ptolemy from putting to death the citizens of Pelusium. He greatly ingratiated himself with the soldiers, by an affected grossness and familiarity of manners, profuse liberality, and free indulgence.

On his return to Rome he warmly joined with Curio in the party of Julius Cæsar, and by their interest was created augur and tribune of the people. By some motions which he made in this latter capacity, he rendered himself so obnoxious to the senate, that he thought proper, with Curio and Cassius Longinus, also tribunes, to leave Rome privately, and take shelter in the camp of Cæsar—a measure that was the immediate cause of the civil war. In the succeeding troubles, Antony was entrusted by Cæsar with the supreme command in Italy, in which station he made himself more agreeable to the soldiers than to the people, whose oppressions he was too indolent and corrupt to avenge. He joined Cæsar with a powerful supply before Dyrrachium, and commanded the left wing of his army at the battle of Pharsalia. After the victory he returned to Rome, with the charge of master of the horse, and governor of Italy. Here he engaged in a quarrel with Dolabella, with whose party he had a battle in the forum of Rome itself; and by his debaucheries and violences he so much injured his character, that Cæsar on his return treated him with coldness. About this time he married the turbulent Fulvia, widow of Clodius, who made him feel the weight of her authority. On Cæsar's return from Spain, Antony recovered his favour by the most shameless adulation and subserviency, and he became his colleague in the consulate, B. C. 44. During his

possession of this high office he was guilty of an act of baseness which hastened the fall of his patron. At the festival of the Lupercalia he thrice successively offered Cæsar a regal diadem, which Cæsar thrice refused with the loud applauses of the multitude, who were not yet so degenerate as to endure the title of royalty. As it seemed probable that this was a concerted scheme to try the inclinations of the people, and that the attempt might be renewed, the conspiracy was soon after formed, which deprived Cæsar of his life. Antony would have suffered with him, had it not been for the interposition of Brutus, who hoped to make a friend of him; but it soon appeared that his associates judged better; for by his management and eloquence Antony procured the confirmation of Cæsar's acts, and at his funeral so inflamed the people against the conspirators as to oblige them to fly from Rome. He then for a time governed Rome with absolute sway, and showed a design of succeeding to the sovereign power which Cæsar had possessed. His legal superiority as consul gave him great advantages in the pursuit of his ambitious plans. In the pride of consequence he treated young Octavianus, the heir of Cæsar, in such a manner as to throw him into the arms of the senate. Aware of the consequences of this false step, he attempted to regain him; and a variety of political manœuvres were practised by the different parties. At length, after several reconciliations and breaches with Octavianus, each desirous of being at the head of the Cæsarian faction, Antony levied forces, retired to Cisalpine Gaul, the government of which had been decreed him, and laid siege to Mutina, now Modena, held against him by Decimus Brutus. The senate now declared him a public enemy; and the new consuls, Hirtius and Pansa, accompanied by Octavianus, were sent against him. A battle ensued, which ended to the disadvantage of Antony, though both consuls lost their lives. This event left Octavianus at the head of the whole republican army; and it was the dying advice of Pansa to him to effect a reconciliation with Antony. After his defeat Antony was compelled by Decimus Brutus to quit Italy; and he and his troops suffered dreadful hardships in crossing the Alps, which he endured with great fortitude—for he could better bear adversity than prosperity. Arrived in Gaul, he went as a suppliant to the camp of Lepidus, then commanding in Provence; and by his influence over the soldiery obliged Lepidus to join him, though with the loss of his own authority. Plancus and Pollio likewise came over

to the party with their respective troops. Thus Antony was enabled to re-enter Italy at the head of a large army. Octavianus, who had long acted as the friend and general of the senate, now took off the mask, and advancing to meet Antony and Lepidus, held a conference with them in a river-island near Bologna, where they settled the partition of the Roman world. They also agreed on that bloody proscription which will ever render their names detestable. The life of Cicero was a principal sacrifice insisted upon by Antony, who bore him an inveterate hatred, partly hereditary, on account of the condemnation of Lentulus the second husband of Antony's mother, and partly recent, from the famous Philippics that orator had pronounced against him. As a price for Cicero, Antony gave up his own uncle, Lucius Cæsar. The triumvirs then marched to Rome, to secure their usurped power, and put their sanguinary measures into execution. They soon filled the capital with rapine and murder in their most abominable forms; and Antony enjoyed the base satisfaction of fixing the head and right hand of Cicero upon the rostra which had so often witnessed the triumphs of his eloquence.

After the destruction of their enemies in Rome, Antony and Octavianus marched into Macedonia against Brutus and Cassius. In the first battle of Philippi, Antony commanded the division which opposed Cassius, and, after a severe conflict, broke his troops, and compelled him in despair to kill himself. In the second battle, it was principally through his means that Brutus met with a like fate. Besides the military talents he displayed in these actions, he exhibited an instance of generosity which ought to be recorded. When Lucilius, who had passed himself for Brutus on the Thracians, to whom he surrendered in order to give Brutus time to escape, was brought before Antony, instead of being angry at his disappointment, he gave Lucilius great applause for his fidelity, and embraced him as a friend. He likewise showed much sensibility on viewing the dead body of Brutus, threw his own rich mantle over it, and ordered it an honourable funeral. Antony next proceeded to Greece, and made some stay at Athens, where he frequented the public schools and gymnasia, and endeavoured by every mark of his favour and regard to ingratiate himself with that renowned city, illustrious in its decline. Thence he proceeded to Asia, where he gave full scope to his taste for splendour and voluptuousness, and imitated Alexander in revelry and profusion. He showed

great lenity to those of the party of Brutus who fell into his hands; but he severely fleeceed some of the cities, and bestowed without scruple the property of many rich and peaceable citizens on his parasites and buffoons.

When in Cilicia, he summoned the famous Cleopatra, queen of Egypt, to give an account of her conduct, which had been displeasing to the triumvirs. Her presence captivated him in such a manner that he could never afterwards break the enchantment; and it was, in fact, the deciding circumstance of his future fortune. He accompanied her to Alexandria, where he lived with her in a perpetual round of dissipation, utterly forgetful of what was passing in the rest of the world. Meanwhile Fulvia, in Rome, disagreed so with Octavianus, that, at length, joined by Lucius the brother of Antony, she assembled some legions at Præneste, and, appearing at their head, commenced hostilities. A short war succeeded, which terminated entirely to the advantage of Octavianus, before Antony, at length roused to action, could reach Italy. The death of Fulvia, who had advanced to Sicily to meet her husband, and who seems to have been the cause of the quarrel, for the purpose of detaching Antony from Cleopatra, facilitated a reconciliation, which was at length completed by the marriage of Antony with Octavia the beloved sister of Octavianus, a lady of the most amiable and estimable character. The two great leaders now made a new division of the empire, in which all to the west of Codropolis in Illyricum was allotted to Octavianus, and all to the east, to Antony; and Africa was left to the insignificant Lepidus.

An agreement with Sextus Pompey, who had the command of the sea, was the next step towards the restoration of the public peace: after which Antony returned to Greece. He spent the winter in festivity at Athens, and sent his lieutenant Ventidius against the Parthians, who had made a great progress in the Roman provinces of Asia. Ventidius met with a success that excited the jealousy of Antony; so that the latter, upon joining him before Samosata, dismissed him to the honours of a triumph in Rome. Antony himself, after effecting very little, returned to Athens; and soon afterwards sailed to Italy, on the solicitation of Octavianus, who was hard pressed by Sextus Pompey. Here, through the mediation of Octavia, a perfect good understanding seemed to prevail between the two triumvirs; but Antony's infatuation with respect to Cleopatra made him put all to the hazard by a new interview with that queen in Syria, on his return to Asia; and he no less



offended decorum by the scandalous life he led with her, than injured the interests of the empire by his profuse gifts to her of whole kingdoms and provinces, and the injustices he committed at her suggestion. He even caused her foe, Antigonus king of Judæa, to be put to death like a common criminal. He then made a new expedition against the Parthians with a mighty army, but after great losses of men and warlike stores he was compelled to a disgraceful retreat. He concluded the campaign with getting possession of Artavasdes, king of Armenia, by treachery, and dragging him in triumph to Alexandria. The virtuous Octavia, who had set out from Rome with supplies of men and necessaries for his service, was not permitted to join him, but was ignominiously sent back.

Octavianus was not backward in improving this misconduct of Antony to his own advantage, and in inflaming the displeasure of the Romans against him. A war between the two sharers of the empire became inevitable, and preparations were made on each side; but Antony, immersed in pleasure and dissipation, acted little like a man who had such an interest at stake. The isle of Samos, which he appointed for his general rendezvous, was crowded with players, musicians, and all the ministers of riotous luxury; and serious business gave way to a perpetual round of entertainments, in which he and Cleopatra vied with the kings and princes attached to their party. In order to show his resentment against his rival, he solemnly divorced Octavia, and turned her out of his house in Rome. Such was the impression that this conduct made upon the friends of Antony, that many of them deserted him, to which the imperious behaviour of Cleopatra not a little contributed. War at length was declared at Rome against the Egyptian queen, and Antony was deprived of his consulate and government. Each party mustered their forces by land and sea, and the Ambracian gulf became the theatre of this mighty contest. While Antony lay at Actium, a presage of his coming ruin caused several persons of distinction to go over to his rival. Among these was one of his most intimate friends, Domitius Ahenobarbus, whose desertion struck Antony to the heart. But his behaviour on the occasion was truly generous, for he sent after him all his equipage and attendants; and this treatment so affected Domitius, who was sick, that he soon after died of remorse. The famous battle of Actium ensued, which was fought at sea, contrary to the advice of Antony's best officers, and chiefly

through the persuasion of Cleopatra, who was proud of her own naval force. In the midst of the action, while victory was yet suspended, Cleopatra with her squadron of fifty galleys took to flight; and the fascinated Antony, following her in a small vessel, left the world to be contended for by men of firmer minds, and overwhelmed his character in perpetual ignominy. His brave soldiers fought long without their general, but at length were entirely broken. His gallant land forces, unable to believe his total desertion of them, held out, though surrounded by the enemy, for many days; but at length, abandoned by all their principal officers, they surrendered to Octavianus, and were incorporated in his legions. Antony, full of shame, and indignant against the author of his ruin, retired in silence, and for some time refused to speak to her. At length they were reconciled, and he pursued his course to Libya, where he had left a considerable body of troops; but on his arrival he found these revolted to Octavianus. This disappointment so affected him, that he was with difficulty prevented from stabbing himself. He returned to Egypt, and for some time lived in gloomy solitude; but Cleopatra by her wonted arts drew him to her palace, and he resumed his former voluptuous life. Their festivity was interrupted by the invasion of Octavianus, who rejected all the proposals of submission made by them. When he arrived before Alexandria, some sparks of Antony's former courage broke out, and he sallied forth at the head of his cavalry, and defeated those of Octavianus. But afterwards, abandoned by the Egyptian fleet and by his own land forces, and having reason to think himself betrayed by Cleopatra herself, he fell into utter despair. He first rushed to Cleopatra's palace, in order to take vengeance on her, which she eluded by flight. Resolved upon death, he then called upon his faithful servant Eros to perform his promise of killing him when he should require it. Eros, pretending to comply, desired him to turn away his face, and then stabbed himself, and fell dead at his feet. Animated by this example of affectionate heroism, Antony then threw himself upon his sword. The wound was not immediately mortal; and, on desiring to take a last farewell of Cleopatra, he was carried to the bottom of the tower where that queen had taken refuge from his fury, and was drawn up to her by ropes, she herself assisting her women in the task. Here, after many expressions of tenderness, and much kind advice, he expired in her arms, in the fifty-sixth year of his age, B. C. 30. His body was most magni-

fiercely interred by Cleopatra; but at Rome his statues were all thrown down, and his memory declared infamous.

Antony left seven children by his three wives (for he had lawfully married Cleopatra after his divorce from Octavia): two sons, by Fulvia; two daughters, by Octavia; and a daughter and two sons, by Cleopatra. Octavia took the most generous care of her step-children, and brought up with her his daughter by Cleopatra, whom she married to Juba king of Mauritania. Her own two daughters, by their alliances, gave three emperors to Rome.

The romantic cast of Antony's character and adventures has rendered him a more conspicuous object in the records of fame, than his endowments could of themselves have done. With some splendid qualities, he had neither strength of understanding nor vigour of mind sufficient to rank him among great men. Still less can he class among good men; since, beside his unbounded love of pleasure, he was always unprincipled, and often cruel and mean. Yet few men have been more warmly beloved by their friends and partisans; and many of his actions displayed a generosity of disposition which raised him much above his more prudent rival, the cold and crafty Octavianus. *Plutarch's Life of Antony. Univers. Hist.—A.*

ANTONY OF BOURBON, son of Charles of Bourbon, duke of Vendome, was born in 1527, and married in 1548 Joan d'Albret, queen of Navarre, who brought him in dowry the principality of Bearn, and the title of king of Navarre. Feeble and irresolute in his temper, he was not able to make good the claims to political consequence which his birth gave him; and during the reign of Francis II. he was kept from court by the artifices of Catharine of Medicis, till in disgust he retired to Bearn. After the death of that king he claimed the regency, but was induced to cede it, and accept of the charge of lieutenant-general of the kingdom during the minority of Charles IX. He left the Calvinist religion and party, in which he had been bred, conformed to popery, and, with the duke of Guise and the constable Montmorency, constituted what the Huguenots called the *league*. The civil war breaking out between the parties in 1562, he took the command of the army, and made himself master of Blois, Tours, and Rouen. At the siege of this latter place he received a wound in his shoulder, which, rendered dangerous by his indulgences with a lady whom Catharine employed to keep him under her influence, carried him off on the twenty-fourth day, in November 1562. He is

said to have had more firmness of heart than steadiness of principle. He could not be prevailed upon to divorce his wife, though she remained a Calvinist, and though he was tempted by a proposed union with Mary queen of Scots. In the reign of Francis it had been determined to take him off. He was informed of the design, yet went to the chamber where the murder was to be committed. "If they kill me," said he to a gentleman in his service "take my bloody shirt to my wife and son, who will read in my blood the lesson of revenge." This son was afterwards Henry IV. *Morcri. Mod. Univers. Hist.—A.*

ANTONY, distinguished by the appellation of Saint, and celebrated as the first institutor of monastic life, was born at Coma, a village in upper Egypt, not far from the Thebais, in the year 251. His parents, though rich, did not afford him the advantage of a liberal education. Several writers, among whom are Evagrius and Augustine, assert, that he was not even able to read; but it is probable, from the account given of this recluse by Athanasius, that he could read and write in the Coptic, his native tongue; and that, when he is said to have been unacquainted with letters, we are only to understand that he was a stranger to Greek learning. At the age of eighteen he was left in possession of a large estate; but a fanatical spirit irresistibly impelled him to disencumber himself of all secular concerns, by selling his property and distributing the money arising from the sale to the poor, and to devote himself to religion in a life of solitude and poverty. The place which he chose for his first retreat was a cell near his village: he then took up his abode in a sepulchre; and, after passing fifteen years in this gloomy retirement, he crossed the Nile, and advanced three days' journey eastward into the desert. Here he found, in a lonely spot, the ruins of an old castle, which he made his stated residence for nearly twenty years: The fame of his piety and sanctity brought him many followers, and monasteries began to rise up in the desert. During the persecution of Maximin, in the year 311, he left his solitude, and went to Alexandria to minister spiritual consolation to such as were suffering in the Christian cause. When the persecution was passed he returned to his monastery, and was followed by multitudes who hoped to share the benefit of his reputed power of performing miraculous cures. To avoid the inconvenience of these importunate crowds, the monk made a farther retreat into the mountainous part of the country, and fixed upon a new station on mount Cobzin,



S. ANTONIUS .

*Aegyptius, natus in Urbe Comansi nobilibus Parentibus: iis mortuis in-
eremum concessit, in specu quadam 20. annis latuit: monachis deinde
in unum coactis, ac conditis monasteriis, Cenobiticae vite in eremo jecit
fundamenta, obiit Anno 356. die 17. Januarii. Etatis sue 105.*

De, L'armessin, sculp.



ANTONELLO, DA, MESSINA, PIT.

near the Red Sea. Here he built a cell, or small monastery, where he passed the remainder of his days in solitude and devotion, not, however, without making occasional visits to his former disciples, who revered him as a father. During this latter part of his life he also, in the year 335, took a journey to Alexandria, at the request of Athanasius and other catholic prelates, to assist them in defending the faith against the Arians, and here "supported his fame with discretion and dignity." He received an invitation from the emperor Constantine to visit Constantinople, but he respectfully declined it and returned to his cell, where he lived to the venerable age of an hundred and five years. He died in the year 356, leaving behind him a numerous train of spiritual children, who had been formed by his example and precept to those habits of monastic seclusion and mortification which ignorant superstition may deem meritorious, but which an enlightened and benevolent philosophy must pronounce absurd and mischievous. What honour can be due to the memory of the fanatic who laid the foundation of an institution which has alienated millions of human beings from the first duties and the first enjoyments of society? Antony left his cloak to Athanasius, and his hair-cloth to two brethren who were with him at his death. Seven letters, written originally in Egyptian, and translated into Latin, in which there is more piety than eloquence, with some other pieces, ascribed to this proto-monk, may be found in the "*Bibliotheca Patrum.*" *Cave, Hist. Lit. Dupin. Moreri. Gibbon's Hist. c. 37.—E.*

ANTONY OF LEBRISA, or *Antonius Nebrissensis*, a Spanish writer, born at Lebrisa, in Andalusia, in the year 1444, contributed largely to the revival of letters in Spain. Having studied at Salamanca, he went into Italy, where, in the university of Bologna, he acquired extensive knowledge. Besides the languages and polite literature, he became acquainted with mathematics, law, medicine, and theology, so that he might justly be reckoned one of the most learned men of his age. Upon his return into Spain, he taught grammar at Salamanca about twenty-eight years. He then removed to the university of Alcalá, where, under the patronage of cardinal Ximenes, he taught until his death. Here he employed himself in publishing a Polyglott edition of the bible. He was historiographer to the king, and, in 1509, published two decades of an history of Ferdinand and Isabella, to be found in the first volume of the collection of Spanish historians, entitled "*Hispania illustrata.*" This writer,

who was an eminent master of various languages, furnished the public with a dictionary of the Latin, Greek, and Hebrew languages, printed at Grenada in 1545. He also wrote notes upon several Latin classics, particularly Virgil, Persius, Juvenal, Pliny, Cicero, and Quintilian, and a commentary upon Aristotle's Rhetoric. He was, moreover, the author of a Treatise on Weights and Measures; a Cosmography; a Law-Dictionary; a Medical-Dictionary; Commentaries on the Scriptures; Poems, &c. This learned man died in the year 1522. *Cave, Hist. Lit. Dupin. Moreri. Nouv. Dict. Hist.—E.*

ANTONY OF MESSINA, otherwise called *Antonello*, a celebrated painter, was a native of Messina, and flourished about 1430. Having seen at Naples a picture which king Alphonso had just received from Flanders, the performance of John Van Eyck, the supposed inventor of oil-colours, he was so struck with its beauty, that, relinquishing all other business, he went immediately to Bruges, where he obtained the secret. On his return, he communicated the knowledge of it to Bellini at Venice, and also to Dominico, a scholar of his own, who made it known at Florence; whence the Venetian and Florentine schools very early adopted the practice of painting in oil. Antony died at Venice, where his epitaph records him as the person who first introduced this new art into Italy. *De Piles. Nouv. Dict. Hist.—A.*

ANTONY OF PADUA, a monk of the order of St. Francis, was born at Lisbon in 1195. In hope of obtaining the crown of martyrdom, he set sail for Africa; but the vessel being driven by a storm upon the coast of Italy, he remained in that country, where he devoted himself to the study of theology, and became an eminent preacher. The fraternity of Flagellants are said to have owed their origin, in part, to his sermons. Pope Gregory XI. who sometimes heard him, used to call him "the ark of the new covenant, and the exact depositary of sacred learning." Father Antony taught successively at Montpellier, Toulouse, and Padua; at this last place he died in 1231, and thence took his appellation. His works, containing sermons, commentaries, and a moral concordance to the bible, were published at the Hague in 1641. *Moreri. Nouv. Dict. Hist.—E.*

ANTONY OF PRATOVECCHIO, in Tuscany, an Italian lawyer, who flourished in the fifteenth century, was distinguished by his attempts to form a new code of feudal law. He was educated at Florence. At the council of Pisa, in 1409, his talents were displayed to so

much advantage, that the Bolognese entreated him to accept a chair of law in their university. At the council of Constance he convinced the emperor Sigismund of the necessity of revising and arranging, in a new digest, the numerous feudal laws. The emperor, creating Antony count and counsellor of the empire, charged him with the execution of this arduous task. Returning to Bologna, he set about the work, and, having collected the laws upon fiefs made by the kings of Lombardy and the emperors, and read innumerable commentaries upon the subject, he at last produced from the chaotic mass a regular "Course of Feudal Law," which was published in the year 1428. This immense labour, while it commanded the applause of the lawyers, excited their envy; and, through their influence, the emperor refused the imperial approbation to this new code. What Sigismund denied was, however, afterwards granted by Frederic III. This eminent lawyer also wrote "Commentaries on the Decree of Gratian;" and a "General Repertory," or Lexicon of Jurisprudence. He died at Bologna about the year 1464. *Landi, Hist. Litt. d'Ital.* lib. ix. n. 102.—E.

ANVARI, or ANVERI, one of the most famous of the Persian poets, was born in a village of Khorasan, in the twelfth century. He studied at the city of Thous, in the college called Mansuriyah, where he lived as a poor scholar. It happened, that, as the equipages of the sultan Sanjiar, in one of his progresses, passed before the college, Anvari, who was sitting at the door, had the curiosity to inquire the name and condition of a person who rode by well dressed and mounted. Being told he was one of the sultan's poets, Anvari immediately became desirous of excelling in an art so much honoured and encouraged; and that very night composed a piece in praise of the sultan, which he presented to him the next day. The prince, who was a good judge of verses, found in it great marks of genius, and thenceforth attached the author to his person. He has the credit of being the first who freed Persian poetry from impurity and licentiousness; and he acquired such renown, that the surname of the king of Khorasan was bestowed upon him. A singular poetical contest is said to have been carried on between him and the poet Raschidi. They were in opposite interests, and the latter was shut up in a fortress besieged by sultan Sanjiar. In this situation they made war upon each other by means of missile pieces of verse fastened to the points of arrows. Anvari was much attached to astrology, which proved a source of great vexation to him; for, having concurred

with other astronomers in predicting a terrible storm on the day of the conjunction of the seven planets, which took place in the year 1185, it happened that it turned out so serene, that the lamps on the tops of the mosques were not extinguished. The enemies of Anvari took this opportunity of turning him to ridicule; and the sultan himself gave him a reprimand. Unable to bear this, he retired first to Meru, and then to Balk, where, in a poem, he made a public renunciation of astrology and its predictions. He died at Balk about 1200. *D'Herbelot.*—A.

ANVILLE, JEAN-BAPTISTE BOURGUGNON D', first geographer to the king of France, member of the academy of inscriptions and belles-lettres, of the antiquarian society of London, and adjunct-geographer to the Parisian academy of sciences, was born at Paris the 11th of July 1697.

It is fortunate for society, when the early exertions of genius are strongly directed to some particular pursuit. A predilection for geography was eminently seen in the first labours of D'Anville. His time was employed in the perusal of ancient authors and the designation of charts, in which his study was directed to fix the positions of towns, and ascertain the locality of the great events recorded in history. The labours of a geographer are not unfrequently taken to consist in the simple occupation of a draftsman; but a very slight attention to the results of these labours will show that this department of science calls for the united powers of genius, science, and erudition. If we were in possession of astronomical observations to determine the position of the chief points in a map; if geodesial admeasurements were upon record to ascertain distances, the course of rivers, the direction of roads, and the sinuosities of the coasts, little would remain for the geographer, but to choose his projection, and delineate his materials with fidelity. But this is far from being the case. Among the various methods of observing, some are accurate, others loose and slovenly. Among travellers, how few are there who possess the requisite acquisitions of science, and fidelity to observe and relate their observations! How many rough estimates and narratives at second-hand must present themselves among the materials which the geographer must use, because better cannot be had! What name can we give to that mental accomplishment which is here demanded over and above the perfect knowledge of the methods which have been, or may be, used by the travellers and historians? To select, to compare, to establish the evidence in favour of truth, and reject the deceptions of falsehood,



requires the application of science and acuteness; but it is a science for which no precepts are to be found, and for the practice of which the vigilance and animation of an original inventor are continually called forth. D'Anville was peculiarly qualified to perform this task. Indefatigable in his studies, he had read and digested every thing relating to the geography of the ancients, the moderns, and the middle ages. Geographers, philosophers, historians, and even poets, contributed to supply the materials of his researches. At the age of twenty-two he began to publish some of those charts which have given celebrity to his name.

When D'Anville published a chart of any importance, he always gave an account or analysis of the authorities and means from which he had settled the most essential points. In these accounts there appears nothing of ostentation, nor any of that little artifice by which the value of a work is attempted to be advanced. To principles superior to every practice of this kind, he added a consciousness that the extent of his inquiries, the incessant continuation of his labours, and the sagacity of his criticisms, would ensure him the suffrage to which he was entitled.

When the question of the oblate figure of the earth became an object of discussion in France, D'Anville published a work, entitled, "*Mesure conjecturale de la Terre sous l'Equateur*," in which he endeavoured to establish, from geographical data, a position contrary to that which is obtained from astronomical observations. This circumstance is not to be wondered at, when it is considered that the quantity by which the earth differs from a sphere is too small to be ascertained by the methods he used, and that his knowledge of the higher branches of mathematical and astronomical science was very limited.

In the year 1773, the academy of sciences appointed him adjunct-geographer; and, though then near eighty years of age, he presented several memoirs to that learned body. His peculiar talents and pursuits, together with the esteem in which he was held by the learned of all Europe, enabled him to collect an immense and matchless set of charts of every description, which was purchased by the late king of France a few years before his death. The labour necessary to arrange and dispose this collection was the last effort of his life. When this task was over, every motive for exertion seemed at an end. He resigned himself to the effects of old age; his faculties speedily decayed, and after an interval of two years, during which his infirmities gradually increased, he died on the 28th of January 1782, in his eighty-fifth year.

D'Anville was eminently formed to occupy with success and reputation the distinguished place he held among men of science and erudition. To a large portion of natural ability he added a degree of industry so great, that for fifty years of his life he is said to have applied to study fifteen hours every day. He had a high opinion of the importance of the pursuit to which he had dedicated his talents; and though his manner was cheerful, modest and unassuming, yet his decisions on the objects of his study were thought to be more affirmative than consisted with the humility which the habits of conversation required every individual to assume, whether he possessed it or not. But much may be forgiven to men of learning, if the adulatory regard of others should in some respect vitiate their habits; and still more, when the confidence of superficial reasoners may lead them to oppose the results of many years' labour with the crude thoughts of the moment. He was married in 1730, and had two daughters, both of whom survived him. His wife died a year before him, at a time when, from the state of his health and faculties, he was not capable of feeling any sentiment of her loss.

The works of D'Anville are too numerous to admit of a detailed catalogue in this place, the principal are, "*Géographie ancienne abrégée*," 1768, three vols. 12mo. a work which, together with his charts of the ancient world, affords an accurate and complete course of ancient geography. "*Traité des Mesures itinéraires anciens et modernes*," 1769, 8vo. a work of profound inquiry and research. "*Dissertation sur l'Etendue de l'ancienne Jérusalem*," 1747, 8vo. "*Mémoire sur l'Egypte ancienne et moderne, avec une Description du Golphe Arabique*," 1766, 4to. This is the most profound work which has hitherto appeared on this subject. "*Etats formés en Europe après la Chûte de l'Empire Romain en Occident*," 1771, 4to. "*Notice de l'ancienne Gaule, tirée des Monumens Romains*," 1761, 4to. In this valuable treatise the author confines himself to the time during which the Romans held dominion over Gaul, without carrying his work to the lower and middle ages. Various memoirs of his are inserted among those of the Academy of Inscriptions. *Histoire de l'Acad. Roy. de Paris*, 1782. *Nouv. Dict. Hist.*—N.

APELLES, the most famous painter of antiquity, was a native of the island of Cos, and flourished in the fourth century B. C. contemporary with Alexander the Great. His master was Pamphilus of Amphipolis, whose reputation was so high, that he taught for no less

than a talent. Apelles first distinguished himself by his diligence; and it was from him that the proverb arose, "No day without a line." He is said to have been very attentive to the opinions even of the vulgar respecting his works, as far as he thought them adequate judges; and no story is better known than that of his reproof to the shoe-maker, who, after censuring a defect in the shoe of a figure Apelles had painted, was proceeding to criticise the leg: "Let not (said Apelles, showing himself from his listening-place) the shoemaker go beyond the shoe." His idea of excellence went so far, that, in inscribing his name under his pieces, he was used to write, in the imperfect tense, *Apelles ποιεῖ, faciebat*, not *ποιεῖται, fecit*; a nicety that cannot be expressed in English. Yet he censured Protogenes for not knowing when "to take his hand from his work"—another expression that has become proverbial. The distinguishing characteristic of Apelles was *grace*. As he spoke very freely of his own merits, as well as of those of others, he would concede the superiority to one painter in disposition, to another in symmetry, but would reserve the pre-eminence in grace or beauty to himself. His colouring was chaste and simple. Pliny says he used four colours only; an assertion which has given much trouble to artists to comprehend. He covered his pictures with a varnish peculiar to himself, which softened and harmonised his tints. The general style of purity and simplicity in his colouring is attested by a line of Propertius, where he compares a beautiful face, not indebted to foreign ornaments, to the pictures of Apelles.

Qualis Apelleis est color in tabulis.

(Lib. i. eleg. 2. v. 22.) It is also recorded, that Apelles, seeing a Helen painted by one of his pupils with a profusion of gold and jewels, said jestingly to him, "Not knowing how to make her handsome, you have made her rich."

This great artist was a particular favourite of Alexander the Great, who frequently came to his work-shop, and would suffer no other painter to take his portrait. Many stories are told of their familiarity, some, probably, the invention of anecdote-writers. One of the most extraordinary is related by Pliny—that Alexander, having ordered him to paint the most beautiful and beloved of his concubines, Campaspe, naked, on finding that Apelles had fallen desperately in love with her, generously made him a present of her. As a specimen of the liberties taken with this mighty monarch by the painter, it is said, that, hearing him talk one day in his

shop very ignorantly concerning the art, Apelles desired him to be silent, lest the boys who ground his colours should laugh at him. Some writers, however, unable to conceive of such a freedom taken with so great a man, make Megabyzus, the Persian satrap, the subject of this reproof. Of the many pictures which Apelles made of Alexander, the most famous was one in the temple of Ephesus, in which he was represented in the character of the thundering Jove. The hand holding the thunder-bolt seemed to come out of the tablet, and struck the beholders with a kind of horror. He painted several equestrian figures of warriors, and was thought peculiarly excellent in his horses. But the most celebrated of all his pieces was the *Venus Anadyomene*, or rising from the sea, pressing her wet locks with her hands. This admired picture remained at Cos, till Augustus, obtaining it of the citizens by a remission of tribute, dedicated it in the temple of Julius Cæsar. No one ventured to repair the lower part of it, which was injured by time. Apelles began another Venus at Cos, of which he lived only to finish the head and neck; but in this state it was an object of the highest admiration. Various of his other works, representing gods, heroes, Graces, &c. were the chief ornaments of the temples and public edifices in which they were placed. He also served the art by writing several volumes upon it, inscribed to one of his scholars, of which nothing is extant.

Apelles was agreeable in conversation, fond of society, addicted to pleasure, and particularly to the fair sex. He is said to have initiated the famous courtesan Laïs into her profession. When or where he died is unknown. *Bayle. Dati, Vit. de' Pittor. ant.—A.*

APELLES, probably an Asiatic by birth, of the Christian sect of the Marcionites, flourished about the year 160. He at first adhered strictly to the doctrine of Marcion, but afterwards listening to the reveries of a fanatical virgin Philumena, who pretended to prophetic illuminations, he embraced and taught new tenets. Tertullian (De Pres. Hær. c. 6.) and others impute this secession to a criminal intrigue with the prophetess; but Rhodon in Eusebius (Hist. ecc. lib. v. c. 13.), Jerom, (Ad Ctes. tom. iv. p. 477. ed. Bened.) and several other writers who speak of Apelles and Philumena, bring no such charge against them; and Rhodon, in particular, speaks of him as a man venerable for his abstemious course of life. Beausobre and Lardner are of opinion that the story is false. However this be, Apelles was separated from his master, and differed from him

in several points. His doctrine concerning the Divine Nature was, that there is one principle perfectly good, of power ineffable, who is over all. He taught that this holy and good God made another God, inferior and subject to him; and that this second deity, whose essence was fiery, made the world, and was the angel and God of the Jews. (Epiphan. Hær. 44.) Concerning Jesus Christ, he taught, that he was the son of the good God, and his Holy Spirit, and that he had a real body, which he did not derive from the Virgin Mary, but collected out of the four elements, as he descended from the super-celestial places, and which he dispersed to the elements when he returned to heaven. (Epiphan. Hær. 44. Tertul. de Carne Chr. c. 6.) Concerning human nature, his doctrine was, that the fiery angel brings souls into bodies; that these souls differ in sex, and that human bodies will not be raised from the dead. (Tertul. de Anim. c. 23, 36.) After Marcion, he condemned marriage. He rejected the divine authority of the Old Testament, wrote against the books of Moses, and maintained that the prophets were full of contrarieties, and confuted themselves, and that Jesus was the only person who ever came from God. His writings against the Old Testament were voluminous. Ambrose (De Paradis. c. 5. tom. ii. p. 155.) refers to the thirty-eighth book of his Questions on this subject; and Eusebius (loc. cit.) says: "Apelles wrote innumerable impious tracts against the law of Moses, reviling the divine scriptures, and taking great pains to confute, and, as he thought, to overturn them." He denied the miraculous conception of Christ, and consequently rejected at least the beginning of the gospels of Matthew and Luke. How far he received the gospels, is uncertain; but, notwithstanding the assertion of the author of the additions to Tertullian's book of Prescriptions, that "Apelles received the apostle Paul only, and him not entire," it is probable, that he paid some respect to the authority of the evangelists; for he argued, absurdly enough indeed, against the nativity of Christ from his words, "Who is my mother? and who are my brethren?" and his opponents appeal to the books of the New Testament, as admitted authorities. Origen (Ep. tom. i. p. 6.), however, censures Apelles for altering the gospels and epistles; Tertullian (Pr. Hær. c. 37.) charges him with removing the ancient bounds; and Epiphanius (Hær. 44.) accuses him of taking or leaving what he liked; "which," says he, "is acting like a judge, not like an interpreter, of scripture." A conference between Apelles

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and Rhodon is related by Eusebius (Hist. Ec. lib. v. c. 13.), in which the former maintained that the first principle of things was one and underived; and when called upon by his antagonist to explain and prove his doctrine, honestly confessed, that, though he believed the first principle to be one, he could not explain the subject; upon which Rhodon broke up the conference with laughter, that he, who professed himself a teacher, was unable to support his doctrine. None of the numerous writings of Apelles have been preserved; otherwise we might have been better able to judge how far he merited contempt. *Lardner's History of Heretics*, b. ii. c. 12. *Cav. Hist. Lit.*—E.

APELLICON, a peripatetic, was a native of Teos, and lived at Athens about ninety years before Christ. He was very rich, and spared no cost in purchasing books. His name is worth recording, only on account of the share which he had in rescuing the works of Aristotle from oblivion. That eminent philosopher left his writings and other books, together with his school, to his disciple Theophrastus. From Theophrastus they passed, by bequest, into the hands of Neleus of Scepsis. Neleus left his library to his heirs, who, being ignorant and illiterate, at first took no other care of it than to keep it locked up. Being afterwards informed that the king of Pergamus, under whose jurisdiction the town of Scepsis was, eagerly sought after books, they buried the library under ground, in a cavern, where they lay upwards of a hundred years, and suffered much damage. Apellicon at length discovered this concealed treasure, and purchased it at a vast price. Conveying the library to Athens, he there caused the writings of Aristotle and Theophrastus to be copied; but the transcribers ill supplied those passages which the worms had eaten or the damps effaced, and the books were published with innumerable faults. After Apellicon's death the library was seized by Sylla and carried to Rome, where other copies were taken of these writings by ignorant transcribers. (See the articles ANDRONICUS RHODIUS and TYRANNIO.) Apellicon seems to have taken more pains to obtain possession of the writings of philosophers than to understand them. Strabo calls him a lover of books, rather than a lover of wisdom:—φιλοβιβλος μᾶλλον ἢ φιλοσοφός. *Strabo*, lib. xiii. *Bayle*.—E.

APER, MARCUS, a Roman orator, in the first century, a native of Gaul, distinguished himself by his genius and eloquence, and occupied several important posts in the empire. He was, probably, the author of the dialogue "On

the Corruption of Eloquence," sometimes ascribed to Tacitus, or Quintilian, and placed at the end of their works. Aper died at Rome about the year 85. *Moreri*.—E.

APHITHONIUS, of Antioch, a rhetorician of the third century, wrote a work entitled "Progymnasmatum Rhetorica" [Rhetorical Exercises], first published in Greek by Aldus, at Venice, in 1508; afterwards, with Hermogenes and Longinus, in 8vo. at Geneva, in 1569; and, with a translation and notes, at Upsal, in 1670, by Scheffer. Other editions have appeared for the use of schools. To the same author are ascribed fables, printed with those of Æsop at Francfort in 1610. *Fabric. Bib. Græc.* lib. iv. c. 31. § 13. *Suidas*.—E.

APIAN, PETER, called in Germany Biene-witz, an astronomer and mathematician, was born at Lausznich in Misnia in 1495. He taught mathematics with high distinction in the university of Ingolstadt, wrote many valuable mathematical and astronomical treatises, and enriched astronomy with many instruments and observations. His first publication was a treatise on "Cosmography," or Geographical Instruction, published about the year 1530. In 1533 he made a curious instrument, which from its figure he called "Folium Populi," which showed, by the sun's rays, the hour in all parts of the earth. His "Inscriptiones Orbis" appeared in 1534. His principal work, entitled "Astronomicum Cæsareum," was published in folio, at Ingolstadt, in 1540; it contains many valuable astronomical observations, with descriptions and divisions of instruments, calculations of eclipses, and figures of them constructed in plano. In the second part of the work, entitled "Meteoroscopium planum," the author gives a description of an accurate astronomical quadrant and its uses. In this work are contained observations of five different comets, namely, those seen in the years 1531, 1532, 1533, 1538, and 1539; in the course of which the author first shows, that the tails of comets are always projected in a direction from the sun. Apian was the author of many other works, among which may be mentioned his "Instrumentum Sinicum, sive Primum Mobile" (J. Baptista Benedetti accuses Apian of having borrowed his "Primum Mobile," with other propositions, from Boiaumont. *Bayle*.); "On Shadows;" "Arithmetical Centilogues;" "The Rule of Coss (or Algebra) demonstrated;" "On Guaging;" "On Conjunctions;" "Books of Eclipses;" "A new Astronomical Radius, with various Uses of Sines and Chords;" "An universal Map of the

World;" "An Astrolabe of Numbers;" and the "Ephemerides," from the year 1534 to 1570. One of the comets observed by Apian, that of 1532, had its elements nearly the same as one observed 128½ years afterwards, in 1661, by Hevelius and other astronomers: it was accordingly expected in 1789; but through some error in the observations of Apian, or from some other cause, astronomers were disappointed. Apian was treated with the respect due to his singular merit by the emperor Charles V. who published his principal works at his own expense, conferred upon him the honour of nobility, and presented him with three thousand crowns of gold. This philosopher, after having rendered important services to mathematical and astronomical science, died in the year 1552, and left a son, who taught mathematics at Ingolstadt, and at Tubingen. Tycho has preserved his letter to the Landgrave of Hesse, in which he gives an opinion on the new star in Cassiopeia, of the year 1572. *Vossius de Scient. Math.* *Hutton's Mathem. Dict.*—E.

APICIUS, a name celebrated in the annals of gluttony, was that of two or three Romans, of whom the most famous lived in and after the reign of Tiberius, and is mentioned by several authors of the time as an example of extravagance in the pleasures of the palate. He invented a variety of new sauces and delicacies, and kept, as it were, open school for good cheer in Rome. He is said to have spent on this object nearly 120,000l.; and when he was obliged, on account of his debts, to examine his affairs, and found that he should have remaining about a tenth part of this sum, he poisoned himself through fear of starving. Seneca and Martial relate this anecdote; and Pliny refers to some of the dishes of his invention, and calls him "the deepest whirlpool of all spendthrifts," *nepotum omnium altissimus gurgis*.

Athenæus mentions an earlier Apicius, who lived in the time of the republic; and a later, in the reign of Trajan, famous for a receipt for preserving oysters. A work, "De Re culinariâ," is extant, under the name of Cælius or Cæcilius Apicius, which is supposed by critics to be of later composition than that of any of the persons above-mentioned. *Bayle, Dict.*—A.

APION, probably so called from the Egyptian deity Apis, born at Oasis in Egypt about the commencement of the Christian æra, was a learned grammarian and historian. He had the honorary surname of Πλειστονικος [The frequent Conqueror]; but from what circumstance is not known. On account of his indefa-



igible industry he was also called *Μοχλός* [Toil]; and, from the account which remains of the labour which he spent upon matters of great difficulty and little importance, the appellation was properly bestowed. After the example of his master Didymus, who wrote treatises on the place of Homer's birth, and on the true mother of Æneas, (Senec. Epist. 88.) Apion took infinite pains to trace the country and family of Homer: in order to discover them, he even had recourse to magic. "Let whoever pleases," says Pliny, "inquire after the deceptions of the ancient magicians, when in our time Apion, the grammarian, pretended, that the dog-head plant (*cynocephalia herba*), called in Egypt *osyrites*, has a divine virtue even against all kinds of sorcery, but that, if it were wholly rooted up, the person who pulled it out of the ground would instantly die; and that he had summoned the shades to inquire of Homer where he was born, and who were his parents, but that he did not dare to reveal the answer he had received." (Plin. Hist. Nat. lib. xxx. c. 2.) This circumstance may account for the popularity which he acquired in travelling through Greece: "Apion, the grammarian," says Seneca, (ibid.) "in the time of Caius Cæsar, passed through all Greece, and was adopted in every city in the name of Homer" (*in nomen Homeri*)—that is, probably, was honoured on account of his commentaries on that poet, mentioned by Eustathius and Hesychius. (Fabr. Bib. Gr. lib. ii. c. 5. §. 13.) High pretensions to magical powers, and skill in the secrets of nature, united to an ostentatious display of learning, could not but captivate the ignorant and superstitious. Seneca adds another ludicrous proof of the propensity of this pedant to exercise his ingenuity on trifles. "He asserted, that Homer, after having finished both his poems, the Iliad and Odyssey, prefixed the first lines to that work which comprehended the Trojan war; and in proof of this observed, that the poet has designedly placed two letters in the first verse, which denote the number of the books." He thought he made a wonderful discovery when he found that the two first letters of the Iliad, considered numerically, amounted to forty-eight; and he concluded from this circumstance that the opening of the first poem was last written. The ostentatious character of this critic is attested by Pliny, who writes (Præf. in Hist. Nat.): "A certain grammarian, named Apion, he whom Tiberius Cæsar called the Cymbal of the World, but who might more properly be styled the Drum of public Fame, boasted that he conferred immortality on those to whom he dedicated any of

his writings: an arrogant boast, which time has refuted; for all the works of Apion are lost, and his name only lives in the writings of others." To the same purpose Aulus Gellius, who gives him the credit of various learning and an extensive acquaintance with the affairs of Greece, and who speaks of his books as particularly valuable for the curious information which they contained concerning Egypt, describes him as a man ready and forward in speech—(*facili atque alacri facundiâ fuit*), and says, (Noct. Att. lib. v. c. 14. vi. 7.) "In relating what he has seen or heard, he is chargeable with ostentatious loquacity; he exhibits his notions with the puffing parade of a vender of goods."

Apion, who was admitted to the privileges of citizenship in Alexandria, and was thence called Alexandrinus, was appointed, by the people of that city chief of the embassy which they sent to Caligula with complaints against the Jews who resided among them. The Jews, on their part, sent Philo, with several other deputies, to justify their conduct to the emperor. Apion appears to have been exceedingly hostile to the Jews, and to have executed his embassy very unfairly. Instead of contesting before Caligula the claims of the Jews to certain privileges in the city of Alexandria, which was the main subject of dispute, he artfully brought against them such charges as were most likely to exasperate the emperor; he accused them of refusing to consecrate images to him, and to swear by his name. With the settled enmity of an Egyptian against the Jewish nation, he wrote a work for the express purpose of loading them with reproach (Justin Martyr, mentioning the work of Apion against the Jews, says, that Apion therein refers the age of Moses to the time of Ogyges and Inachus. Cohort. ad Græcos), which Josephus refuted in a direct reply "Against Apion," intended also as an apology for his Jewish Antiquities. Apion wrote, besides, a learned treatise "On the Antiquities of Egypt," in five books, from the fourth of which Tatian (Orat. ad Gentes) makes some extracts. It was, doubtless, in this work that he treated so largely on the pyramids, that Pliny (Hist. Nat. lib. xxxvi. c. 12.) mentions him as a principal authority on that subject. He wrote besides, "On the Luxury of Apicius;" "On the Roman Tongue;" "On the Knowledge of Metals;" and "An Universal History." *Foss. de Hist. Græc.* lib. ii. c. 7. *Bayle*.—E.

APOLLINARIS, CLAUDIUS, bishop of Hierapolis in Phrygia, who flourished about the year 171, wrote "An Apology for the Christian

Religion," which was addressed to Marcus Aurelius. Several other treatises of this writer are mentioned by Eusebius and Jerom, from which it appears, that his labour was principally directed to the refutation of heresy, and particularly against the sect of the Montanists. Jerom places him, together with Irenæus, among the more eminent Christian writers, who had shown in their works the origin of the several heresies, and from what sects of the philosophers they had sprung. (Euseb. Hist. Eccl. lib. iv. c. 26. v. 5. Hieron. Vir. Ill. c. 26. et Ad Magn. ep. 83.) Theodoret (Hær. lib. iii. c. 2.) speaks of this bishop as a man worthy of praise, who united profane learning with the knowledge of theology. Photius (Cod. 14.) mentions his writings, and commends both the author and the style. In some one of his works, as we learn from Eusebius, Apollinaris mentions the victory of Marcus Antoninus, which happened in the year 174, and which is by some ascribed to the prayers of a legion of Christians in his army, thence called the Thundering Legion. It may be justly regretted that we have no remains of his writings, unless we admit as such two doubtful fragments ascribed to him in the preface to the Pascal, or Alexandrian Chronicle, published at Paris in 1668. *Cav. Hist. Lit. Dupin. Lardner's Cred.* p. ii. ch. 28.—E.

APOLLINARIUS (The name is thus terminated by the Greeks; the Latins, except Jerom, write Apollinaris.), the elder, a grammarian and divine, a native of Alexandria, flourished about the middle of the fourth century. Leaving his country, he became a grammatical preceptor at Berytus, and afterwards a presbyter at Laodicea in Syria. His fondness for classical studies he communicated to his son, and they formed an intimate acquaintance with Epiphanius, a learned pagan sophist. This gave great offence to their Christian brethren, and brought upon them the ecclesiastical censure of Theodotus, the bishop of Laodicea: they were afterwards, by George, successor of Theodotus, expelled from the communion of the church, on the same pretence, but in reality for opposing the tenets of the bishop. Under the reign of Julian, when the Christians were prohibited the use of the Greek and Roman classics in their schools, in order that the study of the Greek language might be neglected by the Christians, Apollinaris the elder drew up a grammar in a Christian form, and wrote many books in imitation of the ancients. He translated the books of Moses into Greek heroic verse, and wrote, in the same manner, the whole history of the Hebrews down to the time of

Saul. This whole work he divided, in imitation of Homer, into twenty-four parts, prefixing to the books, in series, the letters of the alphabet. The remaining historical books of the Old Testament he exhibited partly in hexameters, and partly in a dramatic or lyric form, imitating the tragedies of Euripides, the comedies of Menander, and the odes of Pindar. "Thus," adds Sozomen (Hist. Ec. lib. vi. c. 15. Socrat. Hist. Ec. lib. ii. c. 36.), the historian, to whom we are indebted for the preservation of this curious fact, "works were produced equal in number and merit to the ancient Greek models." What pity it is that the ravages of time have, in a great measure, deprived us of the pleasure of judging for ourselves concerning the rectitude of Sozomen's judgment! We may, however, be pretty certain, that, had the poetical writings of Apollinaris been as excellent as his historian represents, they could not have been lost. Some idea of the talents and taste of the Apollinariii,—for the son shares the literary honours of the father,—may be formed from a poem still extant, entitled "*Metaphrasis Psalmorum*" [A Paraphrase of the Psalms,], published in 8vo. at Paris, in 1580; and in Greek and Latin, at Heidelberg, in 1596; and from a tragedy, ascribed to Apollinaris, which may be found under the name of Gregory Nazianzen, and among his works. *Suidas. Cav. Hist. Lit. Moreri.*—E.

APOLLINARIUS, the younger, the son of Apollinaris the presbyter, was bishop of Laodicea in the reign of Julian. He studied with his father, and with Epiphanius the sophist, and is said by Suidas to have been acquainted with Libanius. What share he had with his father in the production of the imitations of the classics, is uncertain; but from the numerous theological writings which bear the name of this bishop of Laodicea, it seems probable that the poetical works are chiefly to be ascribed to the father, the presbyter. The younger is said to have put the gospels and the apostolic writings into dialogues, after the manner of Plato. He wrote "*Commentaries on the Book of Psalms, the Book of Ecclesiastes, the Prophecy of Isaiah, Daniel and Hosea,*" and other parts of scripture. (Hieron. ad Augustin. ep. 74. Præf. et Com. in Eccl. Isa. Dan. Hos.) He was the author of a large work, in thirty books, in answer to Porphyry, which is spoken of with high commendation by Jerom and others. (Hieron. Ep. ad Pamm. Suidas) A piece "*On the Truth,*" addressed by Apollinaris to the emperor and the Greek philosophers, to prove, by reason alone, without alleging the Scriptures,

that the pagans did not think rightly of the deity, is said to have been perused by Julian, who remarked upon it, laconically, in a letter to a Christian bishop, "I have read, understood, and condemned;" to which it was replied, "You have read, but not understood, or you would not have condemned." (Sozomen. lib. v. c. 18.) Apollinarius employed his poetical talent in writing short psalms and hymns on a great variety of subjects, which were sometimes used in the religious assemblies, and which the men sung at their work and their entertainments, and the women at their spindle.

In the early part of his life Apollinarius adhered to the catholic doctrine, and gave offence to George, bishop of Laodicea, who favoured the Arian system, by defending Athanasius. Afterwards, however, in his zeal to oppose the notions of Arius and his followers, he fell into opinions which were deemed heretical, and thus became the founder of a new sect called Apollinarians. The principal point in which this bishop differed from his orthodox brethren was, that the son of God, when he became incarnate, took a human body, with a sensitive principle of animal life, but without a mind or intelligent soul, the place of which was supplied by the Divinity, or God the Word; herein denying that Jesus Christ was perfect man. (Theodoret. Hær. Fab. lib. iv. c. 8. v. 11.) According to Gregory Nazianzen (Ep. ad Nectar. Or. 46. Conf. Epiph. Hær. 77. Sozom. lib. vi. c. 28. Socr. lib. ii. c. 46, &c.) he also held that the body of Christ was brought from heaven. Athanasius, in a letter to Epictetus bishop of Corinth, written about the year 371, charges him, further, with holding that the body of Jesus was consubstantial and co-eternal with his deity. As a natural consequence of the notion of Apollinarius concerning Christ, he taught that the divine nature suffered and died with the body. Other tenets ascribed to this bishop are, the personal reign of Christ upon earth for a thousand years; and the production of souls from souls, as of bodies from bodies. On the doctrine of the Trinity Apollinarius innovated little. He spoke of degrees in the Trinity, saying, that the Spirit is great, the Son greater, and the Father greatest of all; but he held the consubstantiality of the divine nature, and did not apply the term *created* to the Son or Spirit. His doctrine concerning the incarnation was condemned in a council of Alexandria, and his followers were pronounced an heretical sect. Apollinarius died under the reign of Theodosius, about the year 382. *Suidas*. *Lardner's Cred.* p. ii. c. 95. *Mesheim*.—E.

APOLLODORUS, the Athenian, a grammarian, the son of Asclepiades, and a disciple of Aristarchus the grammarian, and of Panætius and Diogenes the Babylonian, stoic philosophers, flourished about the 158th Olympiad, or 104 years before Christ, under Ptolemy Physcon. He wrote many works, which are mentioned by the ancients; particularly, "A Historical Chronicle," a treatise "On Legislators," and "An Account of the Sects of the Philosophers;" but none of his writings remain, except his "Bibliotheca," in three books; in which he relates the fabulous history of the Grecian divinities and heroes, down to the time of Theseus. It is supposed by some, but denied by others, to be an abridgment of a larger work, "On the Origin of the Gods." Heraclides Ponticus, in his "Homeric Allegories," speaks of Apollodorus as a writer well acquainted with universal history; and Scaliger calls his "Bibliotheca" a most ingenious and elegant work, rather fabulous in the narrative than in the persons of whom he writes, and adds, that the whole may be easily thrown into a genealogical form. Some gems of historical information may, doubtless, be collected out of this rubbish of fables. The heads of this "Bibliotheca" are introduced, though not under that name, in Lucian's dialogue "On Dancing." The first edition of this work was published, in 8vo. by Spoletinus at Rome, in 1555. It was published, with various readings and corrections, by Commelinus, at Heidelberg, in 1599; at Lyons, in 1608; and at Saumur, by Faber, in 12mo. in 1661: but the best edition is that of Gale, among The ancient Greek Writers of fabulous History; it is furnished with notes and a genealogical table. *Fabric. Bib. Gr.* lib. iii. c. 27. *Voss. de Hist.* lib. i. c. 21. § 1.—E.

APOLLODORUS, a celebrated Athenian painter, flourished about B. C. 408. He is said to have been the first who endeavoured to express *species* (specific characters), and first conferred glory on the works of the pencil. He seems to have been sensible of his superiority; for he is related by Hesychius to have worn a sort of regal tiara, as the prince of his art. Zeuxis, however, surpassed him, and he lamented in a poem that this rival bore away the art along with him. Pliny mentions two pictures of Apollodorus remaining at Pergamus in his time—a priest worshipping, and an Ajax struck with lightning; and adds, that no picture of an earlier master deserved to fix the attention. *Plinii Hist. Nat.* lib. xxxv.—A.

APOLLODORUS, a famous architect, a native of Damascus, lived in the reigns of Tra-

jan and Adrian. He was builder of the stone bridge thrown over the Danube by Trajan, one of the most splendid works of that emperor. He likewise constructed the edifices round the *Forum Trajanum* in Rome, among which was a triumphal arch, as well as the sculptured column still existing, and bearing the name of Trajan. Dion attributes to this architect a college and theatre for music. The rudeness with which he treated Adrian cost him dear. That prince, being present at a conversation between Trajan and Apollodorus on some plans of architecture, interfered with his opinion, on which Apollodorus bid him "go and paint gourds (an amusement he was fond of), and not expose his ignorance in matters he did not understand." Adrian never forgot the affront, and when he became emperor refused to employ this architect. To show him that he did not want his services, he sent him the plan of a sumptuous temple of Venus he was building, and asked him what he thought of it. Apollodorus made some just criticisms upon it, which only aggravated his former offence. The emperor, who was meanly jealous of men of talents, banished him, and, having caused him to be accused of various crimes, put him to death. *Bayle. Felibien, Vies des Archit.*—A.

APOLLONIA, a female Christian martyr, at a very advanced age fell a sacrifice to intolerance, in the year 248, at Alexandria. Her persecutors struck her upon the face, and beat out her teeth; then lighting a fire without the city, they threatened to burn her alive, unless she would join with them in pronouncing certain profane words. Begging a short respite, and being set free, she immediately threw herself into the fire, and was consumed. *Euseb. Hist. Ecc. lib. vi. p. 41. Lardner's Testimonies, c. xxx.*—E.

APOLLONIUS of Perga, a celebrated mathematician of Alexandria, flourished in the reign of Ptolemy Euergetes, about 240 years before Christ. He studied in Alexandria under the disciples of Euclid, who lived about sixty years before him. He was the author of various geometrical works, which obtained him the appellation of the Great Geometrician. No other treatise of Apollonius is extant than his books of Conic Sections, and this work is imperfect. Heraclius, the author of a Life of Archimedes, charges Apollonius with having appropriated to himself the discoveries and writings of that eminent mathematician, who flourished about thirty years before him. It is probable that he would avail himself of the labours of preceding mathematicians; but Euto-

cius, one of his commentators, exculpates him from any dishonest plagiarism, and shows that he made several improvements both upon Euclid and Archimedes. With respect to the Conic Sections, this commentator asserts, that it had been customary for the writers on this subject, before Apollonius, to derive the properties of the sections from three different sorts of cones; the parabola from a right-angled cone, the ellipse from an acute cone, and the hyperbola from an obtuse cone; because they supposed the sections made by a plane cutting the cone to be perpendicular to their side; but that Apollonius derived all the sections from any cone by varying the inclination or position of the cutting plane. In contradiction, however, to this account, it is maintained by Guido Ubaldo, in his commentary on the second book of Archimedes's "*Æquiponderantes*," published at Pisa in 1588, that Archimedes was acquainted with the method of deriving all the sections from any single cone.

The first four books of Apollonius's Conics only have been preserved in the original Greek; the fifth, sixth, and seventh have been transmitted to us through the imperfect medium of an Arabic translation. The Arabic version was made by Abalphat, a Persian, in the year of the Hegira 372, or of Christ 994, and was translated into Latin from a Florentine MS. by Echellensis, professor of the oriental languages at Rome, and edited by him and Borelli, mathematical professor at Pisa, with the commentaries of the latter, together with Archimedes's Lemmata, at Florence, in folio, in 1661. The first four books were published, with a Latin translation, by Commandinus, at Bologna, in 1566; they were also printed, in 12mo. by H. Stephens, at Paris, in 1626; in folio, at Antwerp, in 1655; and in 4to. at London, by Dr. Barrow, in 1675. From Apollonius's dedication of his work to Eudemus, a mathematician of Pergamus, it appears that it originally consisted of eight books. The eighth book, however, was said by Golius to be wanting in the Greek copies from which the rest were translated by the Arabians, and it was considered as lost, till the learned Mersennus, who published Apollonius's Conics in his Synopsis of the Mathematics, found an Arabian work of Aben Neden, written about the year 1020, in which mention is made of the eighth book of Apollonius; and it is asserted that all the books were extant in Arabic. A splendid edition of all the eight books has since been published, in folio, by Dr. Halley, at Oxford, in 1710, together with the Lemmas of Pappus,

and the Commentaries of Eutocius ; the first four books in Greek and Latin, the rest in Latin only ; the last being restored by the editor. An octavo edition was also published by Dr. Halley, at Oxford. The contents of Apollonius's other works are mentioned by Pappus, and many lemmas delivered relative to them : from these, various restorations of these works have been attempted by modern mathematicians.

The doctrine of the conic sections, as delivered by Apollonius, is acknowledged by modern mathematicians to be attended with difficulties which Mydorgius and others have in vain attempted to remove. All the ancients were of opinion, that the properties of the sections are best derived from the cone ; and a few of the moderns have followed the same plan, particularly Dr. Hamilton, who, in his valuable treatise, by first considering more fully than had been done before, the properties of the cone itself, has been enabled with ease and elegance to transfer many of these properties to all the sections jointly. Others have more operosely deduced the properties of each section separately from definitions of the sections, drawn from descriptions on a plane ; and a late very ingenious attempt, which in the construction and demonstration is almost wholly original, has been made, to deduce all the properties of the three conic sections from the twenty-fourth proposition of sir Isaac Newton's Universal Arithmetic, in Walker's treatise "On the Conic Sections," the first book of which was published in 4to. in London, in 1794. *Fabric. Bibl. Græc. lib. iii. c. 22. § 17. Voss. de Scient. Math. Hutton's Math. Dict.*—E.

APOLLONIUS, surnamed DYSCOLUS, or the *Lean*, was a celebrated grammarian of Alexandria, in the reigns of the emperors Adrian and Antoninus Pius. His appellation appears to have been derived from the hardships and difficulties of his condition. It is related of him, that his poverty was so great, that, not being able to buy paper, he was obliged to write upon oyster-shells. He was himself an excellent grammarian, and educated a son, Herodian, who was as eminent in this branch of learning as himself. Priscian prefers these writers to all preceding grammarians, and says, that Apollonius and Herodian corrected the errors of all their predecessors : he confessedly makes Apollodorus his chief guide in his own labours. He wrote, in Greek, a treatise "On Syntax," or the arrangement of words and construction of sentences, which Priscian highly commends. An imperfect folio edition of this work was sent from the press of Aldus at Ve-

nice, in 1495. A more correct edition, with a Latin translation and notes, was published in 4to. at Francfort, by Sylburgius in 1590. Another work ascribed to this writer, with a translation by Xylander, under the title of *ἱστορικὰ θαυμαστικά*, [Wonderful Historical Facts], together with similar pieces by Antonius Liberalis, Phlegon, and Antigonius, and the works of M. Antoninus, was published in 8vo. at Basil in 1568. A better edition of this work was given, in 4to. at Leyden, in 1620, by Meursius, who, however, considers it only as a fragment. *Suidas. Fabric. Bib. Græc. lib. v. c. 7.*—E.

APOLLONIUS RHODIUS was a native of Alexandria, though his long residence at Rhodes has caused him to be designated as belonging to that island. He flourished in the third century B. C. under Ptolemy Evergetes. Callimachus was his master, and he is said to have treated him with ingratitude, and in consequence to have felt the effects of his satire. Apollonius is mentioned by Suidas as the successor of Eratosthenes in the care of the Alexandrian library. He composed several works, of which the most distinguished is a poem, in four books, on the Argonautic expedition. This, at its first publication, was censured as a crude and trivial composition ; and it was the shame of this mortification that drove him to Rhodes, where he opened a school of rhetoric. He had, however, the good sense to profit by criticism ; and by great care and diligence he so much corrected and improved his work, that at its public recital in Rhodes it obtained universal applause, and acquired for him the freedom of the city. Critics, both ancient and modern, have, notwithstanding, differed as to its merit. Quintilian and Longinus give it the praise of a sort of equal and moderate elevation, but deny its claim to real genius ; and others have represented it as rather displaying the rhetorician than the poet. Yet it is judged by some to possess considerable beauties both of the sentimental and descriptive kind ; and Virgil has given a testimony to its value, by copying several incidents from the relation of the loves of Medea and Jason into his beautiful story of Dido and Æneas. The "Argonautics" of Apollonius have come down to our time, though they have been seldom edited, and are not often read. The best editions are Apollon. Rhod. impress. in literis majusc. Edit. princeps, 4to. Florent. 1496. Apollon. Rhod. Gr. edit. 2d. 8vo. ap. Ald. 1513. Apoll. Rhod. Gr. 4to. H. Steph. 1574. *Vossius, Poët. Græc. Baillet. Moreri.*—A.

APOLLONIUS, a Roman senator, and Christian martyr, of the second century, lived

in the reign of Commodus, and probably suffered death about the year 186. Being accused before Perennis, præfect of the prætorium, that magistrate desired him to give an account of himself before the senate, which he did in an eloquent apology for his Christian faith. He was, notwithstanding, sentenced to be beheaded, according to a law then existing, that, if any Christian were accused in a court of justice, he should be punished unless he denied himself to be a Christian. Eusebius speaks of him with respect, as a man celebrated for learning and philosophy. *Euseb. Hist. Ecc.* lib. v. c. 21. *Hieron. de Vir. Ill.* c. 42. *Lardner's Cred.* p. ii. c. 28.—E.

APOLLONIUS, a sophist and grammarian, who was the preceptor of Apion, and lived in the time of Julius and Augustus Cæsar, was the author of a Greek Lexicon to the Iliad and Odyssey of Homer. This work, till of late little known, was for the first time edited, with a Latin translation, in two volumes quarto, by J. Bapt. de Villosin, at Paris, in 1773, under the title of “*Apollonii Sophistæ Lexicon Græcum Iliadis et Odysseæ.*” The editor has accompanied the publication with numerous notes and observations, and prefixed “*Prolegomena,*” and added a large engraved *fac-simile* of the MS. with other fragments never before edited. *Saxii Onomasticon literarium*, p. i. *Analect. Fabricii Bibl.* lib. iii. c. 21. § 7. vii. 50. *Nouv. Dict. Hist.*—E.

APOLLONIUS, a stoic philosopher, a native of Chalcis, and preceptor to the emperor Marcus Aurelius, flourished about the middle of the second century. When the emperor Antoninus Pius was informed of his arrival in Rome, he sent to him, informing him that he expected him with impatience. Apollonius, who united the rudeness of a pedant with the pride of a stoic, returned for answer, that it was the place of the scholar to come to the master, not the master to the scholar. Antoninus urbanely replied, that he was surprised Apollonius should find it further from his lodgings to the palace than he had found it from Chalcis to Rome, and sent Marcus Aurelius to the proud philosopher. *Cassiodor. in Anton.*—E.

APOLLONIUS TYANEUS, a Pythagorean philosopher, and a celebrated impostor, was born about the Christian æra, at Tyana, a town of Cappadocia. His father, also named Apollonius, a wealthy citizen, sent him at fourteen years of age to Tarsus, to be instructed in grammar and rhetoric by Euthydemus, a Phœnician. Soon becoming dissatisfied with the luxury and indolence of the citizens, he ob-

tained permission from his father to remove, with his preceptor, to Ægæ, a city not far from Tarsus, which afforded many advantages for education, particularly for the study of philosophy. Here he conversed with philosophers of various sects, and became acquainted with their doctrines. The master who had the charge of his philosophical studies was Euxenus of Heraclea in Pontus, a Pythagorean by profession, but a man little acquainted with the genuine principles of that sect, and less disposed to practise the austerities of the Pythagorean discipline. The pupil, who possessed a mind of a higher order, felt an irresistible impulse to become a disciple of Pythagoras according to the strictest rules of his institution. Having prevailed upon his father to provide Euxenus a house in the suburbs of the city, suited to his taste, which was rather Epicurean than Pythagorean, he left his master, and entered upon the rigorous discipline of his sect. (*Philostrat. Apoll. Vit. lib. i. c. 2, 3.*)

In the city of Ægæ was a temple consecrated to the god Æsculapius, which had its regular establishment of priests and ceremonies, and which was famous through all the country for miraculous cures performed upon sick persons by the god of health. The priests even found means to persuade their credulous votaries, that the god himself sometimes condescended to become visible to mortals. In this temple the young Apollonius, after parting with his tutor, took up his residence. In conformity to the institutions of Pythagoras, he refrained from animal food, and lived entirely upon fruits and herbs. Wine he refused, as an enemy to mental tranquillity. He wore linen garments, and made use of no article of dress which was made of animal substances. He walked bare-footed, and suffered his hair to grow to its full length. The priests of the temple observed in him talents, and a disposition worthy of cultivation in their school, and they became his companions and instructors. He was, doubtless, early initiated by them into the mysteries of imposture; for we are told, that Æsculapius himself delighted to have Apollonius a witness of his cures. During his continuance at Ægæ we do not, however, find that he attempted any thing miraculous, but merely employed the authority of the god in enforcing moral lessons. An Assyrian youth, who had brought himself into a drowsy by intemperance, he instructed, that the god always bestowed health upon those who were willing to receive it; and by persuading him to practise abstinence, he cured his disease. A wealthy Cilician, who presented costly sacri-



APOLLONIUS TYANÆUS.

See the description of Wilton House page 56.



fices and offerings in the temple in hopes of obtaining the restoration of an eye, which he had lost in punishment of conjugal infidelity, Apollonius dismissed as unworthy of admission into the temple; at the same time instructing the people who flocked thither, that he who comes to the temples of the just, wise, and all-knowing gods, should pray, "Ye gods, grant unto us that which it is fit we should receive;" and that the wicked, though they presented to the gods the wealth of the Indies, would be rejected, because they make their offerings not to honour the deity, but to purchase exemption from deserved punishment. Many such sentiments of moral wisdom did Apollonius deliver while he was a youth at Ægæ. (Id. lib. i. c. 4—8.)

Upon the death of his father, Apollonius visited Tyana to bury him. In dividing with his brother the estate which was left, he reserved only a small portion for himself. At the same time he successfully admonished him to reform his disorderly life, and set him an example of perfect chastity. Returning to Ægæ, where he had acquired a high reputation, he erected a temple, and instituted a school of philosophy. But, in order to qualify himself completely for the office of preceptor in the Pythagorean doctrine, he determined to pass through the long probationary discipline of five years' silence. During this noviciate, he visited various cities in Pamphylia and Cilicia without speaking a word, yet, by his looks and gestures, conveying to the people instruction and admonition. At Aspenda he quelled a tumult occasioned by an artificial famine, and, by means of a writing-table, gave the covetous engrossers of the corn this reproof: "The earth, the common mother of all, is just; but ye, being unjust, would make her a bountiful mother to you alone: desist from your iniquitous proceedings, or ye shall no longer be suffered to live." The terrified corn-merchants opened their granaries, and the people were relieved. (Id. c. 10, 11.) Thus did Apollonius's Pythagoric silence accomplish all that eloquence could effect from the lips of the wise man whom the poet describes. (Virg. *Æn.* lib. i. ver. 156.)

"Tum pietate gravem ac meritis si forte virum quem
Conspexere, silenti, arrectisque auribus adstant;
Ille regit dictis animos ac pectora mulect."

If some grave sire appears, amid the strife,
In morals strict, and innocence of life,
All stand attentive; while the sage controls
Their wrath, and calms the tumult of their souls.

PITT.

When the term of his silence was expired,
VOL. I.

Apollonius visited Antioch, Ephesus, and other cities, declining the society of the rude and disorderly, and associating chiefly with the priests. At sun-rising he performed certain religious rites, which he disclosed only to those who had passed through the discipline of silence. He then discoursed philosophically with the priests, and endeavoured to correct their errors and improve their discipline. He next gave instructions to his disciples, and encouraged them to ask whatever questions they pleased. In the evening he held a public assembly, in which he addressed the multitude at large, reproving them for their vices. His style was neither too florid nor too refined, but truly Attic. He neither indulged himself in verbose declamation, nor in ironical raillery; but in concise and expressive terms, and with the authoritative tone of a legislator, delivered his doctrine. Being asked why, instead of dogmatically asserting, he did not still continue to inquire, his answer was, "I sought for truth when I was young; it is now my business to teach what I have found: a wise man ought to speak as a lawgiver, and make the doctrines which he embraces injunctions to the people." (Id. c. 12, 13.)

Apollonius now resolved to travel through Babylon to the Indies, that he might converse with the Bramins. He communicated his purpose to his disciples, who were seven in number, but they refused to accompany him: upon which, bidding them farewell, he said, "Since ye are too effeminate for this undertaking, stay behind and study philosophy; for my part, I must go where wisdom and the gods conduct me." He left Antioch with only two servants, with whom he travelled to Ninus. Here he took as his associate Damis, an inhabitant of that city, to whom he pretended that he was skilled in all languages though he had never learned them, and that he understood the language of animals, and could even read the thoughts of men. The Assyrian honoured him as a divinity, and, becoming his companion, took minutes of all that passed in his presence during the journey. (Id. c. 13.)

On his way to Babylon, Apollonius, seeing a lioness killed by huntsmen, with eight whelps in her womb, predicted to Damis, that the time of their stay with the king of Babylon would be a year and eight months. At Babylon he conversed with the Magi; but to these conferences Damis was not admitted. On his entrance into the king's palace, he showed his contempt of grandeur by conversing with Damis as if he were travelling, without casting his eye on the magnificent objects around him. At his first

interview with the king, in which he explained to him his profession, and the purport of his journey, while the king offered in sacrifice to the sun a Nicæan horse, Apollonius threw frankincense into the fire, saying, "O sun, conduct me as far as thou pleasest, and grant me to know only virtuous men." The king was so well pleased with his guest, that he gave him permission to ask twelve boons; but the philosopher, wanting nothing for himself but bread and fruit, only requested that the Eretrians, settled at Cissia, whom he had visited on his journey, might enjoy their territory secure from depredation. During an illness of the king, Apollonius discoursed so excellently concerning the soul, that the sick monarch acknowledged to his attendants, that this Greek had taught him, not only to despise a kingdom, but even death itself. Having given the king many good lessons of justice, moderation and prudence, at the expiration of the term which he had fixed in his prediction, he took his leave of Babylon, furnished with camels and provision for his journey over Caucasus. (Id. c. 16, 20—24.)

Pursuing his intended route, Apollonius conversed with his companion on the nature and history of animals and plants which they saw, and on other topics, till they arrived at Taxella, the residence of the Indian king. Here, in a temple adorned with pictures, the philosopher discoursed, in the Socratic manner, on painting, as an imitative art, and taught Damis that an imitative faculty is necessary in the spectator as well as in the artist; no one being able to judge of a picture, who cannot compare it with a distinct image, drawn on his mind, of the original object. (Id. lib. ii. c. 10.) Being invited by the king, Phraotes, to be his guest for three days, he was pleased with observing his moderation and love of wisdom, and with the provision which was made in this country for teaching philosophy. After several philosophical conferences, the king dismissed the philosopher with presents, and with the following letter of recommendation to the chief of the Indian philosophers, or gymnosophists, residing between the Hyphasis and the Ganges.

"King Phraotes to his master Iarchas, and to the wise men who are with him. Apollonius, a very wise man, believing you to be wiser than himself, visits you to become acquainted with your wisdom. Freely impart to him whatever you know, and be assured that your instructions will not be lost. He is the most eloquent of men, and has an excellent memory. His companions, too, deserve your notice, since they

have the merit of loving such a man. Farewell." (Id. lib. ii. c. 14.)

After four months' residence with these Indian sages, from whom he learned much wisdom, and in whose country he saw many wonders, Apollonius returned to Babylon. He passed thence into Ionia, and visited several cities. Such was the fame he had now acquired, that, when he entered Ephesus, even the artisans left their work to follow him. In public discourses he reprov'd the people for their idleness and effeminacy, and recommended, according to the Pythagorean discipline, a community of goods. He is said to have foretold to the Ephesians an approaching pestilence; and to have predicted earthquakes, which soon afterwards happened in Ionia. To the inhabitants of Smyrna he recommended a greater attention to science and literature. He visited Pergamus and the ancient seat of Troy, and passed a night by himself near the tomb of Achilles; and he afterwards informed his companions, that, by the power of an incantation which he had learned in India, he raised that hero from his tomb, and held a conversation with him. After visiting the island of Lesbos, where he conversed with the priests of Orpheus, he sailed for Athens. Happening to arrive here at the time when the sacred mysteries were performing, he presented himself for initiation; but the priest refused him because he was an enchanter: a few years afterwards, however, he was admitted. He discoursed to the Athenians on sacrifices and prayers, and reprov'd them for their effeminate manners. He also visited Lacedæmon, Olympia, and other Grecian cities, addressing the people with great eloquence to excite them to reformation of manners, and pretending to predict future events, and to perform miracles. At Athens he is said to have cast out a daemon, who at his departure threw down a statue; at the Isthmus, to have predicted the attempt of Nero to cut a passage through this neck of land; and in the island of Crete, during an earthquake, to have cried out, "The sea is bringing forth land!" (Id. lib. iv. c. 1—5. 7. 16—19. 34.) when, at that instant, an island was rising out of the sea between Crete and Thera.

From Crete Apollonius went to Rome. Nero had just before issued an edict to banish from the city all who practised magic. Apollonius knew that he should be comprehended in this description; yet he was not to be deterred from his purpose. Under the protection of the sacred habit, he obtained admission into the city, with eight of his companions, who alone, out of

thirty-four that had accompanied him to Italy, had the courage to remain with him. The next day he was conducted to the consul Telesinus, who granted him permission to visit the temples, and converse with the priests. After a short stay, in which an obscure prediction, and a pretended miracle of raising a young woman to life, increased his reputation, the edict of Nero banished him from Rome; and he travelled to Spain, where he remained no longer than till the death of the emperor. (Id. lib. iv. c. 35—47.) He then returned to Italy on his way to Greece, whence he passed to Egypt, where Vespasian was endeavouring to establish his power. That prince knew the value of such an auxiliary as Apollonius, a man well practised in the arts of popularity, and attached him to his interest by consulting him as a sort of divine oracle. In return, the philosopher employed his influence among the people in favour of Vespasian. During his residence in Egypt, Apollonius indulged his curiosity by taking a journey into Ethiopia, where he met with adventures among the gymnosophists, similar to those which had happened in India. (Id. lib. v. vi. c. 1—28.) On his return he was favourably received by Vespasian's successor Titus, who consulted him on matters of government. To this emperor he wrote the following laconic epistle on his refusing a crown of victory upon taking Jerusalem: "Apollonius to Titus emperor of the Romans sendeth greeting. Since you refuse to be applauded for bloodshed and victory in war, I send you the crown of moderation. You know for what kind of merit crowns are due." (Id. c. 29.) Upon the accession of Domitian, he was concerned in exciting a sedition in Egypt against that tyrant, and in favour of Nerva. The plot being discovered, an order was issued for seizing Apollonius and bringing him to Rome. He repaired thither of his own accord, and was brought to trial before the prætor Ælian, who acquitted him. (Id. lib. vii. c. 16, 17. 40.)

Apollonius now passed over into Greece, and visited the temple of Jupiter at Olympia, the cave of Trophonius in Arcadia, and other celebrated seats of religion. (Id. lib. viii. c. 1—24.) At last he settled at Ephesus, where he established a Pythagorean school, and had many disciples. It is said (Dion. Cass. lib. lvii. sub fin. Philost. lib. viii. c. 26.), but can only be credited upon the supposition that the plot against the life of the emperor had been concerted with him, that, at the moment when the tyrant Domitian was cut off at Rome, Apollonius, in the midst of a public disputation, made a sudden

pause, and, changing his tone, cried, "Well done, Stephen! take courage; kill the tyrant, kill him!" Then, after a short interval, he exclaimed, "The tyrant is dead; he is killed this very hour."

After this we hear nothing concerning Apollonius, except that Nerva wrote to him on his accession to the empire, soliciting the aid of his counsels, and that he returned the following enigmatical answer: "O emperor, we shall live together during a very long period, in which we shall have no authority over others, nor shall others have any authority over us;" (Id. lib. viii. c. 27.) intimating, probably, his expectation that they would soon live together in another world. Concerning the time, the place, and the manner of his death, we have no certain information. It is probable, however, that he died at Ephesus, from the mere decay of nature, during the short reign of Nerva, or about the year 97, having nearly reached the great age of an hundred years.

The sources of our information concerning this extraordinary man are uncertain. Damis, who became his companion at Babylon, and who, though his most devoted disciple, appears to have been extremely ignorant and credulous, was his first memorialist. The memoirs, which he left in the hands of a friend, were given to the empress Julia, the wife of Severus, who began to reign in the year 194. By her they were communicated to Philostratus, an eloquent sophist then resident at Rome, with a request that he would transcribe and embellish the narrative. Philostratus undertook the task, and from the papers of Damis, from a short and imperfect narrative written by Maximus of Ægæ, now lost, from the writings of the priests with whom he had conversed, from Apollonius's epistles, and from traditionary accounts, wrote a large narrative of the life of this philosopher, the only continued memorial of him which remains. (Philost. lib. i. c. 2, 3.) It is written in the declamatory style of a sophist or rhetorician; and is loaded with marvellous tales of giants, pigmies, griffins, phoenixes, dragons, satyrs, and apparitions, which very much weaken the credit of the work. Some glaring inconsistencies will also be found in this narrative: Apollonius, for example, is said to have known the thoughts of men, and yet to have been astonished that Iarchas, the Indian priest, was acquainted with his story; and to have understood all languages, and yet to have made use of Iarchas as his interpreter to the king of the country. Nevertheless, the narrative of Philostratus, with all its

faulks, was, about a century after its appearance, referred to in preference to other accounts of Apollonius then extant, by Hierocles, who first endeavoured to draw a comparison between Christ and this philosopher; and Eusebius, in refuting this attack upon Christianity, admits, in general, the accounts of Philostratus, and shows that, according to his account, Apollonius does not deserve to be compared with Christ. This narrative may be admitted, in concurrence with other collateral evidence, a sufficient testimony, not only that such a man as Apollonius existed, but that he was an eminent philosopher of the Pythagorean sect, who travelled through almost every part of the civilised world, exhibiting, in his own character, an example of strict and rigid morality, teaching lessons of moral wisdom and doctrines of speculative philosophy, and attracting popular attention and reverence by pretending to supernatural powers. It may not be easy to separate the impostures of Apollonius from the fictions of his biographers; but there is little room to doubt, that, after the example of his master Pythagoras, he practised the arts of delusion, and that, though with wise men he was a philosopher, among the vulgar he was a magician. The stories of his vanishing away at his trial before Domitian, and being conveyed in a few hours to Puteoli (Philost. lib. viii. c. 4.); of his passing in an instant from Smyrna to Ephesus (lib. iv. c. 10.); of his driving away the plague at Ephesus (lib. iv. c. 11.) by stoning a demon in the shape of an old man; and some others, are too absurd to be considered in any other light than as mere fictions. But it is not improbable, that the tales of his healing a demoniac, raising a young woman to life, conversing with the shade of Achilles, and the like, may have been founded on real attempts to impose upon the credulous. That he did in fact impose, not merely upon the vulgar, but upon the more enlightened, may be learned from a passage in a Life of Apollonius, written before that of Philostratus by Mæragenes, cited by Origen (*Contra Cels.* lib. vi. c. 41.): "He who would know whether magic has any power over philosophers, may read the memoirs of Mæragenes, who, though not a Christian, but a philosopher, says, that some and no inconsiderable philosophers were deceived by the magical art of Apollonius, and came to him as one capable of predicting future events." Lucian brings his famous impostor Alexander from the school of Apollonius. (Pseudomant.)

The great celebrity of Apollonius appears from numerous attestations. In his life-time

he was called a god, and accepted the appellation, saying, that every good man is honoured with it. (Philost. lib. viii. c. 5.) After his death, he long continued to be ranked among the divinities. The inhabitants of Tyana dedicated a temple to his name. (Id. lib. i. c. 4.) The Ephesians consecrated a statue to him under the title of Hercules Alexicacus, in commemoration of his having delivered them from the plague. (Lactant. *Inst.* lib. v. c. 3.) The emperor Adrian collected his letters, and kept them in his palace at Antium, with a book written by this philosopher, containing answers from the oracle of Trophonius. (Phil. lib. viii. c. 20.) The emperor Severus, in his domestic temple, kept the image of Apollonius, with those of Abraham, Orpheus, and Christ. (Lamprid. in Sev. c. xxix.) Caracalla dedicated a temple to him as to a divinity among men. (Dion, lib. lxxvii.) Aurelian refrained from sacking Tyana out of reverence to his memory. Vopiscus (Vopisc. in Aurelian. c. xxiv.), the historian who relates this last circumstance, accompanies it with a fabulous story of the appearance of Apollonius to Aurelian, warning him to refrain from the destruction of his fellow-citizens, and adds: "This account I have heard from persons of credit, and have read in the Ulpian library; and I am the more inclined to believe it, on account of the dignity of Apollonius. For, was ever any man more holy, venerable, noble and divine? He restored life to the dead: he did and spoke many things beyond human ability." Eusebius, in his refutation of Hierocles (*Ad Calc. Dem. Evang.*), cites him as ascribing to Apollonius a divine and hidden wisdom, by which, and not by magical art, he had performed great wonders, and as relating these extraordinary works from the beginning: Eusebius, however, has not given the detail. The same writer says (*Ibid.*) that in his time there were persons who pretended to perform magical incantations by invoking the name of Apollonius. In fine, Ammianus Marcellinus (lib. xxi. c. 14.) ranks this philosopher among those eminent men who have been assisted by the supernatural aid of a dæmon, or genius, as Socrates and Numa. And Eunapius, who was, however, a credulous and fantastical Platonist, speaks of him as something between a god and a man, and adds, that Philostratus ought to have entitled his history, "The Descent of a God upon Earth." (Vit. Phil. Præf.) These testimonies, though they by no means amount to a proof that Apollonius was really endowed with supernatural powers, will be sufficient to show, that he possessed a distinguished name among philoso-

phers. Dr. Lardner has fully shown, that Philostratus did not write the life of Apollonius with any reference to the life of Christ, and that his design was to exhibit this philosopher as a counterpart to Pythagoras. As such he is, doubtless, to be considered, and we shall not, perhaps, pronounce unfairly concerning Apollonius Tyanæus, if in conclusion we assert, that in him were united the characters of the sage and the impostor: we see no reason for adding, with Mr. Gibbon, that of the fanatic. Of the writings of Apollonius none remain except his Apology to Domitian, given probably, at most, only in substance by Philostratus; and eighty-four epistles, chiefly philosophical, the doctrine of which is not strictly Pythagorean, but partakes of the Heraclitean system of the unity of nature; their laconic style furnishes a presumption in favour of their authenticity. They were edited by Commelin, in 8vo. in 1601; and by Stephens, in "Epistolia," &c. 1577. *Philostrat. Vit. Apol.* Bayle. Brucker. *Lardner's Heathen Testim.* ch. xxxix. *Dupin, Hist. d' Apoll. Mosheim. Diss. de Apoll. ap. Obs. Hist. Crit.* &c.—E.

APOLLOS, a Jew by descent, a native of Alexandria, and a Christian convert in the time of the apostles, was celebrated for his eloquence. Coming to Ephesus during the absence of the apostle Paul, he preached the gospel in the synagogue. About the year 54, he went to Corinth, where he made many converts, who considered him as their leader, in opposition to Paul and Peter. *Acts*, ch. xviii. *1 Cor.* i. 12.—E.

APONO, PETER DE, a celebrated philosopher and physician in a dark age, was born at Apono, now Abano, a village in the Paduan territory, in 1250. He studied in the university of Paris, where he was created doctor in philosophy and medicine, and then settled at Bologna as professor and physician. While at Paris, he made himself celebrated by a book entitled, "Conciliator Differentiarum Philosophorum et præcipue Medicorum," in which he attempted to connect philosophy with medicine, and astrology with natural magic; and he obtained from this work the appellation of *The Conciliator*. He became so famous in the practice of physic that he refused to visit a patient out of Bologna for less than fifty crowns; and, it is said, that, on being called to pope Honorius IV. he insisted upon a stipend of four hundred ducats a day—a sum almost incredible for that period. From this rapacious disposition, it is probable enough that he gave encouragement to the superstitious notion of his being taught his

art by evil spirits, as well as being conversant with the *natural magic* of astrology, in which last false science it is likely that he was himself a believer. However that were, he fell at length under the notice of the inquisition at the age of sixty-six; and fortunately, by dying during the process, escaped the flames to which his effigy was committed after his death. His body would have undergone the same sentence, had not his concubine disinterred it, and conveyed it to a secret grave. His memory, however, received honours which amply compensated for these indignities. Frederic duke of Urbino erected a statue to him, among those of other illustrious men which decorated his castle; and the senate of Padua fixed his image upon the gates of their public hall between those of Livy, Albertus, and Julius Paulus. By the inscription placed under it, it would seem that he was acquitted of the crime of magic laid to his charge. Perhaps the burning him in effigy was the act of some zealots who anticipated his final sentence.

Besides the "Conciliator," abovementioned, which was printed at Padua in 1490, and afterwards reprinted at Venice and Florence, there have been printed of this author's, "De Venenis, eorumque Remediis," Marpurg, 1517, and Venice, 1550: "Supplementum in Mesuem," with Mesue's Works; some "Expositiones of the Problems of Aristotle;" and "Quæstiones de Febribus." Bayle. *Vander Linden de Script. Med.*—A.

APOSTOLIUS, MICHAEL, a learned Greek, a native of Constantinople, came into Italy about the middle of the fifteenth century. He was at first hospitably entertained by Bessarion; but, being afterwards deserted by him, he retired into the island of Crete, and employed himself in writing books. He compiled a work entitled *Iwvix*, or the Violet-bed, containing sentences and apophthegms of wise men, which has never been published; and another, "De Proverbiis," a collection of more than two thousand proverbs. An epitome of this work was published in 8vo. at Basil, in 1538, and afterwards the collection at large, in Greek and Latin, illustrated with notes, was published in 4to. by Pontinus, at Leyden, in 1619. His son, Arsenius, published at Rome a collection of Apophthegms, which was probably taken from the *Iwvix* of Apostolius. *Fabri. Bibl. Græc.* lib. iv. c. 41. § 8.—E.

APPIAN, a Greek historian, was a native of Alexandria, and lived in the former part of the second century, under the reigns of Trajan, Adrian, and Antoninus Pius. In the time of Trajan, he left his native city to reside at Rome,

in the capacity of an advocate; and he acquired so much reputation in the courts, that he was appointed one of the procurators or superintendants of the domestic affairs of the emperor. In his preface to his History, Appian speaks of the Roman power as having then lasted nine hundred years: this preface must therefore have been written in, or after, the eleventh year of Antoninus Pius, or the year of Christ 148. Appian wrote a comprehensive history of Roman affairs in twenty-four books. The work is drawn up, not in chronological order, like that of Dionysius of Halicarnassus, or of Polybius; nor in the biographical method of Plutarch; but in the order of the countries in which the events which he relates happened, namely, Italy, Gaul, Sicily, Spain, Africa, Greece, Syria, Parthia, Egypt, and Arabia.

Of the first nine books only a few fragments remain, which will be found in "Excerpta de Legationibus," published in 4to. in Greek, with the notes by Ursinus, at Antwerp, in 1582, and, with a Latin interpretation by Valesius, in "Excerpta Peiresciana," 4to. Paris, 1634. Of the fourth book, on the war with the Gauls, only an epitome remains. The sixth and seventh books on the affairs of Spain, and the war with Hannibal, are preserved, and were first published in 8vo. by Henry Stephens, at Paris, in 1557. The eighth, on the affairs of Libya; the eleventh and twelfth, on those of Syria and Parthia; five books on the civil wars; and fragments of the twenty-third, on the affairs of Illyria, are extant. A Latin version of several parts of Appian, by Candidus, was printed at Rome in 1472. An edition of Appian was published in Greek, with various readings, in folio, at Paris in 1557. Henry Stephens published another, in folio, at Geneva in 1592. An improved edition, by Tollius, in two volumes 8vo. appeared at Amsterdam in 1670. Appian appears to have compiled freely from preceding historians, particularly from Polybius and Plutarch, the latter of whom he has often copied with servility. He dwells largely upon military affairs. His partiality to the Romans renders it necessary to read his history with caution. His style is concise and unadorned. The work is chiefly valuable as a collection of historical facts, many of which are gathered from authors now lost. *Appian. Hist. Præfat. Voss. de Græc. Hist. vol. iii. p. 390. Hank. de Rom. Script. p. i. c. 18. Fabr. Bib. Græc. lib. iv. c. 12.—E.*

APRIES, king of Egypt, succeeded his father Psaminnis, B. C. 594. He was a warlike and successful prince, and obtained many ad-

vantages over the neighbouring states. He took Sidon by storm, with other towns in Phœnicia, and made himself master of the isle of Cyprus. He is supposed to be the Pharaoh-Hophra of the Jewish Scriptures, who marched from Egypt with a design to relieve Jerusalem, then besieged by Nebuchadnezzar, but being afraid to encounter the Babylonian army, which advanced to meet him, returned without effect. Towards the close of his reign, the Cyreneans, a Greek colony in Africa, invading the country of the Libyans, the king of this people applied for aid to Apries, who sent a powerful army to his succour. This was defeated with great slaughter by the Cyreneans, which occasioned so much discontent among the Egyptians, that they revolted and proclaimed Amasis king. (See AMASIS.) A civil war ensued, which terminated in a great battle near Memphis, in which Apries was vanquished and made prisoner. Apries was for some time treated with lenity; but at length met with the usual fate of deposed princes, and was strangled, after a reign of twenty-five years according to Herodotus, and of twenty-two according to Diodorus. *Univers. Hist.—A.*

APROSIO, ANGELICO, a learned Italian monk of the order of the Augustines, was born at Vintimiglia, in the territory of Genoa, in the year 1607. He taught philosophy at Genoa for five years; and afterwards settled at Venice, where he lectured in polite literature. He published a "*Bibliothèque* of the Augustines of Vintimiglia," which proves him to have been well-read in the literary history of his times. He also wrote, "*Bibliotheca Aprosiana*," printed at Bologna, in 12mo. in 1673, containing a long relation of his own life, and accounts of various authors. He frequently wrote satirical or humorous pieces under fictitious names. He died about the year 1680. *Bayle.—E.*

APSINES THE PHœNICIAN, a rhetorician, born at Gadara of Phœnicia, a hearer of the rhetorician Basilicus, under the emperor Maximin, flourished about the year 236. He was a friend of Philostratus, who celebrates his memory, and his accuracy as a writer, in his last book concerning the Sophists. His remains are to be found in Manutius's Collection of Rhetoricians, published in folio at Venice in 1608. *Philost. Sophist. Fabricii Bibl. Græc. lib. iv. c. 31. § 16. Suidas.—E.*

APULEIUS, LUCIUS, a Platonic philosopher, a native of Madaura, an African city on the borders of Numidia and Gætulia, lived in the second century, under the Antonines, as appears from his speaking of several persons

as alive when he wrote, who were contemporary with those emperors. His father Theseus was a chief magistrate in Madaura; his mother a descendant from the family of Plutarch. The first part of his education he received at Carthage; and here he imbibed his first knowledge of the Platonic philosophy. He then removed to Athens, where he prosecuted various branches of study; and thence to Rome, where he acquired the knowledge of the Latin tongue without the assistance of a master. His account of the progress of his studies is amusing, and affords a curious specimen of his style. "Our first cup of knowledge, which we receive from the hand of the teacher of letters, removes entire ignorance: the second furnishes us with the learning of the grammarian; the third arms us with the eloquence of the rhetorician; and thus much is drunk by most persons: but at Athens I drank other cups from the deceitful fountain of poetry, from the clear stream of geometry, from the sweet waters of music, from the rough current of dialectics, and from the nectareous and never-satiating deep of universal philosophy." Apuleius, who appears, at least in the early part of life, to have despised riches, expended his moiety of a large fortune of twenty thousand sesterces (about eight thousand pounds) which had been left in equal shares to himself and his brother, in acts of generosity, and in travelling in search of knowledge. He liberally rewarded the labours of those who had been his instructors, in some cases bestowing portions upon their daughters; and he was ready, on every occasion, to assist his friends in their necessities. "I should not have hesitated (says he) to expend my whole patrimony in acquiring what is more valuable, a contempt of patrimony." In his travels it appears to have been one of his principal objects to gratify his curiosity with respect to the religious opinions and ceremonies of different nations, by obtaining admission into their sacred mysteries. In Greece he was initiated into several sacred rites: in Carthage he devoted himself to the worship of Æsculapius, the tutelary divinity; and possessed, in the college of his priests, the honourable office of *antistes*, or chief conductor of the ceremonies.

Upon his return to Rome, after his travels, Apuleius found his patrimony wholly exhausted. Being exceedingly desirous of entering into the fraternity of Osiris, he even parted with his cloaths to defray the necessary expenses of the inaugural ceremonies. To supply himself with the means of subsistence, he undertook the profession of a pleader, and made considerable

gain by the causes in which he was employed. Having by this time acquired a greater fondness for the gifts of fortune than in his younger days, he gladly embraced an opportunity which offered of improving his condition by marriage. Pudentilla, a rich widow of Cæa, whose principal attraction consisted in her wealth, became his wife. Æmilianus, the brother of Pudentilla's former husband, who was displeased with the match, circulated a report that he had employed magical arts to obtain her love, and instituted a law-suit against him before Claudius Maximus, proconsul of Africa. He, however, found no difficulty in proving, to the satisfaction of the judges, that his personal attractions were the only witchcraft that he had used. The apology which he delivered upon this occasion is still extant, and is justly admired as a fine performance.

Of the remainder of the life of Apuleius nothing is known. Except in the affair just related, it does not appear that he was charged with practising magical arts: yet, after his death, miracles were ascribed to him, which were placed in competition with those of Jesus Christ. Lactantius, at the beginning of the fourth century (Div. Instit. lib. v. c. 3.), expresses his surprise that the author whom he confutes had not joined Apuleius with Apollonius Tyanæus, and says that many wonders are related concerning him: and Augustin, in the fifth century, was requested "to exert his utmost efforts in refuting those who falsely asserted, that Christ did nothing more than was done by other men, and who produced their Apollonius, and Apuleius, and other masters of the magical art, whose miracles they maintained to have been greater than his." (Marcell. Ep. ad Aug. et Aug. Epist. xlix.) Apuleius appears to have obtained, in his travels, much information concerning religious mysteries and the secret arts of priests; but, except the idle report above-mentioned, nothing occurs in the memoirs of his life which could have laid a foundation for the opinion, circulated after his decease, concerning his miraculous powers. Perhaps this opinion originated in an absurd misapprehension of his fable of the "Golden Ass" for true history. The work is a satirical romance, in which a Milesian fable, on the metamorphosis of Lucius into an ass, invented by Lucius of Patras, and abridged from him by Lucian, is enlarged and embellished. This work was published with large notes by Beraldu, in folio, at Venice, in 1504; reprinted, in folio, at Paris, in 1510, and in 8vo. in 1536. The loves of Cupid and Psyche, which form a

beautiful episode of this work, have been repeatedly translated into various languages. The Apology, or "Oratio de Magiâ," was published separately by Casaubon, in 4to. in 1594, and in 8vo. at Leyden, in 1608; and by Pricæus, with excellent notes and illustrations from ancient monuments, in 4to. at Paris, in 1635. In philosophy Apuleius wrote a piece "De Habitudine Doctrinarum et Nativitate Platonis Philosophi," in three books, the first of which treats on the speculative doctrines of Plato, the second on his morals, and the third on his logic. The two former books were printed, together with the "Florida," in 4to. at Strasburg, in 1516; the third in 1588. The "Florida, or Declamations and Orations of Apuleius," were printed in 4to. at Strasburg and at Paris in 1518. Apuleius has left, besides, an oration "De Deo Socratis," which discusses the question concerning his dæmon, published separately, with the notes of Mercer, at Paris, in 12mo. in 1624; and, a Latin translation of Aristotle's treatise "De Mundo," published in 8vo. at Leyden, in 1591. The first edition of the works of Apuleius was printed, in folio, at Rome, under the care of cardinal Bessarion, in 1469. They have since passed through various editions, among which may be mentioned that of Henry Stephens, in 8vo. in 1585; that of Elmenhorst, in 8vo. at Frankfort, in 1621; that of Scriverius, in 12mo. at Leyden, in 1624; a "Variorum" edition, in 8vo. printed at Gouda in Holland, in 1650; and "in Usum Delphini," two volumes 4to. at Paris, in 1688.

Apuleius appears from his writings to have been a man of great learning and ingenuity, and to have possessed a lively fancy; but his writings rather class him among the wits than the philosophers of his age. His View of the Doctrine of Plato is, indeed, a work of grave speculation; but the rest of his writings are too florid and oratorical, too gay and sportive, and, in many parts, too loose and wanton, to comport with the gravity of philosophy. Though there is no sufficient proof that he was, like Apollonius Tyaneus, a pretender to miracles, and certainly no foundation for bringing him into comparison with Jesus Christ; it seems not improbable that he meant, in some passages of his fable of the Golden Ass, to ridicule the Christians; and bishop Warburton was, perhaps, right in his conjecture, founded upon a passage in the Apology, that Æmilianus, who prosecuted Apuleius for magic, was a Christian. There seems, however, to be no ground for the ingenious supposition of that learned critic, that

the design of the fable of the Golden Ass was, "to recommend the pagan religion as the only cure for all vice in general." (Div. Leg. book iv. § 4.) The true character of this work is probably that which is given by Barthius and adopted by Bayle, "that it is a perpetual satire on magical delusions, the tricks of priests, and the crimes of adulterers, thieves, and robbers, committed with impunity." *Apuleii Apol. Metam. et Florid. Fabric. Bibl. Lat. lib. iii. c. 2. Bayle. Lardner's Heathen Testimonies, c. xvi. xxxix.—E.*

AQUAVIVA, CLAUDE, son of Andrew Aquaviva, duke of Atri, was born in the year 1542. At the age of twenty-five he entered among the Jesuits, and was soon advanced to the charge of the province of Naples, then to that of Rome, and, in 1581, to the office of general of the fraternity. He was celebrated for the prudence and mildness of his government. He drew up an order under the title of "Ratio Studiorum," printed in 8vo. at Rome in 1586, which was suppressed by the Inquisition, and gave offence to the Jesuits: it was reprinted, in a mutilated state, in 1591. This ecclesiastic has left "Letters," in French; and, in Latin, "Meditations on the Psalms;" and a treatise on the cure of mental diseases, entitled "Industria ad curandos Animæ Morbos," printed in 12mo. in 1606. *Moreri. Nouv. Dict. Hist.—E.*

AQUILA of SINOPE in Pontus, called by Jerom a Jew, author of a Greek translation of the Hebrew Scriptures, flourished at the beginning of the second century, under the emperor Adrian. He is said to have been employed by that emperor as superintendent of the public buildings, and to have been appointed to rebuild the city of Jerusalem, which Titus had destroyed, and to which Adrian gave the new name of Ælia. Here Aquila became acquainted with the Christian religion, and submitted to baptism. The fondness which he discovered for astrology gave great offence to the Christians; and they expelled him from their communion. Upon this he went over to the Jews, and became a disciple of Akibha. Having learned Hebrew, he undertook at their request a new Greek version of the Old Testament, more exactly agreeing with the Hebrew text than the Septuagint. This translation, which he made word for word with scrupulous accuracy from the Hebrew text, was completed about the year 129. It was very acceptable to the dispersed Jews; and was read in their synagogues. Some of the Christian fathers, as well as later writers, have accused Aquila of perverting the meaning of the Hebrew text, in his interpretation, in order to render it

less favourable to the Christians. It is certainly a very equivocal proof of this charge, which is adduced by Cave, that, in interpreting Isaiah ix. 8, where the Seventy had used *λογος*, Aquila substituted *ἄνθρωπος*. It is more probable, on the contrary, that this version was universally esteemed accurate and faithful, since it was not only adopted by the Jews in their synagogues, and spoken of with very great approbation by many Christian writers, but was frequently referred to by the Christian fathers themselves instead of the Hebrew text, (Euseb. Dem. Ev. lib. vii. c. 1.) which few of them were capable of reading. Aquila issued a second edition of his version still more correct than the former, the public use of which has been supposed to be prohibited in Justinian's *novella* 146, under the title of *δευτεροποίησις*; but it is more probable that this refers to a distinct work, which Aquila had framed from the instructions of his master Akibha, containing the traditional institutions of the Jews. Of Aquila's version only a few fragments remain. *Epiphanius de Pond.* c. xiv. *Hieron. Epist. ad Pammach. et Ep. ad Marcell.* *Origen. Respons. ad Afric. Iren. Hær.* lib. iii. c. 24. *Euseb. Hist. Eccl.* lib. v. c. 8. *Fabric. Bibl. Græc.* lib. iii. c. 12. § 8. *Cav. Hist. Lit.* vol. i. p. 54.—E.

AQUILANO, SERAFINO, who derived his name from being a native of Aquila in Abruzzo, was born in 1466. He obtained great fame as an *improvisatore*, or extemporaneous maker of verses, which he recited with enthusiasm, and accompanied with the strains of his lute. This faculty caused him to be patronised by many Italian princes, who successively entertained him at their courts, and treated him with great distinction; and his success gave rise to a multitude of imitators. He not only pleased in these exhibitions, but his written poems gained considerable applause. A collection of them was published at Rome in 1503, consisting of sonnets, eclogues, epistles, &c. Of these, the sonnets are judged to have the most merit, and they have by some been preferred even to those of Petrarch; but his works seem at present to have sunk into oblivion. He died at Rome in 1500. *Tiraboschi. Parnaso Italian.* t. vi.—A.

AQUINAS, THOMAS, or THOMAS OF AQUINO, a celebrated scholastic divine, descended of an illustrious family in Campania, in the kingdom of Naples, was born in the year 1224. His father sent him, at five years of age, to the school at Mount Cassino, where he acquired the rudiments of learning. He was early removed from this school to the university at Naples, where his preceptor in the languages

was Martinus, and, in dialectics, Peter Hibernus. When he was only seventeen years old, his fondness for retirement and study induced him to enter himself, without the consent of his parents, in a convent of Dominicans at Naples. His mother was very desirous to prevent his devoting himself to a monastic life, and endeavoured to obtain an interview with him; but the monks, who wished to secure so honourable an addition to their fraternity, and who, while he was with them, found that it would be impossible to keep him from her sight, determined to send him out of the kingdom to Paris. On his way, as he was resting himself near a fountain, he was seized by his two brothers, who conveyed him back, and shut him up in a castle belonging to his father, where he remained two years. In this confinement Aquinas devoted himself to study; and neither entreaties, nor allurements, nor threats, could prevail upon him to alter his resolution. At last he found means to let himself down through a window of his prison by night, and escaped to Naples. In the year 1244 he was conducted by John, master of the Teutonic order, to Paris. After a short time he went to Cologne, where he became a student under Albert, an eminent teacher, of philosophy. The young Dominican having by profound study acquired a habit of taciturnity, his companions thought him stupid, and gave him the contemptuous appellation of the Dumb Ox: but Albert, who perceived his pupil's superior genius, said to them, "This ox, when he begins to bellow, will fill the whole world with his roaring." In 1246 Albert visited Paris, and was accompanied by Aquinas, who remained as a student in that university till 1248. His master returning to Cologne, Aquinas, at the age of twenty-four, became a preceptor in dialectics, philosophy, and theology, and acquired high reputation: but the quarrels between the seculars and regulars retarded his honours, so that he did not obtain the degree of doctor in divinity till the year 1255. Aquinas was held in high estimation by princes and popes. Louis IX. of France, called St. Louis, invited him to his court, and to his table. It is said that when he was one day dining with the king, his thoughts being busily occupied upon the objections of the new Manichæans against the orthodox faith, he, after a long silence, suddenly struck the table with his hand, exclaiming, "That is a decisive answer to the Manichæans!" A prior who sat by him, reminding him where he was, he asked pardon of the king for his absence, which was readily granted; and a secretary was called in to take down in writing the important argument.

Aquinas, upon a visit to Rome, was in the closet of pope Innocent IV. when an officer of his chancery brought in a bag of money, procured by the sale of absolutions and indulgences. "You see, young man, (said the pope) the age of the church is past in which she said, 'Silver and gold have I none;'" the angelic doctor replied, "True, holy father: but the age is also past in which she could say to a paralytic, 'Rise up and walk.'"

In 1263 Aquinas returned into Italy, and was appointed rector of his order in the Roman province; and in that capacity he went, in the same year, to a general assembly held at Lyons. He still continued to distinguish himself as a public preceptor in scholastic theology, and taught in several of the principal universities of Italy. Pope Clement IV. offered him the archbishopric of Naples, but he refused to take upon him so weighty a charge. At a general chapter of the order, held at Florence in 1272, the university of Paris demanded that their admired teacher should be sent back to them: but Charles, king of the Sicilies, detained him, and appointed him professor of theology in Naples, with a monthly allowance of an ounce of gold as his pension. A general council being summoned at Lyons in 1274, under pope Gregory X. for the purpose of uniting the Greek and Latin churches, Thomas was summoned thither, to present to the council a book which he had written by order of pope Urban IV. to refute the errors of the Greek church. On his way through Campania he was seized with a violent disorder; and, not being near any monastery of Dominicans, he stopped at an abbey of the order of Citeaux, at Fossa Nova, in the diocese of Terracina, where he died in the year 1274. After his decease his memory was loaded with honours. Besides the appellation of The Angelic Doctor, which, according to the ridiculous custom of the times, was universally given him, he was called the Angel of the Schools, the Eagle of Divines, and the Fifth Doctor of the Church. The Dominican fraternity removed his body to Toulouse; pope John XXII. canonised him; and the vulgar believed that miracles were wrought at his tomb. His writings were held in the highest estimation; and his name was assumed in the next century by a sect, who, under the appellation of Thomists, long occupied the field of controversy with the Scotists, followers of Duns Scotus, on sundry metaphysical and theological questions.

In order to account for the celebrity which Thomas Aquinas obtained, it must be recollected that he lived in the age of the scholastics, in which a spirit of disputation was spread

through all the schools of Europe, and in which the merit of every scholar was measured by his power of speculating and debating on abstruse questions of logic, metaphysics, and theology. At this period the Aristotelian philosophy, obscured by passing through the Arabian channel, was applied with wonderful subtlety to the explanation, or, more properly, the obscuration, of points of Christian theology; and Aquinas possessed, in a surprising degree, the powers of profound investigation and subtle reasoning. His learning, however, seems to have been almost entirely confined to scholastic divinity and philosophy. He was so little conversant with liberal studies, that he was not even able to read the Greek language, and was obliged to rely upon defective Latin translations, made from the Arabians, for his acquaintance with the writings of Aristotle. Talents and industry, which, more judiciously employed, might have been of great benefit to the world, were wasted in subtleties, which, neither tending to enlighten the understanding nor improve the heart, must be pronounced altogether useless.

The writings of this scholastic are exceedingly numerous. They consist of commentaries upon the works of Aristotle; upon the Books of Sentences of Augustine; and upon various parts of Scripture; dissertations on various questions of dogmatic and moral theology; small treatises on points of doctrine or discipline, on subjects of temporary controversy, and miscellaneous matters; sermons, and, "Summa Theologiæ" [A Summary of Theology], which is his principal work, and which, when it appeared, was received with the greatest applause, and afterwards became a text-book of high authority in the instruction of youth. The second section, which treats of morals, may be read with particular advantage. These writings have been published in seventeen volumes, in folio, at Venice in 1490; at Nuremberg in 1496; at Rome in 1570; at Venice in 1594; and at Antwerp in 1612. The "Summa Theologiæ" has separately passed through various editions; Cologne, 1604; Antwerp, 1624; Paris, 1638. Neither the matter nor the style of the angelic doctor is much suited to modern taste. His manner of thinking and writing so nearly resembled that of Augustine, that the soul of that celebrated Christian father was said, according to the Pythagorean doctrine of *metempsychosis*, to have passed into Thomas Aquinas. *Dupin. Cave, Hist. Lit. Brucker. Moreri. Nouv. Dict. Hist.—E.*

AQUINO, PHILIP, a learned Jew of the seventeenth century, a native of Avignon, was converted to the Christian faith, and received



• A R A T V S •

A R A T V S, A thenodori filius, et ipse patria Pompeiopolitanus. discipulus, & auditor Timonis. ac Menedemi philosophorum, in mathematicis uerò Aristotheri. Claruit temporibus Ptolemaei Philadelphi regis, quando Theocritus quoq; Syracusanus Bucolicorum poeta floruit. Scribit Latinus Arati Interpres. ignarum Aratum rerum mathematicarum, Eudoxi, atq; Hipparchi scripta secutum, ad phaenomena scribenda se contulisse. quod confirmat Cicero in libro de oratore ita scribens. Constat inter doctos ignarum Astrologiae ornatissimis atq; optimis uersibus Aratum de Coelo. & stellis scripsisse. Ipsa uero Arati phaenomena, transtulit latinis uersibus Cicero. & post eum, Germanicus Caesar, aliq; multi qui uulgò circumferuntur. sed alia pleraq; composuit Aratus, quae non extant. Commemorantur autem à Suida. Eius sepulcrum fuisse iuxta Pompeiopolim Cicihae, quae prius Soli. à Solone dicebatur, scribit Pomponius Melas, cuius verba sunt haec. Juxta Solos in paruo tumulo Arati poetae monumentum, ideo referendum, quia ignotum, quam ob causam iacta ad id saxa disiliunt.

baptism at Aquino in the kingdom of Naples, whence he derived his name. He had a pension allowed him from the clergy of France. He is celebrated for his skill in the Hebrew language, which one of his contemporaries commends as so rare and exquisite, that he was never consulted on this subject in vain. Le Jay entrusted him with the care of printing and correcting the Hebrew and Chaldee texts of his Polyglot Bible. Aquino was the author of several works: "Dictionarium Hebræo-Chaldeo-Thalmudico-Rabbinicum," printed in folio, at Paris, in 1629; "The Roots of the Sacred Language," 16mo. Paris, 1620; "An Italian Translation of Rabbi Simeon's Jewish Apophthegms;" "An Exposition of the thirteen Ways in which the ancient Rabbis explain the Pentateuch," printed in 4to. at Paris, in 1620; "An Interpretation of the Tree of the Cabala," in 8vo. at Paris, 1620; "Literal, Allegorical, and Moral Explications of the Tabernacle, Vestments, Sacrifices, Camp, &c. of the Hebrews," printed at Paris, in 4to. 1624. Antony Aquino, first physician to Louis XIV. was the grandson of Philip Aquino. *Bayle. Nouv. Dict. Hist.*—E.

ARABSCHAH, a Mahometan writer of the fifteenth century, was a native of Damascus, where he died in the year 1460. He is the author of a history of Tamerlane, entitled, "The wonderful Effects of the Divine Decrees in the Affairs of Tamerlane;" and of a theological treatise "On the Unity of God." *D'Herbelot, Bibl. Orient. Morevi.*—E.

ARANZIO (ARANTIUS), JULIUS CÆSAR, an eminent physician, surgeon, and anatomist, was born at Bologna in 1520. He was the disciple of Vesalius, and of his own uncle Bartholomew Maggi. After graduating in the university of Bologna, he became professor there of the practice of physic, surgery, and anatomy, which posts he occupied with great distinction for thirty-two years, till his death in 1589. He published "De Humano Fœtu Opusculum," Rome, 1564; several times reprinted elsewhere. This work, though small, describes, with greater accuracy than had before been done, the various parts of the uterus, and particularly its vascular structure, together with that of the fœtus, all which he examined from human subjects, and thereby avoided several errors of preceding anatomists. He also published, a short time before his death, "Observationum Anatomicarum Liber," Venet. 1587, 4to. containing many valuable remarks which were new to that age. He was acquainted with the lesser circulation of the blood through the

lungs. He wrote likewise "A brief Commentary on Hippocrates upon Wounds of the Head;" and a collection of "Consilia et Epistolæ Medicæ." *Vander Linden. Haller, Bibl. Anat. Tiraboschi.*—A.

ARATUS, a Greek poet and astronomer, according to Strabo and others was born at Soles, a town in Cilicia, but according to Aëlepiades Myleanus, at Tarsus. He attended upon Menecrates the Ephesian grammarian, and upon the philosophers Timon and Menedemus. Dionysius Heracleotes, and Perseus the stoic. He was physician to Antigonus Gonatus, who began to reign in Macedonia in the year before Christ 278, and reigned thirty-four years. He was the author of various works, chiefly poetical, mentioned by Suidas; but the only piece which he has transmitted to posterity is an astronomical heroic poem, in Greek, entitled "Phænomena." In this poem Aratus treats of the nature and motions of the heavenly bodies, the figures of the constellations, their relative situations in the sphere, their rising and setting, and the fables which are connected with their names. When Cicero was young, he translated this poem into Latin verse; and he speaks in terms of high commendation concerning the verses, but adds, that the author himself did not understand astronomy. (Constat inter doctos, hominem ignarum astrologiæ, ornatissimis atque optimis versibus Aratum de cœlo et stellis scripsisse. De Orat. lib. i.) It is probable, from Hipparchus's commentary on Aratus, that the poet was indebted for his materials to the astronomer Eudoxus. In confirmation of this account, it has been remarked, that the climate of Aratus did not agree with his descriptions. Grotius is of opinion, that Aratus transferred into his poem the observations of various astronomers in different climates, and for want of skill in astronomy confounded them. The poem, though little read by the moderns, had certainly many admirers among the ancients: it has had numerous commentators; it has been copied by Virgil in his Georgics; and a quotation was made from it by Paul, the apostle, in his address to the Athenians. The words, *Τεγαρ καὶ γενοῖς ἐσμεν*. [for we are also his offspring], are a part of the fifth line of the Phænomena of Aratus; and other passages, to which this citation has been referred, in Cleanthes's Hymn to Jupiter, Pythagoras's Golden Verses, and Oppian's Halieutica, though they agree in sentiment, vary in expression.

Besides Cicero's translation of Aratus, of which we have only a few fragments, an entire version in Latin hexameters, written by

Caes. Germanicus, and another by Avienus, *ant. 175*. In later times, it has been translated into Latin by Menus, printed in 4to. at Paris, in 1551; and in 4to. by Grotius, at Leyden, in 1620; and into various modern languages. A collection of the commentators on Aratus, Hipparchus, Achill's Tatius, &c. was published, in folio, at Florence, in 1567; at Paris, in 1630; and at Amsterdam, in 1703. The principal editions of the Greek original are, in 4to. by Morell, at Paris, 1559; in folio, by H. Stephens, at Paris, in 1566; in 8vo. at Oxford, by bishop Fell, in 1672; in Greek and Latin, with the ancient versions, &c. at Paris, in 4to. 1540; at Basil, 1649; in 4to. by Grotius, at Leyden, in 1600; and in 8vo. by Salvinus, in Greek, Latin, and Italian, at Florence, in 1765. It is also in the editions of the ancient astronomers. *Fabr. Bibl. Græc. lib. iii. c. 18. Hut-ton's Math. Diet.*—E.

ARATUS, of Sicyon, son of Clinias, was born about B. C. 273. In his childhood the government of Sicyon was in a very disordered state, one tyrant after another gaining the supremacy. Under the administration of Timoclidus and Clinias, two of the most respectable of the citizens, it had begun to assume a more regular form, when, on the death of the former, one Abantidas, raising a tumult, killed Clinias; and either banished or massacred his relations and friends. He caused strict search to be made after Aratus, his son, then only seven years old; but the boy, escaping in the confusion, and wandering forlorn about the city, entered unobserved into an unknown house, which was that of the tyrant's sister. She was a person of generous sentiments, and, besides, conceived that a peculiar providence had directed the child to take shelter under her roof; she concealed him, therefore, till night, and then sent him privately to his friends at Argos.

This circumstance seems to have made an indelible impression on the mind of young Aratus, who thenceforth nourished the utmost detestation against tyrants, and spent all his life in opposing them. He was liberally educated by his relations in Argos, and distinguished himself by his strength and skill in athletic exercises. The Sicyonian exiles regarded him as their future restorer, and he had scarcely reached his twentieth year when he formed a plan for taking Sicyon from Nicocles, then its tyrant. This he executed with equal art and boldness; and having scaled the walls by night, made known his presence at day-break by the voice of a herald, proclaiming, that "Aratus, the son of Clinias, invited the citizens to resume

their ancient liberty." They joyfully obeyed the summons, and rushed in crowds to destroy the house of the tyrant, who made his escape out of the city. This revolution did not cost a single life, for Aratus would not suffer the regained liberty to be polluted with the slaughter of a fellow-citizen. The exiles were recalled, and Sicyon began to resume its former splendor; but difficulties arose both without and within. Abroad, Antigonus, king of Macedon, the friend of the expelled Nicocles, meditated his restoration by violence; and at home, contentions took place between the emigrants and those who had got possession of their estates. Aratus, therefore, found it expedient to join the city to the confederacy called the Achæan league, which was the only remaining support of freedom in Greece. In order to satisfy the opposite claims of property among the citizens, he took a hazardous voyage to Ptolemy, king of Egypt, for whom he had executed some commissions for pictures by the Grecian masters, and obtained from him a large sum, by the proper distribution of which he made all parties easy. He was vested with the supreme constitutional power in Sicyon, which he exercised with such wisdom and moderation, as to make himself universally beloved, and to establish order and tranquillity. After serving for some time in the cavalry of the Achæan army, he was made prator or general of the league. One of his most splendid successes in this station was recovering the citadel of Corinth, which had some years before been surprised by Antigonus, and was held by a Macedonian garrison. The manner in which Aratus made himself master of this strong and almost inaccessible fortress is one of the most admired instances of ancient military stratagem. In consequence of this event other cities were induced to join the confederacy; but it cost Aratus much labour and contrivance to free Argos from its tyrant Aristippus; which, at length, by perseverance, he effected.

Meantime the Ætolians, becoming jealous of the Achæans, engaged Cleomenes, king of Sparta, in hostilities with them; and such was his success, that Aratus lost much credit, and the league was reduced to great extremities. Parties rose even in Sicyon and in Corinth, and Aratus was compelled to use severe means in suppressing those in his own city, and was near losing his life in attempting the same in Corinth. At length, contrary to his inclination and principles, he laid a plan for engaging the Achæans to call in Antigonus Doson, king of Macedon; though, to maintain his reputation,

he advised them first to try what could yet be done by their own forces. Further bad success made the Achæans gladly embrace the expedient of inviting Antigonus, who entered Peloponnesus at the head of a considerable army, and completely turned the tide of affairs. (See his life.) After his death the troubles of Greece were renewed by the Ætolians, who made an inroad on the Messenians. The Achæans took the part of these people, and Aratus, at the head of an army, marched against the invaders. The Ætolians agreed to retire; but Aratus, observing them laden with plunder, was induced to attack them at a disadvantage, and met with a complete defeat. For his conduct on this occasion he was publicly accused, and only escaped a censure by his submission. The Achæans were then obliged to have recourse to Philip, the successor of Antigonus, who marched to their aid, and a war ensued with various success. In the course of it, Philip, who at first had a great veneration for Aratus, and followed his counsels, was set against him by the ill offices of his ministers, and the difference of their characters and designs. This alienation proceeded so far, that after peace was made, and Aratus had retired to Sicyon, Philip (as is said, though apparently without proof) caused a slow poison to be given him, which brought him to his end in the fifty-seventh year of his age, B. C. 216. Aratus certainly suspected his disease to be caused by poison, though he bore it in silence; for, happening one day to spit blood in the presence of an intimate friend, who expressed his concern, "Behold (said he) the effect of friendship with kings!" Aratus died at Ægium, being then for the seventeenth time prætor of the Achæans. The Sicyonians brought his body in triumphant procession to their city, and buried him in the most conspicuous place, which long after bore the name of the *Aratium*, where they offered two annual sacrifices, one on his birth-day, the other on that when he delivered the city from its tyrants.

Aratus was certainly one of the greatest men in the declining days of Greece, and highly deserving of the esteem and gratitude of his countrymen. It is to be lamented that the calamitous circumstances of the times obliged him to adopt a policy inconsistent with his principles, and which sometimes gave his conduct the appearance of unsteadiness and ambiguity. As a military character, he was more successful in stratagem and secret enterprises, than in the open field, where he is said sometimes to have betrayed timidity and incapacity. He was more free from superstition than most of the Greeks,

and acted from the suggestions of his reason, rather than from omens and oracles. His temper was calm and amiable, and his manners virtuous.

Aratus was a historian, and wrote "Commentaries" of his own actions, and the affairs of the Achæans. *Plutarch's Life of Aratus. Univers. Hist.—A.*

ARBOGASTES, a Frank by nation, and a soldier of fortune, rose by his merit to the second rank in the army, and the title of count, under the emperor Gratian, and after his death engaged in the service of Valentinian the younger and Theodosius. By the latter he was sent into Gaul to oppose Victor the son of Maximus, whom he defeated and killed. The army, with which he had ingratiated himself by his liberality and valour, then raised him, without consulting the court, to the post of general, in which he acquitted himself with moderation and fidelity till the departure of Theodosius for Constantinople. But after that event, he began to aim at the entire management of the state, and, by filling every post with his creatures, reduced the young Valentinian to the condition of a mere dependent upon his will. The emperor, perceiving and resenting his situation, resolved to discharge him, and for that purpose presented him from the throne with a paper announcing his dismissal. The haughty count, after reading it, coolly told him, that as his authority was not derived from him, it did not depend upon his pleasure; and contemptuously threw the paper on the ground. Valentinian, in a rage, attempted to draw the sword of one of the guards, but was prevented. Within a few days the young emperor was found dead, and little doubt could be entertained of the author of the fact, though Arbogastes endeavoured to make it believed that he had killed himself. The count, not choosing to assume the purple himself, as being a barbarian by origin, set up the rhetorician Eugenius, a faithful dependent, whom he had raised to the rank of master of the offices. Theodosius immediately prepared for war against the usurper: but it was not till two years afterwards, A. D. 394, that he entered Italy with his army. Arbogastes waited for him at the foot of the Alps, and exerted all his valour and skill in the defence. In the first conflict he was victorious; but on a renewal of the battle next day his army was entirely defeated; to which event a sudden storm that blew in his men's faces greatly contributed. After discharging every duty of a general and a soldier, he made his escape to the mountains, where he wandered some days. At length

despairing of being able to evade the search making for him, he put an end to his life. *Univ. Hist. Gibbon.*—A.

ARBUTHNOT, ALEXANDER, a divine of the church of Scotland, son of the baron of Arbuthnot, was born in the year 1538. Having studied languages and philosophy in the university of Aberdeen, and civil law under the celebrated Cujacius at Bourges in France, he took ecclesiastical orders, and distinguished himself as a zealous supporter of the reformation. In several general assemblies he took an active and leading part. At the general assembly held at Edinburgh in 1568, he was appointed to examine a work which had given offence, entitled "The Fate of the Roman Church." The censure of the assembly was passed upon the book for an assertion which it contained, "that the king was the supreme head of the church;" and it was ordered that no book should be published till licensed by commissioners appointed by the assembly. Thus the reformed clergy, who owed their emancipation to the exercise of the right of private judgment in matters of religion, with gross inconsistency obstructed the progress of free inquiry, by taking upon themselves the regulation of the press. In 1569 Arbuthnot was appointed principal of the king's college at Aberdeen. He was a member of the general assembly held at St. Andrews in the year 1572, in which a strenuous opposition was made to a scheme of church government, called "The Book of Policy," which was invented by certain statesmen, to restore the old titles in the church, and hereby to retain among themselves the temporalities formerly annexed to them. In the general assemblies held at Edinburgh in 1573 and in 1577, Arbuthnot was chosen moderator; and he appears to have been constantly employed, on the part of the church of Scotland, in the commission for conducting the troublesome and tedious contest with the regency concerning the plan of ecclesiastical jurisdiction to be adopted in the church of Scotland. The part which Arbuthnot took in these affairs gave offence to James VI. and the offence was increased by the publication of Buchanan's History of Scotland, of which Arbuthnot was the editor. It was therefore resolved to restrain him by an oppressive act of arbitrary power; and a royal order was issued, forbidding him to absent himself from his college at Aberdeen. The clergy, who saw that the design of this order was to deprive them of the benefit of Arbuthnot's services, remonstrated: the king, however, remained inflexible, and

the clergy submitted. This persecution probably affected Arbuthnot's health and spirits; for the next year, 1583, he fell into a gradual decline, and died. Arbuthnot appears to have possessed much good sense and moderation, and to have been well qualified for public business. His knowledge was various and extensive; he was a patron of learning; and, at the same time that he was active in promoting the interests of the reformed church, he contributed to the revival of a taste for literature in Scotland. The only literary production which he has left, is a learned and elegant Latin work, entitled "Orationes de Origine et Dignitate Juris" [Orations on the Origin and Dignity of the Law]: it was printed, in 4to. at Edinburgh in 1572. *Spotswood, Hist. Scot. b. vi. Calderwood's Hist. of the Church of Scotland, p. 44, &c. Petrie's Compend. Hist. of the Catholic Church, p. 359, &c. M'Kenzie's Lives of Scots Writers, vol. iii. p. 192. Biogr. Brit.*—E.

ARBUTHNOT, JOHN, M. D. one of the constellation of wits in the reign of queen Anne, and more a man of learning than any of them, was the son of an episcopal clergyman in Scotland, and was born, soon after the restoration, at Arbuthnot, near Montrose. He went through a course of academical studies at Aberdeen, where he took the degree of doctor of physic. Coming to London to seek his fortune, he engaged in teaching the mathematics, in which science he was very well grounded. He first became known to the learned world in 1697, by a work entitled "An Examination of Dr. Woodward's Account of the Deluge, &c." which was well received; and in 1700 he greatly added to his reputation by an excellent treatise "On the Usefulness of Mathematical Learning." He communicated to the Royal Society a curious paper, "On the Regularity of the Births of both Sexes," showing from authentic documents the proportion constantly observed by nature in this particular, and drawing judicious inferences, moral and political. This occasioned his election into that body in 1704. Meantime he was gradually rising to notice in his proper profession; and, in consequence of a casual attendance on prince George of Denmark, came to be appointed physician extraordinary, and afterwards one of the physicians in ordinary, to queen Anne. In 1710 he was admitted into the college as a fellow. About this period he formed an intimate connection with the literary triumvirate, Swift, Pope, and Gay, which continued with the greatest mutual kindness and esteem during the

rest of his life. He engaged, in 1714, with Pope and Swift, in an extensive design of a satire on the abuses of learning in every branch, to be written in the grave ironical manner, under the form of a history of the adventures of a fictitious character. The plan was never completed; but the "Memoirs of Martinus Scriblerus," published in Pope's works, is a part of it, and, of that, much is the performance of Dr. Arbuthnot, particularly what relates to anatomy, logic, and the manners and customs of antiquity. The whole first book, indeed, was probably his composition. The real depth of knowledge discovered in this piece, with the genuine wit and humour with which the satire is directed, render it one of the most original and entertaining productions in the English language. The death of queen Anne, equally fatal to his personal views and his political wishes, was a severe stroke upon him; and to divert his melancholy he made a short visit to Paris. On his return he quitted St. James's, where his medical services were now no longer required, and followed the practice of his profession at large, without relinquishing his literary pursuits, though his publications were only occasional, and with long intervals. His principal learned work, entitled "Tables of ancient Coins, Weights, and Measures, explained and exemplified in several Dissertations," in a 4to. vol. appeared in 1727. It is a work of great value, and notwithstanding some inaccuracies, scarcely avoidable in such intricate subjects, has ever since been considered as standard authority. Two professional treatises, "On the Nature and Choice of Aliments," published in 1732, and "On the Effects of Air on Human Bodies," in 1733, finish the list of his serious performances. Both these were well esteemed by the faculty, and are still occasionally read and quoted. With respect to his humorous effusions, which were frequently dropping from his pen at leisure hours, and with little premeditation, they are so blended with those of his confederates, that it is difficult to distinguish them. But the "History of John Bull," in two parts, is confidently ascribed to him in the Biogr. Brit. and that alone would raise him almost to the summit of our list of witty writers. Never was a political allegory managed with more exquisite humour, or skilful adaptation of characters and circumstances. "A Treatise concerning the Altercation or Scolding of the Ancients," and the "Art of political Lying," are among his acknowledged pieces; with a few more of the same ironical cast. Great part of the contents of two small

volumes, entitled "The Miscellaneous Works of Dr. Arbuthnot," published in 1751, is denied, by his son, to be of his composition. Yet as it was his custom to write in a large folio book which lay in his parlour, upon every occurrence that struck him in a comic light, it is probable that many slight and unfinished essays might get abroad, which he himself had almost forgotten. A good-humoured vein of pleasantry runs through almost all his pieces of this kind, which confirms the character that Swift gave of him to a lady who desired his opinion respecting Dr. Arbuthnot: "He has more wit than we all have, and his humanity is equal to his wit." That they are strongly tinged with party, cannot be denied: yet they are generally free from the gall and rancour that is too apt to infect party writings. If, however, the "Memorandums of the six Days preceding the Death of a late Right Reverend" (meaning bishop Burnet) be his, he cannot, in that instance, be acquitted of suffering his personal dislike to get the better of his humanity. As to his very bitter "Epitaph on Colonel Chartres," the indignation of a man of strict virtue towards a character overwhelmed with infamy may sufficiently justify its severity, though party probably aggravated his aversion to the man, as it did Pope's. Arbuthnot tried his pen in verse, though without any proper poetical talent. A piece published in Dodsley's collection, entitled ΓΝΩΘΙ ΣΕΑΤΤΟΝ [Know thyself], is valuable for its philosophical sentiment. He was also skilled in music; and an anthem and a burlesque song of his composition are mentioned by sir J. Hawkins.

In these occupations, amid the endearments of domestic life, and the love and esteem of his friends, he passed his days, bearing with cheerfulness and resignation the afflictions from sickness and other causes that fell to his lot. Of his two sons, one died before him; the other, with some daughters, survived him. He seems to have been thoroughly beloved by his great literary associates, who have taken care to record their mutual friendship. Pope dedicated to him an epistle called "A Prologue to the Satires;" and Swift feelingly laments, in one of his poems, that he is

"Far from his kind Arbuthnot's aid,
Who knows his art, but not his trade."

He fell at length into a dropsical disorder, the sequel to an inveterate asthma, for relief from which he retired for some time to Hamstead, but, as he assured his friends Pope and Swift, without the least hope of a recovery. His se-

renite, supported by habitual piety, never deserted him; and these qualities, with an ardent love of virtue, and disdain of meanness and vice, are beautifully displayed in his latest letters. Returning to his house in London, he died, February 27, 1734-5. *Biog. Brit.*—A.

ARC, JOAN OF, called the *Maid of Orleans*, one of the most extraordinary heroines mentioned in history, was the daughter of a peasant named James d'Arc, of Domremi, near Vaucouleurs in Lorraine, where she was born about the beginning of the 15th century. She was put to service at a small inn, in which she was accustomed to tend horses, ride them to water without a saddle, and perform other offices more commonly assigned to the other sex. When she was of the age, probably, of twenty-seven or twenty-nine, at a time when king Charles VII. was reduced to the lowest condition by the English, who possessed the greatest part of his kingdom, Joan fancied that she saw visions in which she was commanded by St. Michael to go to the relief of Orleans, then closely pressed by the English, and afterwards to cause the king to be consecrated at Rheims. She was taken by her parents, in February 1429, to Baudricourt, governor of Vaucouleurs, who at first treated her pretended inspiration as an idle tale; but at length, moved by her repeated and urgent solicitations, he sent her to the king, then at Chinon. Charles, either in earnest or from collusion, proposed to try her by introducing her before a large company in which he was undistinguished from his nobles by any marks of dignity; and it is affirmed that she immediately recognised him, and acquainted him with secrets which he had never communicated to any one. She promised boldly to fulfil the two objects of her mission, and demanded to be armed with a consecrated sword, kept in the church of St. Catharine of Fierbois, the marks of which she described, though she had never seen it. Her manner inspired confidence: she was committed to matrons for proof of her virginity, and to the doctors of the church for inquiry into her inspiration. Their report was favourable; but the parliament, to whom she was next consigned, treated her as insane, and asked her for a miracle. She replied that she had none then to exhibit, but that she soon would perform one at Orleans. In fine she was completely armed, mounted, and sent to join the army destined to the relief of Orleans. She here displayed a consecrated banner, purged the camp of licentiousness, and, by her whole demeanour, infused into the soldiers that enthusiasm with which she herself was animated.

She entered Orleans, introduced a convoy, attacked the English in their forts, defeated and dismayed them, and raised the siege. In all these actions she showed an heroic courage, and the dignity of a superior mind. Other successes rapidly followed, and the panic-struck English every where fled from a foe whom a short time before they had despised. Joan now thought it time to fulfil her other promise of crowning the king at Rheims; and, accompanied by her, he marched without opposition across the kingdom, receiving the submission of the towns as he passed. Rheims sent him its keys, and admitted him with transport. He was crowned and anointed with the holy oil of Clovis, the maid standing by his side in complete armour, and displaying her consecrated banner. Charles testified his gratitude for her extraordinary services, by ennobling her family, and giving it the name of *du Lys* (probably in allusion to the lilies of her banner), with a suitable estate in land. Joan, now that the two objects of her mission were obtained, proposed to retire; but the general, Dunois, sensible of the advantages he derived from the idea of her supernatural commission, persuaded her to remain in arms till the English should be finally expelled. By his advice she threw herself into Compeigne, then besieged by the duke of Burgundy and the English; where, on a sally, after having driven the enemy from their entrenchments, she was deserted by her friends, surrounded, and taken prisoner. The English indulged a malignant triumph on the capture of one who had caused such a reverse in their affairs, and resolved to show her no mercy. The regent duke of Bedford purchased her from the captors, and instituted a criminal prosecution against her on the charges of sorcery, impiety, and magic. The clergy in his interest, and the university of Paris, joined in the accusation. She was brought in irons before an ecclesiastical commission at Rouen, where a number of captious interrogatories were put to her during the space of a four months' trial, to which she replied with firmness and dignity. Among other questions, it was asked her why she assisted with her standard in her hand at the coronation of Charles. "Because (she nobly replied) the person who shared in the danger had a right to share in the glory." Her pretended visions and inspirations were the most dangerous points of the attack, and the weakest of her defence. Urged on these grounds with the crimes of heresy and impiety, she appealed to the pope, but her appeal was disallowed. At length she was solemnly condemned as a sorceress and blasphemer, and delivered over to the



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secular arm. Her resolution at last forsook her, and she tried to avert the dreadful punishment that awaited her, by an open recantation of her errors, and a disavowal of her supposed revelations. Her sentence was then mitigated to perpetual imprisonment; but the barbarity of her enemies was not satisfied with this vengeance. They insidiously placed in her apartment a suit of man's apparel; and, because, tempted by the view of a dress in which she had obtained so much glory, she ventured to put it on, they interpreted the action as a relapse into heresy, and condemned her to the stake. In June 1431, to the perpetual shame of her cruel and unjust prosecutors, she was burned in the market-place of Rouen. She met her fate with resolution, and the English themselves beheld the scene with tears. Her king did nothing to avenge her cause. He was contented with procuring a revision of the process, and a restoration of her memory by the pope ten years afterwards. In that act she was styled a "martyr to her religion, her country, and her king." The enthusiastic admiration of her countrymen did not wait for such a slow process. They propagated many marvellous tales relative to her execution; and a party would not suppose her really dead, but continually expected her return to lead them, as before, to victory. Posterity has not been able to form an uniform and consistent judgment respecting this personage and her actions. The most probable supposition seems to be, that she was sincere in the idea of her divine inspiration, and gave herself up to the enthusiasm of a heated fancy, and that this circumstance was improved by some of the leading people in the interest of Charles, with the addition of so much artifice as was necessary to produce a full effect on the passions of the public. It is not doubted, that, in fact, the appearance of the Maid of Orleans gave a decisive turn to the contest between the French and English.

This heroine has been the subject of various works in prose and verse. Of the latter, the serious poem of Chapelain has had much less success than the burlesque and very licentious one of Voltaire—a real injury to her memory, which has been in some degree repaired in England by Southey's sublime and spirited poem of "Joan of Arc," representing her in the brightest colours of virtue and heroism. *Morcri. Nouv. Dict. Hist. Hume's Hist. of Engl.*—A.

ARCADIUS, emperor of the east, eldest son of Theodosius the Great, was born, A. D. 377, in Spain, his father being then a private person. At the early age of six he was invested with the purple by his father; and he received

his education in the palace of Constantinople. Theodosius, at his decease in 395, divided the empire between his two sons Arcadius and Honorius; allotting to the former Thrace, Asia Minor, Syria, and Egypt, with Dacia, Macedonia, and half of Illyricum. Arcadius possessed none of the qualities which could enable him to rule such an extensive dominion. He first fell into the hands of his father's unworthy favourite Rufinus, who governed him and the empire with absolute sway, and, not contented with secondary authority, aspired to the sovereignty itself. Rufinus had planned a marriage between the emperor and his daughter; but he was supplanted by the artifices of the eunuch Eutropius, who engaged the affections of Arcadius to Eudoxia, daughter of Bauta, a general of the Franks; and the nuptials took place in the first year of his reign. Rufinus was soon after openly murdered by the army under the command of Gainas the Goth, in the presence of the emperor. Eutropius, who appears to have been a worse man than Rufinus himself, succeeded to the ministerial power, and removed from the view of Arcadius, by fraud or violence, all in whom he seemed to place any confidence. He fomented discord between the two imperial brothers, and persuaded Gildo to transfer the allegiance of Africa from Honorius to Arcadius. For his security he caused the emperor to pass a most unjust and cruel law of treason, by which the crime was extended to all practices against the ministers and officers of the sovereign, and its punishment was made to involve the ruin of descendants. The rebellion of Tribigild, the Ostrogoth, however, eventually overthrew the power of this domineering eunuch; towards whose fall the empress Eudoxia contributed all her influence, and whom she succeeded in an absolute rule over the feeble Arcadius. She procured herself to be distinguished by the title of *Augusta*, and to have her image borne through all the provinces of the empire, and treated with all the honours bestowed on that of the emperor itself—for *this* species of idolatry had been spared by Christianity after it had subverted every other. During these court changes, Gainas the Goth had reduced the emperor to comply with very ignominious demands, and had afterwards openly revolted, but was finally defeated and killed. Disturbances rose at Constantinople in consequence of Eudoxia's persecution of the venerable Chrysostom, who had too freely exposed the vices of the court and of the empress herself. He was at length banished, and died in exile: but Eudoxia, in the bloom of youth, was

cut off before him. Arcadius lived a few years longer, an insensible spectator of the calamities which were gathering round the eastern empire. At length, in his thirty-first year, after a nominal possession of the throne between thirteen and fourteen years, he died, A. D. 408. He left one son, Theodosius, in the eighth year of his age; and four daughters. A very improbable tale is related by Procopius alone, of his appointing Jesgederd, king of Persia, guardian to the young prince. "It is impossible (says Mr. Gibbon) to delineate the character of Arcadius; since, in a period very copiously furnished with historical materials, it has not been possible to remark one action that properly belongs to the son of the great Theodosius." *Univers. Hist. Gibbon.*—A.

ARCESILAUS, or ARCEILAS, a Greek philosopher, the founder of the middle academy, was born at Pitane in Æolia, in the fourth year of the 134th Olympiad, or 316 years before Christ. His first preceptor was his countryman Autolyceus the mathematician, whom he followed to Sardis. He afterwards went to Athens, where he studied music under Xanthus, geometry under Hipponicus, and philosophy first under Theophrastus, and afterwards under Polemon and Crantor: he formed an intimate friendship with the latter. Poetry was his favourite amusement, and he took so much delight in Homer, that it was his practice, every night before he went to sleep, to read a portion of his works. His studies, however, were chiefly devoted to philosophy. After the death of Crates, Arcesilaus took the charge of the Academy, and introduced innovations, which gave rise to a new school, called, in reference to the school of Plato, the Second Academy, and, with respect to a subsequent innovation by Carneades, the Middle Academy.

The school of Arcesilaus was founded upon the principle of the uncertainty of knowledge, and was instituted in opposition to the Dogmatists, particularly the Stoics, who taught with great confidence a system different from that of Plato. Arcesilaus was jealous of the rising fame of Zeno, his fellow-disciple under Polemon, and employed great ingenuity and eloquence in controverting the axioms and reasonings of his school. He did not choose to avow, in its full extent, the doctrine of universal scepticism, as taught by Pyrrho, at this time, in his new school; but, under the sanction of Socrates, who had confessed that the only thing which he knew was that he knew nothing, and of Plato, who had taught that no certain knowledge can be obtained from the varying forms of

physical bodies, he taught, that, although there may be a real certainty in the nature of things, every thing is uncertain to the human understanding. He taught his disciples not to assert their own opinions, but to controvert those of others: he suspended his own judgment in every thing, and disputed only to convince himself that opposite opinions may be supported by arguments of equal weight. "Arcesilaus (says Cicero) denied that any thing could be known, even that which Socrates had excepted. Thus the philosophers of his school were of opinion, that every thing lay concealed, and that nothing could be perceived, or understood; and hence they inferred, that no one ought to affirm or assert any thing, but, by suspending their decision, always to avoid the discredit of giving a rash judgment, and assenting to propositions which are either false or unknown; nothing being more disgraceful, than to suffer assent to precede knowledge and perception." (*Cic. Acad. Quæst. lib. i. c. 12.*) Arcesilaus maintained, that truth has no certain characters, by which it may be distinguished from error; and, on this point, according to Cicero, turned the dispute between the Academics and the Dogmatists. (*ib. c. 24.*)

The school of Arcesilaus appears to have been a field of unprofitable contention. The master, who possessed great skill in disputation, and captivating powers of address, permitted his disciples and hearers to propound and maintain their opinions: he then refuted them with so much subtlety of argument, and such persuasive eloquence, that his antagonist was overcome, and the audience were astonished; (*Numenius, apud Euseb. Præp. Ev. lib. xiv. c. 6.*) and the point in dispute seemed determined, till the same ingenuity was employed on the opposite side of the question. Arcesilaus has been compared to Tiberius Gracchus, as a disturber of the peace, who endeavoured to overturn the established philosophy; but he had not, like that political reformer, the merit of attempting the correction of abuses and errors, for he brought the world of science into a worse state of confusion than he found it. (*Cic. Acad. Quæst. lib. iv. c. 5—12. De Fin. lib. ii. c. 1. lib. v. c. 31.*)

The sceptical doctrine of Arcesilaus seems necessarily to destroy the foundations of virtue, and to introduce uncertainty and indifference with respect to the obligations of morality. Accordingly, one of the adversaries of this philosopher reproached him with living according to his principles. Cleanthes, who was present, though a stoic, took his part, and said, "You

blame him without reason; for, though he destroys morals by his doctrine, he establishes them by his conduct." "You flatter," said Arcesilaus. "Is it then flattery (replied Cleanthes) to assert, that you say one thing and do another?" The repartee was smart, and the vindication urbane and candid; but it is not justified by the history of his life. Diogenes Laërtius relates, that he was addicted to the grossest intemperance and most shameful lewdness, and merited the character of a corruptor of youth. He frequently, on public festivals, visited Hierocles, the governor of Munychia and the Piræus, and indulged himself in great excesses. His death, at the age of seventy-five, was the effect of a delirium occasioned by excessive drinking. It must, however, in justice to his character, be added, that he gave frequent proofs of a generous and liberal spirit. He frequently advised his disciples to visit the schools of other masters. One of his pupils having expressed a wish to become the disciple of another master, Hieronymus, a peripatetic philosopher, Arcesilaus conducted him to his school, and recommended him to his attention. He expelled a pupil from his school for affronting Cleanthes in a verse of a comedy, and would not restore him till he had made a satisfactory acknowledgment to the person whom he had offended: an action the more meritorious, as Cleanthes was the successor of Zeno, the professed adversary of Arcesilaus. Having lent some silver vessels to a friend for an entertainment, when he found that he was poor, he refused to receive them back. Visiting a sick friend, who was in extreme poverty, he secretly conveyed a purse of money under his pillow: when the attendant discovered it, the sick man said with a smile, "This is one of the generous frauds of Arcesilaus." (Senec. de Benef. lib. ii. c. 10.) No writings of this philosopher remain; and it is a dispute not worth deciding, whether he ever published any thing. He received honours during his life, and the Athenians paid respect to his memory by a magnificent funeral: his doctrine has been inveighed against with great vehemence by two Christian fathers, Numenius and Lactantius. *Diogenes Laërt. Plutarch. adv. Colot. et Discrim. Adul. Euseb. Præp. Ev. lib. xiv. c. 9. Lactant. Inst. lib. iii. c. 4. Suidas. Bayle. Stanly. Brucker.—E.*

ARCHELAUS, son of Herod the Great, by his wife Mariace, was declared successor to that king by his will, B. C. 3, subject to the confirmation of Augustus. Immediately after his accession a tumult arose, which was not suppressed without the death of three thousand of the mu-

timeers, and the interruption of the paschal solemnity of that year. Archelaus proceeded to Rome, where he met with a competitor in Antipas, another of Herod's sons. Each pleaded his cause before the emperor; and a deputation of the Jews requested that they might live under the Roman government without any king: but Archelaus, by his profound humility, obtained the sovereignty of half of Herod's kingdom, viz. Judæa Proper, Idumæa, and Samaria, with the title of Ethnarch. On his return to Jerusalem he deposed Joazar from the high priesthood, and, soon after, his successor Eleazar. He offended the Mosaic law by repudiating his wife Mariamne, and marrying Glaphyra, his brother Alexander's widow, notwithstanding she had several children. In other respects also, his reign was tyrannical; so that he was sent for to Rome to answer to charges transmitted against him, and was condemned by Augustus to banishment and confiscation of his goods, and Judæa was reduced to a province. This took place, A. D. 6. Archelaus died in exile at Vienna in Gaul. *Univers. Hist.—A.*

ARCHELAUS, king of Macedon, was one of those princes who wore with glory a crown obtained and preserved by villany. He was natural son of Perdiccas II. and succeeded him by supplanting Alcetas the brother of that king, whom he afterwards caused to be assassinated, together with his son. He is likewise said to have pushed into a well his young brother, the legitimate son of Perdiccas and Cleopatra, and to have told his mother that he fell in by accident. Having secured himself on the throne, he applied with vigour to the rendering Macedon formidable, by fortifying its towns, collecting magazines, keeping a well-disciplined army, and fitting out armed ships, a new species of force to that kingdom. He was, moreover, a great patron of arts and learning, and his court was frequented by some of the most celebrated men in Greece. He caused his palace to be painted by Zeuxis. Euripides lived in honour with him; and, in a state of freedom unusual in connection with a monarch, if it be true, that, on being requested by Archelaus to write a tragedy on some subject relative to him, the poet excused himself, that he might not have to represent the cruelties of a tyrant. Socrates, however, on being invited to pay a visit to his court, refused to give him that testimony of respect. Archelaus instituted sacrifices and scenic games in honour of Jupiter and the Muses. Each Muse had a day devoted to her. He also sent chariots to the Pythian and Olympic races. Though historians agree that

Archelaus died a violent death, they differ as to the cause, and to the length of his reign. It seems most probable that the conspiracy against him was planned by one Craterus, who had been his minion, in revenge of an affront. The duration of his reign is estimated by different writers at twenty-four, sixteen, fourteen, and seven years. The authors of the *Univers. Hist.* prefer fourteen years; and *Bayle*, seven, who places his death, B. C. 399.—A.

ARCHELAUS, a Greek philosopher, a disciple of Anaxagoras, was, according to some writers, a native of Miletus, according to others, of Athens. Having attended Anaxagoras at Lampsacus, he occupied the chair of that philosopher after his death, and was the last teacher in that school. He afterwards went to Athens, and taught philosophy: he was therefore, as Diogenes Lærtius asserts, the person who removed the school of Thales from Ionia to Athens; and Clemens Alexandrinus was mistaken in asserting (*Stromat. lib. ii.*) that this was done by Anaxagoras; perhaps Clemens Alexandrinus may be understood to mean, that Anaxagoras was the first person of the sect of Ionia who taught at Athens. Archelaus acquired high reputation at Athens, and had many scholars, among whom is reckoned Socrates.

Archelaus made but little alteration in the doctrine of his master. He probably held, with him, that similar parts were the material principles of all things, and that a superintendent mind, by collecting and uniting these, formed natural bodies. (*August. de Civit. Dei, lib. viii. c. 2.*) He taught that the universe is infinite; that heat and cold are the immediate causes of production, and that animals were produced from the earth, which was at first a muddy mass. Like his predecessors, he chiefly applied his attention to physical questions concerning the origin and nature of things, but he also taught some doctrines on moral subjects. His fundamental principle in ethics was, that the distinction between right and wrong is not founded in nature, but in positive institution; and consequently, that all actions are indifferent, till human laws declare them to be good or evil. A principle so destructive of all moral obligation could obtain little credit: it soon yielded to the purer and wiser doctrine of Socrates. *Diog. Lært. Plut. de Placit. Phil. Bayle. Brucker. Stanley.*—E.

ARCHELAUS, a Christian divine, bishop of Mesopotamia, flourished under Probus, about the year 278. He was a zealous champion for the catholic faith against the Manichæans. Jerom speaks of a work written by him in the

Syriac language, which related “A Conference or Dispute which he held with Mani at his coming out of Persia.” This work was translated from Syriac into Greek, and thence into Latin. The Latin translation remains; but it is uncertain at what time it was made, and it is thought not to be complete. The work, as it comes down to us, contains two disputes; one held at Caschar, or Carehar, a city in Mesopotamia, with Mani; the other with one of his disciples, the presbyter of Diodoris, a small town in the same country: it also contains an account of the life and death of Mani, with some other articles. Various opinions are entertained concerning the author and the authenticity of this work. Photius (*Cod. 85.*) writes, that Heraclion, bishop of Chalcedon, in his book against the Manichæes, ascribed it to Hegemonius, an author whose age is unknown. Fabricius conjectures that this writer published an abridgment of the original work. However this was, there are in the work many things which do not well agree with other accounts of Mani, and which favour the opinion of Beausobre, that it contains some truths, but mixed with falsehoods, and that it was written by some Greek in the fourth century. From a MS. of the Latin translation, found at Cassino, together with some fragments of the Greek in Cyril (*Catachis. 6.*) and in Epiphanius, (*Hæres. 66. n. 25—32.*) the work was edited, in 4to. by Zacagni, in his “*Collectanea Monumentorum Vet. Rom.*” in 1698. *Fabric. Bibl. Græc. lib. v. c. 1. § 31. Cave, Hist. Lit. Dupin. Lardner’s Cred. part ii. c. 62, 63.*—E.

ARCHIAS, AULUS-LICINIUS, a Greek poet, is chiefly known from the eloquent oration made by Cicero, about B. C. 60, to defend his right to the citizenship of Rome. From that we learn that he was a native of Antioch, and that he obtained in early youth such a reputation for his poetical talents, that his arrival was expected with impatience in all the Greek cities of Asia and Europe which he visited. He came to Rome, B. C. 102, where he was first a guest in the Lucullan family, and was afterwards highly favoured by the Metelli, Catuli, Crassi, and other noble houses in Rome. Cicero was peculiarly his friend, and speaks with admiration of his powers, which probably consisted rather in facility and copiousness of versifying, than in the higher qualities of a poet. “How often (says the orator) have I heard him, without writing a word, pour out a number of excellent verses extempore on an occasional topic, and then repeat the same ideas in different words and sentences!” He adds, that

ARCHIMEDES PHILOSOPHE
Grec. Chap. 23.



what he composed with study and premeditation was thought to equal the works of antiquity. Archias wrote a poem on the Cimbric war, and began one on the consulate of Cicero, which he seems not to have finished. Nothing is left of him but some epigrams in the "Anthologia." *Cicero pro Archia. Lilius Giralda.*—A.

ARCHIDAMUS III. king of Sparta, and son of Agesilaus, had the command of the Spartan army during his father's life, B. C. 367, when he obtained a great victory over the Arcadians, in which not one native Lacedæmonian fell; whence it was called the *tearless battle*. Afterwards, when Epaminondas made an attempt upon Sparta itself, Archidamus formed such dispositions for defence, that the Theban general was obliged to retire. He succeeded his father in the throne, B. C. 361; and, in the sacred war, gave assistance to the Phocæans, to which he is said to have been induced by the bribes given to himself and his wife. It is probable, however, that the whole state of Sparta was bribed to the unjust part which they took in this war; for the Lacedæmonians were now become as greedy of gain as any state in Greece. Philip of Macedon now assuming great consequence in the affairs of Greece, and being elevated by success, Archidamus, to humble him, replied to a haughty message from him, that "if he would measure his shadow, he would find it no longer than before." Another laconic sentence of his displays magnanimity rather than a sense of justice. To the question how far the dominion of Sparta extended; "As far (he replied) as they can stretch their lances." The scanty and constrained mode of living enjoined by the laws of Lycurgus was not to the taste of Archidamus; whence he gladly embraced the occasion of absence offered by a decree of his country to assist the Tarentines with a body of forces. In this quarrel he was slain in a combat with the Messapians, after a reign of fifteen years, leaving the character of a worthy successor of Agesilaus with respect to valour and public spirit. *Univers. Hist.*—A.

ARCHIGENES, a Greek physician of the pneumatic sect, a native of Apamea, and disciple of Agathinus, flourished in the times of Domitian and Trajan, and acquired such celebrity in his profession, that his name is thrice used by Juvenal as a general term to denote a physician of eminence. He was well versed both in the theory and practice of his art; but in the latter he seems to have been chiefly an empiric, proposing a variety of remedies, often of the most opposite kinds, for particular diseases, with little consideration of the origin or state of the mala-

dy. He is accounted one of the most copious writers concerning medicines, and his works are very frequently referred to by Galen. Various fragments of them exist in the collections of Aëtius of Amida. Besides his writings on subjects of pharmacy, he wrote treatises on local affections, on the cure of chronic diseases, on the nature and types of fevers, on pulses, &c. *Vander Linden. Script. Med. Haller, Bibl. Med.*—A.

ARCHILOCHUS, a Greek poet, famous throughout antiquity as an example of a bitter and malignant satirist, was a native of the isle of Paros, and son of Telesicles. The period in which he flourished is not agreed upon among authors, but was probably as early as 660 years B. C. He is said to have been the inventor of iambic verse, and his poetical powers were in high estimation both among the Greeks and the Romans. A proof of the force of his satire, often alluded to by the ancients, is the tragical end of one Lycambes, who had promised him his daughter in marriage. On his breach of contract, Archilochus rendered him and his family so infamous by a torrent of abuse and defamation, that he was driven to terminate his life by the halter, and one, if not all, of his daughters followed his example. The poems of Archilochus are said in general to have been offensive to decency, on which account they were prohibited at Sparta. A confession of his own cowardice in a battle, and the maxim, "that it was better to run away than stay and be killed," was probably an additional cause of the stigma affixed to him at Lacedæmon. He was, however, not incapable of the heroic strain, and a hymn which he composed on Hercules and Iolæus used to be thrice sung in honour of the Olympic victors. That he was in great favour among the Greeks, appears from the conduct of the Delphian oracle, which expelled from the temple of Apollo, Corax of Naxos, who killed him, though the deed appears to have been done in open war. Archilochus is several times mentioned by Horace, who represents himself in his satires as the imitator of the Grecian bard in his style and manner, though not in his malignity. Ovid likewise refers to him; and Paterculus and Quintilian bestow great praises on his poetry. None of his works have reached our times. *Vossius, Poët. Græc. Boyle.*—A.

ARCHIMEDES, one of the most celebrated mathematicians among the ancients, was born at Syracuse in Sicily, probably about 280 years before Christ. It was an honour to Hiero, king of Syracuse, that he could call this great man his relation and friend. He lived

about fifty years after Euclid: but under what masters he studied, or how much he was indebted to his predecessors, is unknown. Abulpharagius, the Arabian annalist, says (p. 41.) that he derived his knowledge from the Egyptians: but it is probable, that in his scientific commerce with that country he communicated more than he received. Diodorus of Sicily relates (Bibl. Hist. lib. v.) that he travelled into Egypt, but adds, that this country was indebted to him for the invention of the cochleon, or screw-pump for drawing off water. This illustrious philosopher unquestionably owed the high distinction which he obtained among his contemporaries, and the immortal name which he has transmitted to posterity, chiefly to his own vigorous and inventive intellect. Diodorus celebrates Archimedes as the author of many inventions, much greater than that which he had just mentioned, which had rendered him famous through the world. Livy speaks of him as a singularly excellent observer of the heavenly bodies, and as possessing a still more wonderful power of inventing and constructing warlike machines. [Unicus spectator cœli siderumque, mirabilior tamen inventor ac machinator bellicorum tormentorum, &c. lib. xxiv. c. 33.] His ingenuity in solving problems was, in Cicero's time, become proverbial. In a letter to Atticus, (lib. xiii. ep. 28.) he informs him, that he is now freed from a difficulty, which, strongly to express its magnitude, he calls *πρωβλημα Αρχιμηδειον*, an Archimedian problem. He is (lib. xiv. ver. 677.) thus celebrated by Silius Italicus:

Vir fuit, Isthmiaci decus immortale colonis,
Ingenio facile ante omnes telluris alumnos,
Nudus opum, sed cui cælum terræque paterent.

Though it may not be easy, from the accounts which remain of the inventions of Archimedes, exactly to learn their nature and use, enough is known to justify the high encomiums bestowed upon him. If it be difficult to conceive that he made a *glass* sphere which represented the motions of the heavenly bodies, it may be believed that he constructed, from other materials, some kind of *planetarium*, which represented the celestial phenomena with sufficient accuracy to afford some foundation for the following verses of Claudian:

Jupiter, in parvo cum cerneret æthera vitro,
Risit, et ad superos talia dicta dedit:
Iluccine mortalis progressa potentia eunæ?
Jam meus in fragili luditur orbe labor.
Iura poli, rerumque fidem, legesque deorum,
Ecce Syracosius transtulit arte senex.

Inclusus variis famulatur spiritus astris,
Et vivum certis motibus urget opus.
Percurret proprium mentitus signifer annum,
Et simulata novo Cynthia mense redit.
Jamque suum volvens audax industria mundum
Gaudet, et humanâ sidera mente regit.
Quid falso insontem tonitru Salmoneâ miror?
Æmula nature parva reperta manus.

When in a glass's narrow sphere confin'd,
Jove saw the fabric of th'almighty mind,
He smil'd and said, "Can mortal's art alone
Our heavenly labours mimic with their own?
The Syracusan's brittle work contains
Th' eternal law, that through all nature reigns.
Form'd by his art, see stars unnumber'd burn,
And in their courses rolling orbs return;
His sun through various signs describe the year,
And ev'ry month his mimic moons appear.
Our rival's laws his little planets bind,
And rule their motions by a human mind.
Salmoneus could our thunder imitate:
But Archimedes can a world create."

Ovid mentions the same machine.

Arte Syracosâ suspensus in aëre clauso
Stat globus, immensâ parva figura poli.

OVID. FAST. vi. 277.

In proof of Archimedes's knowledge of the doctrine of specific gravities, a singular fact is related in Vitruvius. (lib. ix. c. 3.) Hiero suspecting that in making a golden crown which he had ordered, the workmen had stolen part of the gold, and substituted in its stead an equal weight of silver, he applied to Archimedes, entreating him to exercise his ingenuity in detecting the fraud. Contemplating the subject one day as he was in the bath, it occurred to him that he displaced a quantity of water equal to the bulk of his own body. Quitting the bath with that eager and impetuous delight which a new discovery naturally excites in an inquisitive mind, he ran naked into the street, crying, *Εύρηκα! Εύρηκα!* [I have found it out! I have found it out!] Procuring a mass of gold, and another of silver, each of equal weight with the crown, he observed the quantity of fluid which each displaced, successively, upon being inserted in the same vessel *full* of water: he then observed how much water was displaced by the crown; and, upon comparing this quantity with each of the former, soon learned the proportions of silver and gold in the crown.

In mechanics and optics the inventive powers of Archimedes were astonishing. It was not without cause that he boasted, "Give me a place to stand upon, and I will move the earth:" for he perfectly understood the doctrine of the lever, and well knew, that, theoretically, the greatest weight may be moved by the smallest power. To show Hiero the wonderful effect of mechanic powers, he is said, by the help of



Archimedes killed by a Roman Soldier

ropes and pulleys, to have drawn towards him with perfect ease a galley which lay on shore, manned and loaded. But the grand proofs of his skill were given during the siege of Syracuse by Marcellus. (Plut. Vit. Marcell. Liv. lib. xxiv. c. 34.) Whether the vessels of the besiegers approached near the walls of the city, or kept at a considerable distance, Archimedes found means to annoy them. When they ventured closely under the rampart raised on the side towards the sea, he, by means of long and vast beams, probably hung in the form of a lever, struck with prodigious force upon the galleys, and sunk them: or by means of grappling hooks at the remote extremity of other levers, he caught up the vessels into the air, and dashed them to pieces against the walls or the projecting rocks. When the enemy kept at a greater distance, Archimedes made use of machines, by which he threw from behind the walls stones in vast masses, or great numbers, which shattered and demolished the ships or the machines employed in the siege. This mathematical Briareus, as Marcellus jestingly called him, employed his hundred arms with astonishing effect. His mechanical genius was the informing soul of the besieged city; and his powerful weapons struck the astonished Romans with terror. One instrument which Archimedes is said to have made use of on this occasion was commonly treated by modern writers as fabulous, till experiment proved the story to lie within the limits of practicability. If any one was disposed to believe that Archimedes set fire to the ships of the enemy by means of the rays of the sun, he was reminded,

—————quid Græcia mendax
Audet in historiâ.

“ In history what lying Greece dares tell.”

Buffon, however, contrived and made a burning glass, composed of about four hundred glass planes, each six inches square, so placed as to form a concave mirror, capable of melting silver at the distance of fifty feet, and lead and tin at the distance of one hundred and twenty feet, and of setting fire to wood at the distance of two hundred feet; and the story of Archimedes's instrument for burning ships at a great distance is no longer ridiculed.

Eminent as Archimedes was for his skill and invention in mechanics, his chief excellence, perhaps, lay in the rare talent which he possessed of investigating abstract truths, and inventing conclusive demonstrations in the higher branches of pure geometry. If we are to cre-

dit the representation of Plutarch, he looked upon mechanic inventions as far inferior in value to those intellectual speculations which terminate in simple truth, and carry with them irresistible conviction. Of his success in these lucubrations, the world is still in possession of admirable proofs in the geometrical treatises afterwards to be noticed. Of the unremitting ardour with which he devoted himself to mathematical studies, and the deep attention with which he pursued them, his memoirs afford striking and interesting examples. It is related of him, that he was often so totally absorbed in mathematical speculations, as to neglect his meals and the care of his person. At the bath he would frequently draw geometrical figures in the ashes, or, when according to the custom he was anointed, upon his own body. He was so much delighted with the discovery of the ratio between the sphere and the containing cylinder, that, passing over all his mechanic inventions, as a memorial of this discovery, he requested his friends to place upon his tomb a cylinder, containing a sphere, with an inscription expressing the proportion which the containing solid bears to the contained.

No sincere admirer of scientific merit will read without painful regret, that when Syracuse, after all the defence which philosophy had afforded it, was taken by storm, and given up to the sword, notwithstanding the liberal exception which Marcellus had made in favour of Archimedes, by giving orders that his house and his person should be held sacred, at a moment when this great man was so intent upon some mathematical speculation as not to perceive that the city was taken, and even when, according to Cicero, (*De Finibus*, lib. v. c. 19.) he was actually drawing a geometrical figure upon the sand, an ignorant barbarian, in the person of a Roman soldier, without allowing him the satisfaction of completing the solution of his problem, ran him through the body. This event, so disgraceful to the Roman character and to human nature, happened in the 142d Olympiad, or 212 years before Christ. (*Liv.* lib. xxv. c. 31. *Valer. Maxim.* lib. viii. c. 7. *Polyænus*, lib. viii. c. 11, 12.) It was a poor compensation for the insult offered by this action to Science in the person of one of her most favoured sons, that Marcellus, in the midst of his triumphal laurels, lamented the fate of Archimedes, and, taking upon himself the charge of his funeral, protected and honoured his relations. (*Plin. Nat. Hist.* lib. vii. c. 37.) The disgrace was in some measure cancelled when the philosopher of Arpinum, a hundred and

forty years afterwards, paid homage to his forgotten tomb. "During my quæstorship," says Cicero, (*Tusc. Quæst. lib. v. c. 23.*) "I diligently sought to discover the sepulchre of Archimedes, which the Syracusans had totally neglected, and suffered to be grown over with thorns and briars. Recollecting some verses, said to be inscribed on the tomb, which mentioned that on the top was placed a sphere with a cylinder, I looked round me upon every object at the Agragentine gate, the common receptacle of the dead. At last I observed a little column which just rose above the thorns, upon which was placed the figure of a sphere and cylinder. This, said I to the Syracusan nobles who were with me, this must, I think, be what I am seeking. Several persons were immediately employed to clear away the weeds and lay open the spot. As soon as a passage was opened, we drew near, and found on the opposite base the inscription, with nearly half the latter part of the verses worn away. Thus would this most famous, and formerly most learned city of Greece have remained a stranger to the tomb of one of its most ingenious citizens, had it not been discovered by a man of Arpinum."

Several invaluable remains of this celebrated mathematician are preserved. On subjects of abstract geometry, we have two books "On the Sphere and Cylinder;" a treatise "On the Dimension of the Circle, or the Proportion between the Diameter and the Circumference;" two books "On Obtuse Conoids and Spheroids;" a book "On Spiral Lines;" and another "On the Quadrature of the Parabola." Among the numerous objects of mathematical speculation, which occupied the penetrating genius of Archimedes, one of the principal was the mensuration of the conic sections. He determined the relations of spheres, spheroids, and conoids to cylinders and cones, and of parabolas to rectilinear planes, whose quadratures were already known. He reduced the quadrature of the circle to the determination of the ratio between the diameter and the circumference; and, though unable to attain the exact quadrature of the circle, he assigned a useful approximation to it by the numeral calculation of the perimeters of the inscribed and circumscribed columns. He determined the relation between the circle and the ellipse; but if he attempted the hyperbola, it does not appear that it was with any success. He also determined the proportion of the area of the spiral to that of the circumscribed circle, and of their sectors. Besides the geometrical works in which these subjects are treated,

Archimedes wrote a treatise entitled, "*Arenarius*," in which is demonstrated, that not only the sands of the earth, but a greater quantity of particles than could be contained in the immense sphere of the fixed stars, might be expressed in numbers, by a method in which the author makes use of a property similar to that of logarithms. In mechanics, Archimedes has left a treatise "On Equiponderants, or Centres of Gravity;" and, in hydrostatics, a treatise "Concerning Bodies floating on Fluids." A geometrical piece entitled, "Assumpta, or Lemmata," is extant only in Latin, and was published with Apollonius's *Conics*, at Florence, in 1681, and by Graves, in folio, at London in 1659. In Labbé, *Bibl. Nov. MSS.* p. 257, 259, are mentioned two MSS. of Archimedes, in Arabic, yet unpublished, "*De Fractione Circuli*," and "*Perspectiva*." Other geometrical works of Archimedes are mentioned by ancient writers, which are now lost: but Plutarch expressly says, (*Vit. Marcelli*) that, "though in the invention of machines he gained the reputation of a man endowed with divine rather than human knowledge, he did not leave any account of them in writing."

Various editions have appeared both of distinct parts and of the entire works of Archimedes. The book "*De Dimensione Circuli*" was published in folio, at Paris, in 1561; at Leipsic in 1602; and in 8vo. at Oxford, by Wallis, in 1676; and in the third volume of Wallis's works, in 1699. This work, together with the book "*De Sphæris et Cyliandro*," appeared in Paris in 1561. The book "*De Planis Equiponderantibus*" was published in 4to. at Paris, in 1565; "*De Conoidibus et de Spheroidibus*," at Palermo in 1685; "*De iis quæ Aquis innatant*," with the commentaries of Commandine, in 4to. at Bologna, in 1565; and "*De Numero Arenæ*," by Wallis, in 8vo. at Oxford in 1676. Of this latter work an English translation was published, with notes and illustrations, by G. Anderson, in 8vo. at London, in 1784. The works of Archimedes, for the recovery of which we are indebted to the Greeks who fled into Italy after the taking of Constantinople, were first published in Greek and Latin, with the commentary of Eutocius, by Hervagius, in folio, at Basil, in 1544, with a preface by Thomas Gechauff. An edition was published, in folio, by Commandine, at Venice, in 1588. David Rivaltus presented the world with a new edition in folio, accompanied with a new version, demonstrations, and commentary, printed at Paris in 1615, and reprinted in 1646. The whole works have also been pub-

lished, in folio, by Maurolycus, at Messina in Sicily, in 1671; and by Borelli, at Palermo, in 1685; and in London, in 4to. by Dr. Isaac Barrow, in 1675, with new illustrations and demonstrations. A splendid folio edition of Archimedes has lately, in 1792, issued from the Clarendon press in Oxford, with a new Latin translation, a preface and notes, by the learned Torelli of Verona, and a large collection of various readings. The works of Archimedes form a principal part of the valuable collection of Greek mathematicians, published in folio, at Paris, in 1693, under the title of "*Mathematici Veteres.*" *Plut. Vit. Marcell. Fabric. Bibl. Græc.* lib. iii. c. 22. *Hutton's Math. Dict.*—E.

ARCHON, Louis, an antiquary, chaplain to Louis XIV. was born at Riom in Auvergne, in the year 1645, and died at Rome in 1717. He wrote, in French, "The History of the Chapel of the Kings of France," printed in two volumes 4to. at Paris in 1711: a work replete with curious research. *Moreri. Nouv. Dict. Hist.*—E.

ARCHYTAS, of Tarentum, a Pythagorean philosopher, a mathematician and geographer, was contemporary with Plato, who was delivered by his interposition, when the tyrant Dionysius threatened him with death. He, therefore, flourished about four hundred years before Christ, and was not, as Iamblichus asserts, a hearer of Pythagoras, but one of his more remote followers; according to an anonymous writer cited by Photius (*Cod.* 259.) he was eighth preceptor, in succession, of the Pythagorean school. So high was his reputation for wisdom and valour, that, contrary to the law of his country, which required that no person should possess the command of its armies more than once, he was chosen general seven times. In speculative philosophy Archytas followed the doctrine of Pythagoras. In morals, he taught, that virtue is to be pursued for its own sake, in every condition of life; that all excess is inconsistent with virtue, and that there is no pestilence so destructive to man as pleasure. Aristotle, perhaps, borrowed from him the leading idea in his *Ethics*, that virtue consists in avoiding extremes: it is more certain, that he was indebted to this philosopher for his general heads of arrangement, called his "*Ten Categories.*" Archytas was an excellent mathematician; he discovered the method of finding two mean proportionals between two given lines, and the duplication of the cube by means of the conic sections. The invention of the screw and of the crane is ascribed to him, and

he is said to have contrived several curious hydraulic machines, and to have made a kind of winged automaton. (*Anl. Gell.* lib. x. c. 12. *Vitruv.* lib. ix. c. 3.) Horace celebrates him as an eminent geographer and astronomer, and records, in a beautiful ode (lib. i. od. 28.), his sad fate, in being cast, an unburied corpse, upon the Apulian shore:

"Te maris et terræ numeroque carentis arenæ
Mensorem colibent, Archyta,
Pulveris exigui prope litus parva Matinum
Munera: nec quidquam tibi prodest
Aërias tentasse domos, animoque rotundum
Percussisse polum, morituro."

Archytas, what avails thy nice survey
Of Ocean's countless sands, of earth and sea?
In vain thy mighty spirit once could soar
To orbs celestial, and their course explore;
If here, upon the tempest-beaten strand,
You lie confin'd, till some more liberal hand
Shall strow the pious dust in funeral rite,
And wing thee to the boundless realms of light.

FRANCIS.

With respect to moral character, Archytas is celebrated for great modesty, and command of temper. In his language he is said to have shown a degree of regard to decency, not often found among the ancients. (*Ælian.* lib. vii. c. 14.) He never punished a servant in wrath. To a dependant who had offended him, he said, "What should I have done to you if I had not been angry!" (*Cic. de Amic. Ælian.* lib. xii. c. 19. xiii. c. 12.) He considered the love of pleasure as a destructive disease of the mind. (*Cic. de Senectut.*)

Archytas was the author of many works and inventions, mentioned by various authors; but none of his writings are extant except a small treatise, "*Περὶ τῆ Παντὸς Φύσεως*" [*On the Universe*], in which Archytas distributes all things into ten classes or categories; it is written in the Doric dialect, and was published in Greek and Latin, in 8vo. at Venice, in 1571: some doubts, perhaps without sufficient reason, have been entertained of its authenticity. Sundry fragments, "*On Wisdom*," and "*On the good and happy Man*," have been preserved by Stobæus, and edited from him by Gale. (*Apud Opuscula.*) *Diog. Laërt. Plut. de Instit. Puer. Suidas. Fabricius, Bibl. Gr.* lib. ii. c. 13. §. 1. *Stanley. Brucker.*—E.

ARCUDIO, PETER, a native of the island of Corfu, distinguished himself about the beginning of the seventeenth century among the learned men of Italy. He studied at Rome in the college of the Greeks, where he made great proficiency in learning. He discovered so much

zeal for the holy see, that pope Clement VIII. sent him into Russia, to endeavour to bring that nation into obedience to the Roman pontiff: he remained there twenty years, but could obtain nothing more than some indulgences and privileges for those of that country who followed the ritual of the Romish church. He undertook the refutation of the protestants, on the subject of the sacraments, in a work "On the Harmony of the Western and Eastern Churches in the Administration of the seven Sacraments," printed at Paris, in 4to. 1672. This theologian also wrote a work "On the Existence of Purgatory;" and another, "On the Fire of Purgatory"—the former published at Rome in 1632; the latter, in 1637; and made a collection from the writings of the Greek divines, "On the Procession of the Holy Spirit," printed in 4to. in 1630. His works are written in a scholastic method and style, and with strong marks of bigotry and passion, but discover talents and erudition. They are composed in Greek, but with little claim to Attic elegance. Arcudio was a hard student; all his pleasures and amusements were centred in his library: he died about the year 1632. *Fabric. Bibl. Gr. lib. v. c. 43. § 12. Moreri. Histoire de la Literature d'Italie par Landi, tirée de l'Italien de M. Tiraboschi, tom. v. art. 2. Nouv. Dict. Hist.—E.*

ARCULPHUS, a theologian of France, flourished about the year 690. Undertaking, on account of religion, a voyage to the East, and visiting the Holy Land, Constantinople, Alexandria, and other places, he was, on his return to France, thrown by a storm on the western coast of Britain, and was hospitably entertained by Adammon, an abbot. From his conversation, Adammon committed to writing the history of his travels, and a description of the sacred places. The account formed three volumes, which were published under the title of "Libri de Situ Terræ Sanctæ," at Ingolstadt, in 1619. *Cav. Hist. Lit.—E.*

ARDERN, JOHN, an English surgeon of the fourteenth century, appears to have been one of the earliest who practised his art upon any thing like enlightened principles in his native country. He resided at Newark from 1349 to 1370, when he removed to London, whither his reputation had already extended. He seems to have been a man of experience, and an able and honest practitioner for the time in which he lived. He has left a large Latin volume of physic and surgery, particularly of the last, of which several manuscripts are extant; but no part has been printed, except a treatise "On the

Fistula in Ano," translated by John Read in 1588. His practice is chiefly empirical, and not a little infected with the superstition of the age. He abounds in recipes, several of his own invention, which were afterwards received into the dispensatories. He contrived an instrument for the exhibition of clysters; an operation in which he was particularly skilful. His surgery was chiefly derived from Celsus and Paulus. *Freind's Hist. of Physic.—A.*

ARDSHIR (or ARTAXERXES) BABEGAN, first Persian king of the race of Sassanides, was the son of Sassan, a private man, or even common soldier, according to some, and shepherd to one Babek, whose daughter he married; but others represent him as descended from the ancient kings of the country. Ardsbir was educated with great care by his grandfather Babek, whom the latter accounts make governor of a province under king Ardavan, or Artabanus. He was introduced at court, and by his accomplishments greatly ingratiated himself with the king, till at length he excited his jealousy, and was sent to command in a distant province. On the death of his grandfather he came to court again to ask his government; but meeting with a refusal, and also fearing the discovery of an intrigue he carried on with a young woman of the haram, he fled hastily into Persia Proper, where his grandfather had been governor. Here he met with such a reception from the friends of his family, as induced him to take up arms, and endeavour to free Persia from the foreign yoke of the Parthians. He defeated first the son of Ardavan, and afterwards the king himself, both of whom were slain in battle. Ardsbir then, remaining without a competitor, assumed the sovereignty, with the lofty title of King of Kings. He extended his conquests on all sides; and his authority was solemnly recognised in a great assembly held at Balk in Khorasan. No prince ever wielded the sceptre with greater reputation. Active and enterprising in war, he was a friend of the arts of peace, and ruled his subjects with equal firmness and lenity. He rectified all the abuses that had been introduced under the preceding dynasty, erected new cities, brought land into cultivation, divided the people into classes under appropriated instructors and magistrates, and abolished the ancient frequency of capital punishments, according to a maxim often in his mouth, "that the sword ought not to be employed where the cane would answer the purpose." He destroyed the lawless independence of the great nobles, and demolished their fortresses, treating them as rebels if they resisted, but receiving them to fa-

your on submission, and always sparing their followers. Thus he suffered no intermediate power to subsist between the throne and the people. He made himself likewise famous for the restoration of the Magian religion in its purity, and the suppression of idolatry and schism. For this purpose he convened an assembly of the Magi from all parts of his dominions, who were found to amount to eighty thousand. These being too many for consultation, a selection was made from them, which, by repeated diminutions, at length was reduced to a committee of seven, who fixed the articles of the national faith.

After he had settled every thing at home, he turned his views towards foreign nations, and obtained some victories over the Scythians and Indians. But he engaged in a more dangerous quarrel, by entering into a contest with the Roman empire, then governed by Alexander Severus. He laid claim to those provinces of Asia which had formerly belonged to the Persian empire, and assembled a great army to enforce it. The general events of this war are related in the life of that Roman emperor (see ALEXANDER SEVERUS), and it suffices to mention that Ardshir, in the numerous actions fought with the Roman legions, lost the flower of his army, and withdrew in a state of weakness into his own territories.

Ardshir married the eldest daughter of his predecessor Ardavan. She, however, never lost the family hatred against him, and attempted to poison him. Her design was discovered, and she was in consequence condemned to death, and delivered to an officer for execution. But as she declared herself pregnant, she was concealed by the officer till her delivery, and her infant son was brought up privately, without the knowledge of its father. When he was some years old, the officer ventured to disclose the secret to the king, who was well pleased with his conduct, and received the young prince as his son and heir. This was Sapor, who succeeded him. Such is the story related by the eastern writers, which however has a fabulous aspect.

Nothing was more remarkable and praiseworthy in this great prince, than his attention to keep a faithful record or journal, in which all his actions were noted down with perfect impartiality, and were read to him daily. He likewise drew up a set of maxims, entitled, "Rules for living well," adapted to all conditions of society, which were afterwards published by one of his successors. Some of these rules have been transcribed by historians, and

they breathe a spirit of wisdom and benevolence. "When the king renders justice (says Ardshir), the people pay him with love and obedience." "The worst of princes is he who excites fear in the good, and hope in the bad." "The royal authority must be supported by military force; this force must be maintained by money; money can only spring from the culture of the land; and this cannot flourish without justice and good order."

The reign of Ardshir, according to the most probable accounts, only lasted fourteen years from the death of Ardavan, and terminated about A. D. 240. *D'Herbelot. Univers. Hist. Gibbon.—A.*

ARETÆUS, called *Cappadox* from his country, is one of the most valuable of the ancient Greek physicians. When he lived, has been differently stated by critics; but it may be gathered from his writings, that it was between the time of Andromachus and Galen, viz. about the reign of Vespasian. His use of the Ionic dialect has caused him to be referred to a much earlier period. He appears to have practised at Rome. He wrote upon acute and chronic diseases, in eight books, which are come down to us in an imperfect state. They contain much excellent description of the diagnostics and symptoms of diseases, and many valuable observations respecting their cure, from which he appears to have been a manly and sagacious practitioner. He has much of the Hippocratic simplicity. The best editions of his works are Wigan's at Oxford, in 1723; and Triller's Leyden edition of 1731, republished by Haller, at Lausanne, in 1771. *Freind's Hist. of Physic. Haller, Bibl. Med. Pract.—A.*

ARETE, the daughter of Aristippus of Cyrene, the founder of the Cyrenaic sect of philosophers, lived about 360 years before Christ. She was well instructed by her father in philosophy, and, after his death, professed and taught his doctrine, and obtained a degree of fame which entitles her to a place among philosophers. *Diog. Laërtius. Clem. Alex. Strom. lib. iv. Brucker.—E.*

ARETHAS, bishop of Caesarea in Cappadocia, is known as the author of "A Commentary upon the Revelations," which is, as Mill judges, (Prolegom. n. 1007.) a compilation from the works of Irenæus, Hippolytus, Gregory Nazianzen, and others. Cave, Lardner, and others place this writer about the middle of the sixth century; but Casimire, Oudin, and Fabricius, are of opinion that he wrote in the tenth century, and is the same with the translator of the writings of Euthymius, patriarch of

Constantinople. The commentary was published, together with that of Œcumenus, in Greek, at Verona, in 1532 and 1568; and in Greek and Latin, by Morel, in folio, at Paris in 1631. *Cav. Hist. Lit. Fabr. Bibl. Græc.* lib. v. c. 17. § 19. *Lardner's Cred.* part 2. ch. 30.—E.

ARETINO, FRANCIS, of the family of Accolti, a learned man and eminent civilian of Italy, lived in the fifteenth century. If there was at this time only one Francis Aretin known in the republic of letters, as Bayle has taken great pains to prove, his literary pursuits were various. He translated into Latin Chrysostom's Commentaries on the Gospel of John, and on the first Epistle of Paul to the Corinthians; with twenty of his Homilies. He also translated into the same language the Epistles of Phalaris, and wrote a treatise "*De Balneis Puteolanis*" [On the Baths of Puteoli]. On subjects of law he wrote many books, comments on the law, and law pleadings. Among the latter are numerous pleas against pope Sixtus IV. in favour of Lorenzo de' Medici and the Florentines, whom that pope had excommunicated for the murder of the archbishop of Pisa. His law language abounds with barbarisms; but this was the common professional language of the age; and it has been said in his justification, and to show that the commentator and the lawyer might, notwithstanding the difference of their latinity, be the same person, that, had Francis Aretin made his law-Latin more classical, he would neither have been understood by his brethren, nor have been employed in his profession.

This civilian studied at Sienna about the year 1443, and afterwards taught the civil law in the university of that city, and also at Pisa and Ferrara, with such high reputation for acuteness in argument and disputation, that the subtilty of Aretin became proverbial. He visited Rome with great expectations, through the favour of Sixtus IV. of obtaining some ecclesiastical dignity, but was disappointed. The pontif declared that he would willingly bestow upon him the dignity of cardinal, were he not loth to deprive the public of so excellent a civilian. He was honoured with the rank of knighthood. His lectures were commonly attended by a numerous auditory; and he valued himself greatly upon his popularity. Many of his scholars having been one day drawn from the school by a public spectacle, counting only forty persons in his auditory, he in a passion threw away his book, exclaiming, "Aretin will never explain the mystery of the law to forty people," and left the chair abruptly. He was naturally

of a severe temper: he never kept a servant more than a few months, for he said that new servants were always most diligent. At an advanced age he was permitted to retain his salary without lecturing, yet he would sometimes take the chair; and though his lectures had lost their wonted spirit, he seldom failed of being well attended. To show how much value he set upon reputation, a whimsical anecdote may be added. Finding some of his scholars less attentive to their character than he wished, he took a singular method of giving them a lesson upon the subject. He went with his lacquey, before break of day, into the shambles at Ferrara, and, breaking open one of the boxes which the butchers had left, carried off the meat. Two of his scholars, whose mischievous pranks were well known, were immediately accused of the action, and committed to prison. Aretin waited upon the magistrate, and solicited their release, confessing that he himself had been guilty of the theft. This appeared too improbable to obtain credit; and the more earnest Aretin appeared to take the offence upon himself, the more confidently was it believed that the prisoners were the offenders; for no one could persuade himself, that a professor of known gravity and wisdom could commit such an action. The suspected culprits were, however, acquitted for want of evidence against them; and the professor, openly declaring the whole matter, made compensation to the butchers, and entreated his pupils to learn, from this transaction, the weight and authority of a good character. *Panciroli. de claris Leg. Interp.* Bayle.—E.

ARETINO, GUIDO, a native of Arezzo in Tuscany, is famous for his musical discoveries. He was a monk of the order of St. Benedict, at Pomposo near Ravenna, towards the beginning of the eleventh century, and at length became abbot of the convent of the Holy Cross at Avellano, near Arezzo. He composed two tracts on music, entitled, "*Micrologus*" and "*Antiphonarium*," by which he obtained such celebrity, as to be sent for to Rome by pope Benedict VIII. in 1022; and afterwards by pope John XIX. the latter of whom practised with him his new method of teaching to chant. His capital invention was a new mode of musical notation, by substituting the syllables *ut, re, mi, fa, sol, la*, taken from the beginning of each hemistich in a verse of a Latin hymn to St. John the Baptist, to the six letters of the Roman alphabet formerly used in the Gregorian chant. He likewise introduced the use of lines and spaces in writing music. He is commonly, too, represented as the inventor of counterpoint, but





Gottborum hifforiam fcribentem et Punica bella
Aoniis olim hunc parvit Apollo favis.



*questo è PIETRO ARETINO Poeta Tosco,
Che s'ogni un disse mal, eccetto che di Dio, Sentendosi con dir, non lo conosco.*

probably with little reason. Dr. Burney (in his "History of Music," vol. 2.) gives an elaborate analysis of the nature and extent of his discoveries. *Hawkins's Hist. of Music. Burney's Do.*—A.

ARETINO, JOHN, surnamed TORTELLIUS, a grammarian, who flourished about the middle of the fifteenth century. was librarian and chamberlain to pope Nicholas V. He was the author of a grammatical work "De Potestate Literarum" [On the Power of Letters], and of a Life of Athanasius. As a man of learning, his fame is not considerable; but he appears to have been of an amiable temper; and it has been observed, much to his credit, that he never, like many of his contemporaries, dishonoured learning by fierce and injurious disputes. He had many friends among the learned: Laurentius Valla dedicated to him his book "De Latinâ Elegantiâ." *Jovius, Elog. Voss. de Hist. Lat. lib. iii. c. 7. Bayle.*—E.

ARETINO, LEONARD, a learned Italian historian, whose family name was Bruni, was born at Arezzo in 1370. At the period of the revival of learning, he was a distinguished ornament of the republic of letters. His contemporaries ascribe to him great strength of genius, force of eloquence, and depth of learning. His latinity has been censured; but he appears to have been a great master of the Greek language, which he learned under Emanuel Chrysoloras; and to him is ascribed the merit of having been one of the first restorers of the Greek learning in Italy. In his youth he studied at Florence. His early reputation for talents and learning, aided by the good offices of his friend Poggius, procured him the post of secretary of the briefs under pope Innocent VII. which he continued to occupy with reputation through the four succeeding pontificates. In 1415, Leonard Aretin accompanied pope John XXIII. to the council of Constance. This pope being there deposed, Aretin thought himself insecure in that city, and returned secretly to Florence, where he freely indulged his taste for letters, and employed all the leisure which he could command in writing. He was chosen secretary to the republic of Florence, and in that office, by parsimony, amassed a large fortune. He was several times employed by the republic on foreign embassies. He died at Florence in the year 1443: his funeral was celebrated with magnificence at the public expense; and, when his body was committed to the tomb, the orator who pronounced the funeral oration, by order of the magistrates, crowned the coffin with laurel.

Leonard Aretin has left numerous writings, both translations and original compositions. He translated into Latin, with great accuracy, several of Plutarch's Lives, and Aristotle's Ethics and Politics. It is a blot upon his memory, that we must add to the list of his translations "A History of the Goths," which he published as an original work, but was discovered by Christopher Persona to be only a translation from the Greek of Procopius. Another plagiarism must be imputed to him in his "Three Books of the Punic War," written in Latin, and published in 8vo. in 1537; a work which is little more than a translation from Polybius, though the author denies this in his preface. His original works are, in Latin, "An History of Ancient Greece," published in 8vo. at Venice, in 1543; "An Attempt to supply in part the Defect of the second Decad of Livy," in two books, published in 4to. at Augsburg, in 1537; "An History of the Transactions of his own Times in Italy," which contains the period from the year 1378 to the year 1440, published in 4to. at Lyons, 1539; "An History of Florence," published in folio in 1476, and afterwards translated into Italian; a treatise "On Studies and Letters," republished by Naude in 1642; and "Epistles," republished at Florence, with notes and a life of the author, by Mehus, in 8vo. in 1741. This work is much valued for the historical information which it contains. Concerning the style of Leonard Aretin, Erasmus says (in his Ciceronianus) that his works are written neatly, and with ease, and sometimes are even Ciceronian; but his language wants strength, and his latinity is not always pure. *Voss. de Hist. Lat. lib. iii. c. 5. Hæckins de Script. Rom. p. i. c. 45. p. ii. c. 45. Jov. Elog. Gesner. Bibl. Bayle. Moreri. Nouv. Dict. Hist.*—E.

+ ARETINO, PETER, surnamed the *Scourge of Princes*, born in 1492, was natural son of Luigi Bacci, a gentleman of Arezzo in Tuscany. Few literary characters have excited more notice during their lives, and have less sustained their fame after their death. It was by means of daring and virulent satire, and scandalous indecency, that he raised a reputation so much beyond the claims of his genius. His education was mean, and he was unacquainted with the learned languages. He began, like many of the Italian wits, with attacks on the clergy; and proceeded to princes and sovereigns, whom he held in such awe by his talent at ridicule, that some of the first potentates in Europe, with Francis I. and Charles V. at their head, became his tributaries. When the latter

returned from his unfortunate and ill-planned expedition into Africa, he sent a gold chain of the value of one hundred ducats to bribe Aretino to silence. "A trifling gift indeed (said the satirist) for so great a folly!" His success made him so vain and insolent, that he issued a medal, bearing on one side his head with the inscription "The divine Aretin," and on the other, his figure, seated on a throne, receiving the envoys of princes. Some of the Italian petty princes, however, kept him in order more effectually with the threats of a cudgel, than their superiors with their offerings. This bold satirist and reformer of manners was one of the basest of flatterers when he thought it suited his interest; and the desire of gain seems to have been his principal motive both in praise and censure. He was an inordinate and shameless puffer of his own consequence, and of the merit of his own performances; and the world appears to have been ready to give him the credit of his assumptions. He wrote in a variety of ways, prose and verse, letters, discourses, dialogues, sonnets, cantos, and comedies. Extravagant and far-fetched conceits, coarse and biting jests, with a mixture of ingenious turns and forcible expressions, compose the substance of most of these works, which have now sunk into deserved oblivion. His name was rendered peculiarly infamous by his letters and sonnets, accompanying *The Postures*, so celebrated in the annals of lewdness, displayed in sixteen engravings of Marco Antonio of Bologna, from designs of Julio Romano. His "Ragionamenti," or Discourses, contain matter little less offensive to decency. The charge of atheism, brought against him, seems, however, to have proceeded only from his satirical strokes against the clergy; for no irreligious principles are to be met with in his writings. And even while employed on his most licentious performances, he was writing the Life of St. Catherine of Siena, and of St. Thomas Aquinas, and composing penitential hymns, and other pieces of piety; so little, under some systems, is religion connected with good morals! Aretin died at Venice in 1556. An Italian wit wrote an epitaph for him, the turn of which was, "that he calumniated every one except God, whom he spared only because he did not know him." *Bayle. Moreri. Tiraboschi.*—A.

ARGENS, JOHN-BAPTIST DE BOYER, Marquis of, born at Aix in Provence, in 1704, was the son of the solicitor-general to the parliament of that city. His father wished to bring him up to the magistracy, but at fifteen he embraced the profession of arms. He passed

a fiery and inconsiderate youth, and, returning at length to his family, was obliged by his father to enter at the bar. The famous affair of La Cadriere disgusting him with this profession, he entered again into the military service in 1733, and was slightly wounded at the siege of Kehl. After the siege of Philipsburg, he got a fall from his horse, which ever after disabled him from the service. For some time he lived by the assistance of his pen in Holland. Frederic king of Prussia, on coming to the crown, gave him an invitation, and kept him at his court in quality of chamberlain. With this great monarch he lived on very familiar terms; and he formed a distinguished personage in the group of literati who refined and enlivened the court of Berlin. At this place he passed about twenty-five years, and married. He bore the character of a good husband, friend, and master. His conversation pleased by a natural air of candour, and a sparkling vivacity, with sallies of great originality; yet he was inclined to low spirits, and was accustomed to say, that he had dogmas which depended on the seasons. He returned at length to his native city, where he lived as a philosopher till 1771, when he died unexpectedly on a visit to his sister, the baroness de la Garde, near Toulon.

As a writer, the marquis d'Argens ranks among those free speculators in matters of religion and morals, who, from the time of Bayle and Montesquieu, have been multiplying on the continent, so as at last to comprise most of the writers whose wit and vivacity have rendered them fashionable. Bayle was especially the model of D'Argens; but the man of fashion was greatly inferior in depth and learning to the scholar: yet D'Argens had a prodigious thirst for knowledge, and his acquisitions were extensive: he possessed several languages, had some acquaintance with chemistry and anatomy, and was a tolerable painter. His writings display erudition and reflection; but their style is too diffuse, and his pen had more facility than energy. A tendency to licentiousness in morals, and a perpetual desire of attacking religion and its establishments, are leading features in his works. The principal of these are, 1. His "Jewish Letters, Chinese Letters, and Cabalistic Letters," which, with the "Philosophy of Good Sense," compose twenty-four volumes in small 12mo. published together under the title of "The Works of the Marquis d'Argens." 2. A number of "Romances," ill imagined and negligently written. His own "Memoirs" may be regarded as one of these; and they are not calculated to excite a high opinion of the writer,

3. "Translations from the Greek of Ocellus Lucanus, Timæus Locrensis, and the Discourse of Julian on Christianity;" not executed with perfect accuracy. 4. "Secret Memoirs of the Republic of Letters," 4 vols. a work which owed its ephemeral success principally to the title of "Secret," and is now forgotten. The Jewish and Chinese Letters were the most popular, and are now the best known of his productions. *Nouv. Dict. Hist.*—A.

ARGENSON, MARC RENÉ LE VOYER DE PAULMY, *Marquis d'*, one of the distinguished characters of the reign of Lewis XIV. descended from an ancient family originally of Touraine, was born, in 1652, at Venice, where his father was then the ambassador of France. The republic, which acted as his sponsor at baptism, gave him the name of Mark. He was brought up to the law, and admitted a counsellor of parliament in 1669. After passing through various offices, among which was that of lieutenant-general of Angoulême, and master of requests, he was created in 1697, by the interest of Caumartin, whose daughter he had married, lieutenant-general of the police in Paris. It was his conduct in this office which conferred on him all his celebrity. With a figure made to inspire terror, a mind firm and undaunted, an understanding penetrating and comprehensive, he managed the vast and intricate system of the police of Paris, so as to render it one of the wonders of the brilliant period in which he lived. He provided for the salubrity, the plenty, the safety, and good order of the metropolis with such success, that the king was satisfied to commit its concerns entirely to his care; and so vigilant an eye did he keep over all that passed, that a stranger could not enter Paris in the dark without being known next day to the officers of police. Such a system could not be established or maintained without a settled plan of *espionnage*, and an infringement of the freedom of society in many essential points; and indeed D'Argenson was best calculated for a delegate of despotic power. He was much attached to absolute authority, could not endure to be controuled by the forms and delays of law, and thereby frequently incurred the displeasure of the parliament, which made several attacks upon him, but found him sheltered by royal favour. He introduced the use of *lettres de cachet* in the police, by which means he prevented appeals to the parliament, and kept in confinement as long as he pleased all suspected persons, without giving them an opportunity of justifying themselves—one of the most terrible engines of despotism, and afterwards the most

abused! Though in his examinations he put on a manner that appalled even the innocent, and overawed criminals, he was not insensible to the feelings of humanity, and generally inclined to the most lenient determination. He greatly obliged many families of consequence, by concealing the enormities of their young people from the king and the public, and bringing them back to sobriety of conduct by quiet methods. His own advancement, however, was the point which he steadily pursued. This led him in the declining years of Lewis XIV. to court the Jesuits, and serve as the apparent instrument of their persecutions, though he spared the persecuted as much as lay in his power. He eternally obliged the duke of Orleans, by protecting him from the unjust suspicion of being concerned with a Cordelier in poisoning the royal family. When the financiering system of Law began to prevail in the counsels of the regency, D'Argenson favoured it, and was in consequence made, in 1718, president of the council of finance; and, in 1719, keeper of the seals, which were taken from D'Aguesseau. In 1720 the finances and seals were put into other hands, and he was made minister of state. But this was only a prelude to his loss of credit, which drove him to a retreat in the exterior of a nunnery, where he died in 1721. He was a man of great capacity, of consummate knowledge of the world, and of extraordinary talents for business. His active life had not allowed him to acquire much general knowledge; but his political consequence, and a taste for letters, caused him to be received into the French academy, and the academy of sciences. In private society he was polite, gay, and full of pleasantry. He raised his family to consequence, and left two sons who occupied high posts in the state. *Moreri. Nouv. Dict. Hist. Mem. de Duclos. Mem. de St. Simon.*—A.

ARGENVILLE. See DEZALLIER.

ARGOLI, ANDREW, an Italian mathematician of the seventeenth century, was born at Tagliacozzo in the kingdom of Naples. Experiencing hardships in his native country, he withdrew to Venice, where his mathematical talents were discerned and rewarded. The senate of Venice appointed him professor of mathematics in the university of Padua; and conferred upon him the title of chevalier in 1630. He died in 1657; and has left a treatise "*De Diebus Criticis*," published in 4to. in 1652; and "*Ephemerides*," from the year 1620 to the year 1700, which are published in four volumes 4to. *Nouv. Dict. Hist.*—E.

ARGONNE, DOM BONAVENTURE D', a

Chartreux religious, born at Paris in 1640; in his monastic retirement at Gaillon, near Rouen, he kept up a correspondence with the literary world, in which his learning and talents procured him many friends. He wrote, in French, a judicious work, "On reading the Fathers of the Church," printed in 12mo. in 1697; "Miscellanies, historical and literary," published under the name of Vigneul de Marville, reprinted, with additions, by the abbé Banier, in three volumes 12mo. in 1725. This work is a curious and interesting collection of literary anecdotes, and of critical and satirical remarks. The author died in 1704. *Nouv. Dict. Hist.*—E.

ARGUES, GERARD D', a mathematician of the seventeenth century, was born at Lyons in 1597, and died there in 1661. He was a friend and disciple of Descartes: and the friendship was useful to both; Descartes instructed his friend, and Argues defended his master. From this writer we have, in French, "A Treatise on Perspective," in folio; "A Treatise on Conic Sections," in 8vo.; "The Practice of Drawing," in 8vo.; and "A Treatise on Stone-cutting," in 8vo. *Nouv. Dict. Hist.*—A.

ARGYROPYLUS, JOHN, a native of Constantinople, a peripatetic philosopher, was one of the first Greeks who, in the fifteenth century, fled from that city, and sought an asylum in Italy. It has been commonly believed, that he did not come into Italy till after the taking of Constantinople by the Turks in the year 1454; but Vespasian Florentine, an author contemporary with Argyropylus, in his Life of Pallas Strozzi, relates that this gentleman, when, in 1434, he was banished from Florence, retired to Padua, and took with him John Argyropylus to read to him Greek authors, particularly Aristotle. John Argyropylus, it is true, afterwards went over to Constantinople in the year 1441, when Philocephus wrote to his friend Parleoni, who was gone thither, assuring him that he had recommended him to the learned Argyropylus: but it is also true, that he soon returned to Padua, where, in 1444, he assisted, with the other professors, at the admission of Francis de la Rovera, afterwards pope Sixtus IV. to the degree of doctor in theology. Hence it is certain, that Argyropylus came to reside in Italy several years before the taking of Constantinople. In the year 1456, Cosmo de' Medici invited him to Florence to instruct his son Peter and his nephew Lorenzo in the Greek language and philosophy. Argyropylus accepted the charge; and Philocephus wrote, at that time, a

letter to the Florentines, congratulating them on the acquisition of so great a man. A little afterwards, but in the same year, as appears from the same letter, Argyropylus took a journey into France, to solicit succour for some of his relations, who had been made slaves by the Turks. On his return he went again to Florence, where he taught for five years. During this period he was, by the appointment of the Medicean family, who afforded him liberal patronage, professor of Greek at Florence. Here, at the request of his patron, he undertook to translate into Latin the Physics and Ethics of Aristotle, and he executed the task with verbal fidelity. Theodore Gaza had finished a similar translation, but had the generosity to make a sacrifice of his own interest and reputation, by throwing it into the fire. The plague obliging Argyropylus to leave Florence, he went to Rome, where cardinal Bessarion bestowed upon him the professorship of the Greek language. He read lectures upon Aristotle, and had the honour of being the first modern Greek who taught philosophy in that city. A handsome salary was appointed him by the pope; but he was so fond of good living, that it was scarcely sufficient to defray the expenses of his table. The unrestrained indulgence of his appetite proved fatal to him: at the age of seventy he died of a fever, caused by eating melons to excess. Argyropylus appears to have been a man rather respectable for his learning than amiable in his manners. In conversation, he disputed with keenness, and often disgusted his friends by ill-humour arising from literary jealousy. He affected to despise Cicero, whom he maintained to have been ignorant of the Greek language and philosophy. He, nevertheless, possessed great strength of mind; of which he gave a striking proof, in the calm fortitude with which he bore the loss of a son, who was assassinated at Rome. His translations are valuable; they are found in the more ancient Latin editions of Aristotle; and in the Greek and Latin editions printed at Basil. He also wrote a "Commentary on Aristotle's Ethics," printed in folio at Florence and Paris in 1541; and several epistles and other smaller pieces, which remain in manuscript. *P. Jov. Elog. Fabric. Bib. Græc. lib. v. c. 43. § 21. Bayle. Landi, Hist. Litt. d'Italie. lib. ix. n. 76.*—E.

ARIARATHES I. king of Cappadocia, ascended the throne B. C. 362, and shared it with his brother Olophernes. He accompanied Artaxerxes Ochus in his expedition against the Egyptians, wherein he greatly distinguished himself. His brother survived him, but transmitted the crown to the son of Ariarathes,



IOANNES, ARGYROPILVS,

Marmessin. sculp.

whom he had adopted. *Bayle. Univers. Hist.*—A.

ARIARATHES II. son of the preceding, succeeded his uncle B. C. 330. During the expedition of Alexander the Great into Asia, he was the only prince in Lesser Asia whose dominions were not molested, though he remained faithfully attached to the king of Persia. But after the death of that conqueror, he was attacked by Perdiccas, and defeated in two successive engagements. In the last, according to Diodorus, he was slain; but Appian and Curtius assert that he was made prisoner, and inhumanly crucified, with all of the royal blood whom Perdiccas could get into his hands. This happened B. C. 322. *Bayle. Univers. Hist.*—A.

ARIARATHES III. son of the preceding, took refuge in Armenia during the dangers which attended his family; and, returning after the deaths of Perdiccas and Eumenes, recovered his paternal dominion with the aid of the king of Armenia, B. C. 317, having defeated and killed the Macedonian governor Amyntas. He reigned long in peace, and left the crown to his son Ariaramnes II. *Bayle. Univers. Hist.*—A.

ARIARATHES IV. was the son of Ariaramnes II. and was assumed by him in his lifetime to the partnership of the kingdom. He married Stratonice, the daughter of Antiochus Theos. He maintained a war against Arsaces I. the founder of the Parthian monarchy, who was killed in a battle against him. After considerably enlarging his dominions in a reign of thirty-eight years, he died about 224 B. C. *Bayle. Moreri. Univers. Hist.*—A.

ARIARATHES V. son of the preceding, married Antiochis, daughter of Antiochus the Great, by which alliance he was involved in a war with the Romans. After they had defeated his father-in-law, he sent ambassadors to Rome to sue for a peace, which was granted him on the payment of two hundred talents. He afterwards assisted the Romans with men and money against Perses; and was in consequence honoured with the title of friend and ally of the republic. In conjunction with Eumenes, king of Pergamus, he made war on Pharnaces II. king of Pontus; but the dispute was accommodated by the interference of the Romans. A remarkable circumstance relative to him was the deception practised by his wife, who, thinking herself likely to continue sterile, imposed upon him two supposititious sons. Becoming afterwards the real mother of two daughters and a son, she confessed the fraud; and Ariarathes sent one of the pretended princes to Rome, and the other into Ionia. His legitimate son, who

was first named Mithridates, and afterwards took the family name of Ariarathes, was educated in the Grecian manner; for this king was a lover of learning, and much attached to the study of philosophy; whence Cappadocia, before scarcely known to the Greeks, became the resort of several men of eminence in literature. He was so much addicted to study, that he wished to resign his crown to his son; but the latter opposed this intention. The reign of this king is said to have extended to the very uncommon term of sixty-two years; for his death is placed B. C. 162. *Bayle. Moreri. Univers. Hist.*—A.

ARIARATHES VI. son of the preceding, was named *Philopator*, from the respect and affection he showed to his father. He began his reign by a splendid embassy to Rome, for the purpose of renewing his father's treaty with the Roman republic, with which he ever afterwards cultivated a close connection, behaving towards it with that deference and submission which all the princes of Asia found it necessary to observe towards the lords of empires. In order to avoid giving them offence, he rejected the offer made him by Demetrius Soter, king of Syria, of his sister, the widow of Perses king of Macedon, in marriage. The Roman senate thanked him for this instance of regard, which, however, involved him in great troubles. For Demetrius, in resentment of the affront, gave his aid to Olophernes, one of the supposititious children of Ariarathes V. who claimed the crown as his right by seniority, and invaded the kingdom. At the instance of the Romans, Eumenes king of Pergamus joined Ariarathes with his forces; but they were both defeated, and Ariarathes was obliged to abandon his kingdom. Olophernes pleaded his cause so well at Rome, that the senate ordered the kingdom to be shared between the two claimants; but Attalus king of Pergamus, who had succeeded Eumenes, gave Ariarathes such effectual assistance, that he completely restored him to his dominions, and expelled his competitor. Ariarathes afterwards made war on the Prienians, who had aided Olophernes, till the Romans interposed. He then joined Alexander Balas, Ptolemy, and other kings, against Demetrius Soter, and displayed great courage and conduct in the battle in which Demetrius was defeated and slain. Some years afterwards, Ariarathes joining the Romans against Aristonicus, the claimant of the kingdom of Pergamus, was killed in the same battle in which P. Licinius Crassus was utterly defeated and taken prisoner, B. C. 129. He left his wife Laodice regent of the kingdom (to which the Romans added Lycæonia and Cilicia)

and guardian of his six sons. But this detestable mother, in order to preserve her authority, poisoned five of them in the first year of her regency, one of the youngest only escaping. The people, detesting her cruelty and tyranny, put her to death; and her surviving son succeeded to the crown. *Bayle. Univers. Hist.—A.*

ARIARATHES VII. son of the preceding, married Laodice, sister of Mithridates the Great. Very little is known of this prince, except that his ambitious and unprincipled brother-in-law caused him to be privately taken off by one Gordius, and then took possession of Cappadocia, under the pretence of securing the rights of the two sons of Ariarathes against Nicomedes king of Bithynia. The Cappadocians, however, rising in arms, expelled the garrisons of Mithridates, and placed on the throne the eldest of the two princes. *Bayle. Univers. Hist.—A.*

ARIARATHES VIII. son of the preceding, was obliged, soon after his accession, to defend his dominions against the invasion of Nicomedes king of Bithynia. His uncle Mithridates marched to his assistance, and the combined armies drove out Nicomedes, and even stript him of part of his own territories. In the mean time, Laodice, the mother of Ariarathes, had married Nicomedes; and a peace was soon after made between the two kings. Mithridates, whose real intention had long been to gain possession of Cappadocia for himself, sought a pretext to quarrel with his nephew, and for that purpose insisted upon his recalling Gordius, the murderer of his father. Ariarathes rejecting the proposal with abhorrence, a war arose, in which Mithridates, suddenly advancing with an army to the frontiers of Cappadocia, was surprised to see himself opposed by one not inferior. This made him resolve to put an end to the contest by treachery; accordingly, inviting his nephew to a conference in sight of the two armies, he drew a dagger which he had concealed between the folds of his robe, and stabbed Ariarathes to the heart. The Cappadocians, at the sight of this atrocious deed, were struck with so much terror, that they dispersed; and Mithridates seized the kingdom without opposition. This happened, B. C. 92. *Bayle. Univers. Hist.—A.*

ARIARATHES IX. Mithridates placed upon the throne of Cappadocia his own son, eight years of age, to whom he gave the name of Ariarathes, and appointed Gordius for a guardian. But the Cappadocians, attached to the blood of their ancient kings, called in the brother of the last sovereign, who had taken refuge in Asia Proper, and proclaimed him, un-

der the name of Ariarathes IX. Mithridates, upon this, invaded the country with a powerful army, and defeated the new king, who soon after died of grief. He then replaced his own son on the throne. Another Ariarathes was brought on the scene by Nicomedes, who was a youth suborned to pass himself as a third brother of the two preceding kings of that name; and he was supported by the Roman senate, till they were convinced of the imposture. The line of Pharnaces, therefore, is considered as becoming extinct in the person of Ariarathes IX. *Bayle. Univers. Hist.—A.*

ARIAS MONTANUS, a Spanish Benedictine monk of the sixteenth century, highly distinguished by his biblical learning, was, according to his own account, a native of Seville. His family was noble, but so poor, that he was indebted to the liberality of some wealthy Sevilians for his education. At Seville he made a rapid progress in learning. He afterwards removed to the university at Alcala, where, while he studied theology, he not only completed his acquaintance with the Greek and Latin languages, but made himself master of Hebrew, Arabic, Syriac, and Chaldee. He then travelled through France, Germany, Italy, the Netherlands, and England, to acquire the knowledge of modern languages. After receiving priest's orders, he accompanied the bishop of Segovia to the council of Trent, where he obtained great reputation. On his return to Spain, he retired among the mountains of Andalusia to a pleasant spot near Aracena, to prosecute his learned labours. His profound erudition soon rendered him famous; and Philip II. king of Spain employed him in editing a Polyglot Bible. He removed for this purpose into the Netherlands, of which the duke d'Alva was governor, and executed the great work with meritorious diligence and fidelity. He inserted in his Polyglot the Chaldee paraphrases, and the version of Pagninus, which he corrected, to bring it nearer to the Hebrew text. To the Greek of the New Testament, and the Latin versions, he added the Syriac version in Syriac and Hebrew characters. Several very learned dissertations, written by Arias Montanus, on subjects of Jewish antiquities, are prefixed to this Polyglot: they abound with recondite learning, and have furnished valuable materials for subsequent commentaries on the Scriptures. This magnificent work was printed under the care of the editor, by the Plantins at Antwerp, in eight volumes folio, from the year 1569 to 1572. The envy of inferior scholars was excited by the high reputation which Arias Montanus gained from this



BENEDICTVS ARIAS MONTANVS

E de Boulonés fecit

publication : he was accused at Rome of having followed too closely the explanations of the Jewish rabbis, and was obliged to make a journey to Rome to justify himself. Upon his return into Spain, the king offered him a bishopric as a reward for his labours : but he declined the offer, and contented himself with a pension of two thousand ducats, and the office of chaplain to the king. He spent his last years at Seville, where he died in 1598, as appears from the epitaph on his tomb in the church of St. James in that city.

Arias Montanus was remarkable for his abstemiousness: he drank no wine, and seldom ate flesh. He loved solitude, and pursued his studies with indefatigable industry. He may be confidently ranked among the first ornaments of literature in Spain. His writings bear evident marks of sound sense as well as deep erudition. Besides his "Dissertations on Jewish Antiquities," prefixed to the Polyglot, and published separately, in 4to. at Leyden, in 1596; he has left in Latin "Commentaries on several Parts of Scripture," published at Antwerp, at various times, from the year 1583 to 1599; "A History of Mankind," published in 1593; "A Treatise on the History of Nature," in 1601; "A Version of the Psalms and Ecclesiastes," in Latin verse, with other poetical pieces; and a translation of Jonathan's Chaldee Paraphrase of Hosea, and of the Itinerary of Benjamin Tudelensis. *Dupin. Moreri. Nouv. Dict. Hist.*—E.

ARIEH, JACOB JUDAH, a Jewish rabbi of the seventeenth century, belonging to the synagogue of Amsterdam, is the author of a learned "Description of the Tabernacle." The work has gone through several editions in Hebrew, Latin, Spanish, and Flemish. *Nouv. Dict. Hist.*—E.

ARIOBARZANES I. On the extinction of the line of Pharnaces in Cappadocia, the Roman senate declared the Cappadocians free; but upon their declaration that they were unable to live under any other government than the monarchical, they were allowed to elect a king; and their choice fell upon Ariobarzanes, an avowed friend of the Roman interest, B. C. 91. He had reigned but a short time, when he was expelled by Tigranes king of Armenia, who replaced on the throne Ariarathes, son of Mithridates. Ariobarzanes repaired to Rome, and obtained an order for Sylla to assist in restoring him; which he effected. He was expelled again, and a second time restored by Sylla; and after the death of that celebrated Roman, being a third time driven out by Mithridates, he was restored

by Pompey, and rewarded for his fidelity to the Romans by an accession of dominions. But as he was now advanced in years, and desirous of ending his days in tranquillity, he resigned his crown to his son of the same name, in the presence of Pompey, and withdrew from public affairs. *Univers. Hist. Bayle.*—A.

ARIOBARZANES II. son (or grandson) of the preceding, imitated his father in his attachment to the Romans, and is mentioned by Cicero as assisting him while he was proconsul of Cilicia. In the civil war between Pompey and Cæsar, he, like the other eastern potentates, took part with the former; after the death of that chief, however, he so ingratiated himself with Cæsar, as to preserve his kingdom, with the addition of great part of Armenia. During Cæsar's absence in Egypt, he was invaded and dispossessed by Pharnaces king of Pontus; but Cæsar afterwards restored him. The memory of this kindness caused Ariobarzanes to refuse to join Brutus and Cassius, in consequence of which he was declared an enemy to the republic, and, being taken prisoner by Cassius, was put to death, B. C. 42. *Univers. Hist. Bayle.*—A.

ARIOBARZANES III. the brother and successor of the former, (called by some *Ariarathes X.*) was dispossessed by Marc Antony in favour of Sisinna, son of Archelaus, pontiff of Comana; and regaining his throne, was again expelled by Antony, and put to death. *Univers. Hist. Bayle.*—A.

Kings of this name are to be found in the royal lines of Pontus and Armenia; but their lives afford nothing worthy of record.

ARION, a personage of great celebrity in the poetical story of antiquity, was a native of Methymne in the isle of Lesbos, where he attained high reputation, about B. C. 620, as a musician and poet. He is said to have been the inventor of the dithyrambic measure, and to have excelled in lyric poetry, which he sung to his lute. He was in great favour with Periander king of Corinth, who long entertained him at his court, and treated him with distinguished kindness. Thence he visited Italy and Sicily, practising in his profession, and accumulating by it great riches. Meaning to return to Greece, he embarked in a Corinthian vessel with all his effects. The sailors, tempted by such a prey, when out at sea, conspired to take his life, and were proceeding to throw him overboard, when he requested to be permitted to sing one funeral strain before his death. They complied; and standing on the prow, dressed in his robe of ceremony, with his instrument in his hand, he

chanted with a loud voice his sweetest elegy, and threw himself into the sea. A dolphin (says the fable), charmed with his music, swam to him while floating on the waves, bore him up on his back, and carried him safely to Cape Tænarus in Sparta, whence he returned to his patron Periander. The sailors, who thought him dead, put in at Corinth, and, being confounded by his appearance against them, paid the penalty of their cruel purpose with their lives. This story seems to have been universally credited by antiquity, and has been a frequent subject of poetry and sculpture. *Herodot. Aulus Gellius. Moreri.*—A.

ARIOSTI, ATTILIO, an eminent musical composer and performer, was a native of Bologna, and was originally intended for the priesthood; but such was his early passion for music, that he devoted his whole time to it, and, in spite of the remonstrances of his family, resolved to make it his profession. It is said that he had entered into the Dominican order, but that he obtained a dispensation from the pope, leaving him at liberty to follow a secular calling. He continued, however, to be usually called *Padre Attilio*. He was an opera-composer at Bologna and Venice, in the former of which he set an act of Apostolo Zeno's "*Daphné*" in 1696. Thence he went to Germany, and in 1700 composed a ballet, and an opera called "*Attis*," for the electoral princess of Brandenburg, to whom he was appointed *maestro di capella*. He continued to compose operas and other pieces for Italy and Germany, during some years, with reputation; and likewise distinguished himself as a performer on the violoncello, and especially on an instrument, either invented or much improved by himself, called the *viol d'amore*. In 1716 he arrived in England, and played on his new instrument, the first heard in this country. He soon left it; but at the establishment of the royal academy of music in 1720, he returned on an invitation, and was employed to compose several operas. He formed one of the celebrated musical triumvirate of the time along with Handel and Bononcini, but was obliged, as well as the latter, to give way to the superior genius of Handel. Attilio is said to have been a perfect harmonist, who had treasured up much good music in his head, but had little invention. By way of relieving his necessities, he published a book of cantatas by subscription; and then took leave of England. His further history is not known. *Burney's Hist. of Mus.* vol. iv. *Harwkins*, vol. v.—A.

ARIOSTO, LODOVICO, one of the most celebrated of the Italian poets, was born in 1474

at Reggio in Lombardy, of a family allied to that of the dukes of Ferrara. His attachment to poetry was shown at a very early age; for, while a boy, he composed a drama on the subject of Pyramus and Thisbe, which he caused to be acted in his father's house by his brothers and sisters. His father wished to compel him to study the law; but, after five years' ineffectual struggle, he suffered him to pursue the studies most suited to his inclination. Alphonso duke of Ferrara invited him to his court, and took great delight in his conversation; but he was the particular favourite of the duke's brother, the cardinal Hippolito, to whom he remained attached as long as he lived, notwithstanding some occasional causes of displeasure. He was thoroughly versed in the Latin tongue; and cardinal Bembo would have persuaded him to employ it in his compositions preferably to the Italian. but Ariosto replied, "that he preferred being the first of Italian writers to being the second of Latin ones." The bounty of Alphonso enabled him to build a small house at Ferrara, where he lived with a philosophical simplicity, employing himself in the composition of those works which have made his name immortal. His character was mild and benevolent, sensible to all the charities of life. He was affectionately attached to his mother, whom he treated with the greatest respect in her old age. He had a mistress, whom he would have married, had he not apprehended losing some benefices which he possessed. Some indeed assert that he was really married in his latter years to a widow named Alessandra. To the house of Este he was a zealous friend and faithful retainer; and the adulation he bestows on it in various parts of his works would make him appear servile and insincere, were it not sanctioned by the general practice of his age and nation. He had a strong passion for the glory of his country, and often laments the injuries and disgraces Italy had suffered under the dominion of foreigners. Few poets have enjoyed more of their fame during their lives. His "*Orlando Furioso*" became so popular, that it was current even among the lowest classes; and various stories are told of the enthusiasm which it inspired. Ariosto was once entrusted for three years with the government of a province in the Apennines, which was over-run with smugglers and banditti. He kept these licentious men in awe, and rendered the district tolerably quiet. But one day, in a fit of reverie, having wandered in his night-gown to some distance from the fortress where he resided, he fell into the hands of a party of free-booters. One of them knew



him, and told the rest that their captive was the author of "Orlando." They immediately fell at his feet, reconducted him to the castle, and, at parting, told him that it was his quality of poet that caused them to respect in him the character of governor. He himself was highly sensible of the charms of his own verse; and it is said that, one day hearing one of the stanzas of "Orlando" miserably mangled by a potter who was singing it, he was so transported with rage, as to rush into his shop, and begin breaking his earthen ware. When the poor man remonstrated with him on the injury he was doing him, "You (said Ariosto) complain of the loss of half a dozen pots not worth sixpence; and you have spoiled a stanza of mine which is invaluable!" This tale is, however, probably borrowed from Plutarch, who tells a similar one of Philoxenus. It has likewise been applied to Camoens.

We have not many incidents of the life of Ariosto, which passed in a small circle, apparently with little gratification of any other ambition than that of poetical fame, and not a little disquieted by lawsuits and other subjects of uneasiness. His health was delicate, and frequently interrupted. He fell into a declining state when arrived at the verge of old age, and died with tranquillity in 1533, aged fifty-nine, leaving behind him two natural sons.

The works of this great poet, who is one of the modern classics of Europe, are satires, comedies, sonnets, songs, and small pieces of poetry, and his great heroic poem, entitled, "Orlando Furioso." Though the former were much valued, and the "Satires" in particular are reckoned to possess great merit; yet it is from the latter only that the general estimate of his poetical powers is drawn, and this alone attracts the notice of modern readers. This work, after ten years' labour, was first published at Ferrara, in forty cantos, in 1516; and the author gave it complete, in forty-six cantos, in 1532. The "Orlando Furioso" is a tissue of adventures in love and arms, slightly, and often not at all, connected by reference to the principal hero, and formed upon the fictitious manners of chivalry, with all its accompaniments of enchantments, transformations, and supernatural events of every kind, and not without a mixture of moral allegory. It has its tragic and comic scenes, its serious and burlesque: and the transitions from one to the other are often immediate. Thus, as a whole, nothing can be more wild, incongruous and absurd; and it might be thought prostituting the dignity of epic poetry to bestow the name on his performance, or to put

it in parallel with any of the great works of that class. Yet the inexhaustible invention, the boundless variety, the wonderful facility, and the profusion of real poetical beauties of the most different kinds, have ever rendered it a most attractive piece; and as far as the ends of poetry are to excite admiration or pleasure, it certainly has attained them. Many even of the most cultivated critics are inclined to prefer its wild charms to the more regular and studied beauties of Tasso; and perhaps, in general opinion, it still stands as the first specimen of Italian heroic poetry. It is not free from the licentiousness of its age, and has some singular strokes of ridicule upon topics thought sacred. But by much the greater part can offend the delicacy of taste only, and not that of morals. Editions of this work have been numberless, and in various countries; and translations and imitations of part, or the whole, in different languages, have been very frequent. Mr. Hoole's translation in English verse is much esteemed. *Moreri. Tiraboschi. Nouv. Dict. Hist.*—A.

ARIOVISTUS, called by Cæsar king of the Germans, though probably only of those tribes which bordered upon Gaul, obtained from the Roman senate, during the consulate of Cæsar, a confirmation of his title, with the appellation of friend of the republic, and various honours and presents. He is represented as a violent, haughty barbarian, cruel, perfidious, and unjust; but it is by a conqueror, if more polished, not more principled, than himself. He was called into Gaul to the assistance of the Sequani (people of Franche Comté), and, as usual with powerful allies, had seized part of their country to his own use, and threatened the rest. Cæsar, during his first campaign in Gaul, B. C. 58, was applied to by the Ædui for his protection against Ariovistus, who had obliged them to give their children for hostages, and was usurping authority over all that part of Gaul. Cæsar gladly seized the opportunity of interfering in the dispute, and sent deputies to Ariovistus, requiring him to give up the hostages, and refrain from bringing more troops across the Rhine. Receiving a haughty answer, Cæsar advanced with his army to Vesontio (Besançon), to prevent Ariovistus from taking possession of it; and, proceeding further, had a personal interview with the German chief. This took place in a large open plain, each leader being attended with an equal number of guards, which were drawn up near a mount, the immediate place of conference. After some time spent in dispute, with no prospect

of coming to an agreement, the Germans approached the mount, and began to discharge missile weapons against the Romans. Cæsar quietly withdrew to his men, and, restraining them from returning hostilities, retired to his army. Ariovistus proposed a second conference, to which Cæsar refused to consent; and the fierce German threw into chains two deputies sent to him for a further discussion, under pretext of their being spies. A pitched battle soon after ensued, in which the Germans were defeated, and pursued with great slaughter as far as the Rhine, near fifty miles distant. Ariovistus with difficulty escaped by means of a boat which he found on the bank. Two of his wives and one daughter perished in the flight, and another daughter was made prisoner. This is the last we hear of him. *Cæsar de Bell. Gall. lib. i.*—A.

ARISTÆNETES, a Greek pagan writer, lived in the fourth century. He was the friend of Libanius, the rhetorician, who mentions him in his orations, and wrote several letters to him. Ammianus Marcellinus mentions him with respect. He perished in an earthquake, which happened at Nicomedia in the year 358. Aristænetes has left two books of amatory epistles, written with terseness, elegance, and tenderness: they are adorned with quotations from Plato, Lucian, Philostratus and others. An edition of these epistles was published with a translation and learned notes by Mercer, in 8vo. at Paris, in 1595, and was reprinted in 1600 and 1610. *Fabric. Bib. Græc. lib. ii. c. 10. § 40.*—E.

ARISTANDER, a famous soothsayer in the court of Philip of Macedon and of Alexander, was born at Telmessus, a city of Asia, concerning which Arrian writes (*Exped. Alex. lib. ii.*), that its inhabitants were universally skilled in divination, even its women and children being endowed with this gift by nature. When Philip dreamed that the queen's womb was closed with a seal, on which was engraved the figure of a lion; Aristander explained it as signifying, that the queen was pregnant with a son who would have the heart of a lion.

Alexander, either from policy or superstition, took this diviner with him in his Persian expedition. He employed him to perform mysterious ceremonies before the battle of Arbela. In the heat of the battle, Aristander, habited in a white robe, and carrying a branch of laurel in his hand, cried out to the soldiers, that he saw an eagle perching on Alexander's head, a sure omen of victory. On various other occasions, Aris-

tander predicted victory; and the event corresponded with the prediction, and was perhaps in part produced by it. Many particulars are related by Alexander's historians, which it is unnecessary to detail, concerning the arts by which Aristander wrought upon the credulity of Alexander's soldiers, and perhaps gained an ascendancy over the mind of Alexander himself: this, at least, is the opinion of Quintus Curtius, who says, that this monarch gave implicit credit to Aristander. *Q. Curt. lib. iv. c. 2, 6. 13, 15. lib. v. c. 4. lib. vii. c. 7. lib. ix. c. 4. Plut. in Alex. Arrian, lib. i. c. 8. Bayle.*—E.

ARISTARCHUS, a Greek astronomer, was a native of Samos, and probably flourished about 270 years before Christ. According to Plutarch, he was contemporary with Cleanthes, who succeeded Zeno in the 129th Olympiad, or 264 years before Christ. He was well known as an eminent astronomer in the time of Archimedes, who speaks of him in his *Psammite*, or *Arenarius*. Aristarchus held the opinion, which is said to have been before taught by Pythagoras, and which has been completely established by modern astronomers, that the earth revolves in an orbit about the sun. In the work just referred to, Archimedes says (*Psammite. p. 120, &c. ed. Basil.*): "Aristarchus the Samian, confuting these opinions of the astrologers, laid down a certain hypothesis, from which it follows, that the world is much larger than we have stated; for he supposes that the fixed stars and the sun are immoveable, and that the earth is carried round the sun in the circumference of a circle" Plutarch (*Quæst. Plat.*) observes, that this opinion of the motion of the earth was taught hypothetically by Aristarchus, and dogmatically by Seleucus. Sixtus Empiricus (*Adv. Mathem.*) speaks of Aristarchus, the mathematician, as one of those who denied the motion of the universe, but believed that the earth moves. With the judicious correction of the passage in Plutarch, mentioned above, which was proposed by Gassendus, and has been adopted by Menage, Fabricius and Bayle, another decisive testimony arises to prove that this opinion was held by Aristarchus. The passage, thus corrected, may be rendered (*Plut. de Facie in orbe Lunæ*): "Bring not an accusation of impiety against us, as Cleanthes thought the Greeks ought to have done against Aristarchus the Samian, as a disturber of the foundations of the world, because he endeavoured to explain the celestial appearances on the supposition that the heavens stand still, and that the earth is carried round in an oblique orbit, and at the same time revolves about its own axis." Aristarchus invented a

peculiar kind of sun-dial, mentioned by Vitruvius (lib. ix. c. 9.) The only work extant of Aristarchus is, a treatise "On the Magnitudes and Distances of the Sun and Moon." It was first published by Vallus, in folio, at Venice, in 1498; afterwards by Wallis, with his own notes and Commandine's version, in 8vo. at Oxford, in 1688; and in the third volume of Wallis's works, printed in folio, at Oxford, in 1699. Another work, "On the Mundane System," has appeared under his name, but is generally understood to be a spurious work, written by Roberval. *Fabric. Bib. Græc.* lib. iii. c. 5. § 14. *Bayle. Hutton's Math. Dict.*—E.

ARISTARCHUS, a Greek grammarian, who flourished about 160 years before Christ, was a native of Samothrace, and became an inhabitant of Alexandria under Ptolemy Philometor, whose son he educated. He was a rigid critic, and exercised his talent upon Homer, Pindar, Aratus, and other poets. It is said by the ancient commentators upon Homer, that Aristarchus first divided the Iliad and Odyssey into books, answering to the order and number of the Greek letters. It was the practice of this bold critic to condemn those verses as spurious, which did not appear to him to be worthy of Homer, and to mark them with an obelisk; and, on the contrary, to distinguish those which he thought particularly excellent with an asterism. (Ærasmii Adag.) Cicero alludes to this practice in two of his familiar epistles. "If these letters (says he to Appius Pulcher) were not, as you tell me, elegantly written, I entreat you to consider them as none of mine; for, as Aristarchus insisted that every verse in Homer was spurious which he did not approve, so (allow me to jest) I desire you will believe whatever you find to be inelegant, not to be the produce of my pen:" [Si, ut scribis, eæ literæ non fuerunt disertæ, scito meas non fuisse. Ut enim Aristarchus Homeri versum negat, quem non probat; sic tu (libet enim mihi joculari) quod disertum non erit, ne putâris meum. Ad Fam. lib. iii. ep. 11.] To Dolabella he writes: (Nihil enim Romæ geritur quod te putem scire curare; nisi forte scire vis, me inter Niciam nostrum et Viduum judicem esse. Profert alter, ut opinor, duobus versiculis expensum Niciæ; alter Aristarchus hoc οἰεῖται. Ego, tanquam criticus antiquus, judicaturus sum, utrum sint τὰ ποιητῶν, ἢ ἀνὰ παρεμβολῆς γενηθέντα. Ad Fam. lib. ix. ep. 10.) "I imagine there is nothing going forward in Rome worth your attention, unless, perhaps, that I am to sit in judgment between our friend Nicias and Vidius; the latter of whom brings an account against the former in

two little verses, which Nicias, a second Aristarchus, marks with the obelisk as spurious: I, like an ancient critic, am to decide, whether the lines belong to the poet, or are interpolated." Ausonius, in his poem entitled, "Ludus Septem Sapientum," where he is challenging the rigorous criticism of Drepanius Pacatus, introduces Aristarchus's obelisk:

"Mæonio qualem cultum quæsitivæ Homero
Censor Aristarchus, normaquæ Zenodoti:
Pone obelos, igitur, spuriorum stigmata vatum,
Palmas, non culpas, esse putabo meas."

Censure my work—nor think the task too hard—
As Aristarchus the Mæonian bard:
Mark'd with your obelisk, the honour'd line,
Not stigmatis'd, but grac'd with palms, shall shine.

Cicero makes use of the name of Aristarchus proverbially for a severe critic, when, in his oration against Piso, he tells him, he is not Aristarchus, to affix a mark to a bad verse, but a Phalaris to assault the person of the poet. When he requests his friend Atticus to examine his orations with strictness, he calls him his Aristarchus; (Ep. at Att. lib. i. ep. 10.) and Horace suggests the same idea in his Art of Poetry, (ver. 445, &c.)

"Vir bonus et prudens versus reprehendet inertes,
Culpabit duos, incompitis allinet atrum
Transverso calamo signum; ambitiosa recidet
Ornamenta; parum claris lucem dare coget:
Arguet ambigue dictum; mutanda notabit:
Fiêt Aristarchus; nec dicet, cur ego amicum
Offendam in nugis?"

A friendly critic, when dull lines move slow,
Or harshly rude, will his resentment show;
Will mark the blotted pages, and efface
What is not polish'd to its highest grace;
Will prune th'ambitious ornaments away,
And teach you on th'obscure to pour the day;
Will mark the doubtful phrase with hand severe,
Like Aristarchus, rig'rous and sincere;
Nor say, "For trifles why should I displease
The man I love?"

Aristarchus appears to have been of a contentious temper: Suidas relates, that he had many disputes with Crates, the grammarian, of Pergamus. He is said to have starved himself to death. He left behind him at Alexandria a numerous school of critics and grammarians, which subsisted some ages afterwards. Suidas records, that he wrote about eight hundred books of commentaries: it is not therefore with much propriety that authors have ascribed to him this fine apology for not writing: "I cannot write what I would, and I will not write what I can." *Suidas. Bayle.*—E.

ARISTARCHUS, a disciple and companion

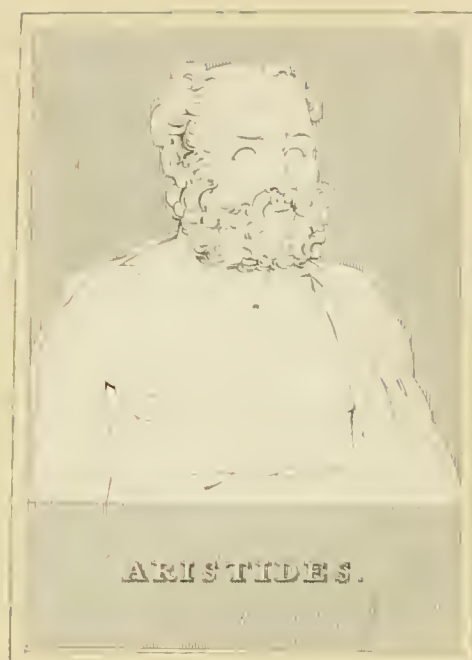
of the apostle Paul, was a Jew of Thessalonica. He accompanied Paul to Ephesus, and stayed with him during the two years that he was there, partaking the labours and difficulties of the apostleship. In the tumult excited at Ephesus by a silversmith against the Christians, his life was in danger. He followed Paul from Ephesus in his subsequent travels. *Acts* xix. *Col.* iv. 10. *Philem.* 24.—E.

ARISTEAS, the Proconnesian, an ancient Greek historian and poet, is said by Suidas to have been contemporary with Cræsus and Cyrus, that is, to have lived about 550 years before Christ. But he is mentioned by Tatian (*Orat. ad Græc.*) as prior to Homer, and by Strabo (*lib. xiv. p. 369. ed. Casaub. 1620.*) as the preceptor of that poet: and Herodotus (*lib. iv. c. 13, 14.*), who was born 484 years before Christ, speaks of him as the subject of fabulous story long before his time. A poem, in three books, on the war of the Arimaspes, or Hyperboreans, is ascribed to him, and is said to have been full of extravagant fables. The work is lost, except a fragment of six lines quoted by Longinus, and six other lines cited by Tzetzes (*Chap. vii. hist. 144.*). Contrary to the general testimony of ancient writers, Dionysius Halicarnassensis pronounces the work ascribed to Aristeas to be spurious. Another work is ascribed to Aristeas "On the Origin of the Gods," which is also lost. Aristeas is spoken of by Strabo (*lib. xiii. p. 589.*) as a great sorcerer. More extravagant fables are rarely to be found than are related by Herodotus, Pliny (*Hist. Nat. lib. vii. c. 11. 52.*), Pausanias (*Græc. Descrip. lib. i. v.*) Suidas and others (*Aul. Gell. lib. ix. c. 4.*) concerning this wonderful man: but who would now bear to read of the soul of a man leaving his body at pleasure, and coming out of his mouth in the shape of a raven; of a man who was seen at the same time in different countries, who wrote a poem seven years after his death, and who appeared again three centuries after he had written it? Yet such things were once believed; and this Aristeas was honoured as a God at Metapontum. *Fabric. Bib. Græc. lib. i. c. 2. Maxim. Tyr. diss. 22. Suidas. Voss. de Hist. Græc. lib. iv. c. 2. Bayle.*—E.

ARISTEAS, said to be one of the seventy-two interpreters of the Hebrew Scriptures, is mentioned by Josephus (*Adv. Apion. lib. ii.*) as an officer under Ptolemy Philadelphus, king of Egypt, about 250 years before Christ. A Greek work, ascribed to this Aristeas, is extant, under the title of "An History of the Interpreters of Scripture," in which, in the form of a letter

addressed to his brother Philocrates, the particulars of the supposed appointment of seventy-two persons, by Ptolemy Philadelphus, to translate the sacred books of the Jews, are related at large. A Latin version of this work, by Palmerius, was prefixed to the Latin edition of the bible printed at Rome in 1471. It was published in Greek, in 8vo. at Basil in 1561; and as an appendix to the edition of Josephus published at Cologne in 1691, with brief notes by Fabricius. Another edition was published in 8vo. at Oxford in 1692. That this work of Aristeas, as now extant, is ancient, may be concluded from its agreement with the accounts of the Seventy given in Josephus and in Eusebius, which are taken from Aristeas: and some modern authors have concurred with these and other ancient writers in admitting the truth of the narrative. But a fuller examination of the subject by several learned writers, particularly Hody (*Bibl. Text. Orig. Oxon. 1705, fol.*), Van Dale (*Dissert. super Arist. de LXX. Amst. 1704, 4to.*), F. Simon (*Hist. Crit. Vet. Test. lib. ii. c. 2.*) and Dupin (*Proleg. ad Bibl. lib. i. c. 6. § 2, 3.*), has produced a general conviction, that no credit is due to the tradition of the appointment, by Ptolemy Philadelphus, of seventy-two interpreters to translate the Hebrew bible into Greek; and that the story was invented by the Jews of Alexandria; that the translation, which they had been under the necessity of making after Greek had become their common language, might be received with credit by their brethren of Palestine, under the sanction of royal authority. With respect to the work ascribed to Aristeas, it is probable, that it was written by some Hellenist Jew at Alexandria, and not by Aristeas a pagan officer in the court of Ptolemy; for, as Dupin has shown at large, the author every where speaks as a Jew, and even makes all the persons, whom he introduces, do the same. The narrative has throughout the air of romance, and is discredited by several chronological mistakes, pointed out by Dupin; of which we shall mention, as a sample, the error of ascribing to Ptolemy Philadelphus a victory against Antigonius which he never obtained, but which belonged to the preceding reign. This counterfeit work was probably written about two hundred years after the reign of Ptolemy Philadelphus; for Alexander Polyhistor, who wrote about that time, mentions a history of the Jews by Aristeas. *Dupin. Proleg. ad Bib. Fabric. Bibl. Græc. lib. iii. c. 12. § 2.*—E.

ARISTEUS, an ancient Greek geometri-
cian, lived before Euclid, probably about 350
years before Christ. Pappus mentions him as



the author of five books upon solids, extant in his time ; and adds that Euclid, who had a great esteem for all who had improved the mathematical sciences, followed Aristeus on conic sections, because he was not willing to supplant the reputation which that geometrician had acquired : a kind of generosity, for which Aristeus was more indebted than posterity to Euclid. *Pappus in Prœm. lib. viii. Math. Coll. Bayle.—E.*

ARISTIDES, surnamed *the Just*, one of the purest of all political characters, was a native of Athens, the son of Lysimachus a man of middle rank. From his boy-hood he showed a steady, firm, determined temper, rigidly attached to truth, and incapable of all meanness and dissimulation. He applied closely to study, and early began to meditate on subjects of government. The laws of Lycurgus excited his admiration, and gave him an attachment rather to an oligarchy than to the unlimited democracy that reigned at Athens. Themistocles, on the other hand, who is said even at school to have been his constant antagonist, favoured and flattered the democratical party ; whence these great men, when they rose to public offices, were in perpetual opposition to each other. Aristides was strict in his notions of public justice, and would not screen a friend whom he thought in the wrong. He served his country from the purest principles of duty, neither seeking profit nor honour ; and his character was so well known to his countrymen, that once, when in the theatre these verses of Æschylus, describing Amphiaræus, were recited,

To be, and not to seem, is this man's maxim ;
His mind reposes on its conscious worth,
And wants no other praise.

the whole audience turned their eyes on Aristides, as the true exemplar of the poet's idea. At that time, as well as ever since, it was found necessary for a party-leader to oppose *all* the acts of his antagonist, whether right or wrong, that the credit acquired by the former might not enable him more effectually to practise the latter ; but Aristides did not without self-reproach pursue this rule of conduct ; and it is related, that one day, on coming out of the assembly, where he had strenuously resisted a proposal of Themistocles, which, at the same time, he thought in itself useful, he exclaimed, " The affairs of the Athenians will never prosper, till they throw both of us into the *barathrum* ! " (the dungeon for condemned criminals). When serving the office of public-treasurer, he con-

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victed Themistocles and several others of peculation, and thus raised a party against himself, which, when he gave in his own accounts, accused him of misapplication of the public money ; and he was cleared only by the interposition of the court of Areopagus. Being again appointed to the same trust, he suffered the people concerned with him to pilfer without controul, at the same time keeping a secret account against them. The consequence was, that he was universally praised, and interest made on all sides for his continuance in office. But when the people were about to proceed to election, he gave them a severe rebuke, and told them, " that while he had served them with fidelity, he was treated with calumny, and incurred their displeasure ; now that he had really violated his trust, he met with general applause, and was reckoned an excellent citizen." He then exposed the frauds, and made all parties ashamed of their conduct.

At the battle of Marathon, fought B. C. 490, Aristides was next in command among the Athenians to Miltiades, and he joined his vote to that general's in favour of coming to an engagement. He distinguished himself in the field ; and, after the victory, he was left to secure the spoils, which he did with the utmost fidelity, reserving nothing for himself, but bringing all to the public account. The following year he was archon, or chief magistrate ; but the high authority he had acquired by his virtues was at length, by the arts of Themistocles, turned to an accusation against him, and he was in consequence banished by the ostracism, a mild, though often unjust, expedient in the Athenian polity, for temporarily getting rid of any political influence which they thought dangerous to their independence. On this occasion an incident occurred, which sets his character in the highest point of view. A rustic citizen, not personally acquainted with Aristides, came up to vote against him ; and, being unable to write, desired the first person whom he met with, who happened to be Aristides himself, to inscribe the name on the shell, which was to signify his concurrence in the sentence. " Did Aristides ever injure you ? " said the patriot. " I do not so much as know him (replied the man) ; but I am tired with hearing him every where called *the Just*." Aristides took the shell, wrote his own name upon it, and returned it in silence to the voter. When he quitted Athens, he lifted his hands towards heaven, and prayed that the Athenians might never see the day which should compel them to remember Aristides.

While in exile, he employed himself in excit-

ing the Greeks to defend their liberties against the Persians, who were threatening a new invasion. As Xerxes approached, the Athenians recalled all their exiles, and Aristides with them, whose absence they began to lament. On his return, he suspended all political animosities in this season of common danger; and understanding that it was the wish of Themistocles to fight the Persian navy in the straits of Salamis, he repaired to him in private, proposed an oblivion of all past misunderstandings, highly commended his intentions, and promised to assist him with all his influence in carrying them into execution. Some time after the victory at Salamis, Themistocles acquainted the people of Athens, that he had a project highly to the advantage of their state, but that it was of a nature which forbade the public communication of it. They directed him to disclose it to Aristides. It was a scheme for burning the whole confederate fleet of Greece, except their own ships, which would leave Athens complete mistress of the sea. Aristides reported to the citizens that nothing could be more advantageous than the scheme of Themistocles, and nothing more unjust. The people thereupon determined that it should be thought of no further. It was equally to the honour of Aristides that he was made the referee on this occasion, and to the Athenians that they came to such a determination! Before the battle of Plataea, Aristides was of the greatest service in preserving concord between the confederates, and in persuading his own countrymen, elevated with their former successes, to submit to the superiority of the Spartans. In the combat he acquitted himself with great resolution; and after the victory he terminated a dangerous quarrel concerning the honour of the day, by giving up the claim of the Athenians to that of the Plataeans; in which he was followed by the Lacedæmonians. When Athens was rebuilt, he was the first to promote, in favour of the people at large, who had deserved so well of the state, a decree which gave all the citizens a share in the administration, and enjoined that the archons should be chosen out of the whole body.

The war with the Persians continuing, Aristides was sent with Cimon, the son of Miltiades, to command the Athenian forces in the confederate army. Their behaviour, contrasted with the haughtiness of Pausanias the Spartan general, so won upon the rest of the allies, that all the other states concurred in bestowing the superiority of rank upon Athens. A signal proof of the high character of Aristides throughout all Greece for integrity and justice, was given by

the unanimous nomination of him to lay a proportionate assessment upon all the states, for the purpose of raising a common fund towards the expense of the war. This delicate commission he executed with such wisdom and impartiality as to give universal satisfaction. After this affair was concluded, he caused all the confederates to swear solemnly to the articles of alliance. It must have been some very evident and urgent necessity, which afterwards induced him to advise the Athenians to extend their own authority beyond the prescribed limits, and suffer the consequences of the perjury to fall upon himself. When Themistocles fell under the displeasure of the ruling party, Aristides refused to concur in a capital prosecution of him; and, on his banishment, he was so far from triumphing over an old enemy, that he ever afterwards spoke of him with increased respect.

It was common in that age for men who had borne the highest public offices, to add nothing to their private fortunes: but no man ever carried farther this proof of disinterestedness than Aristides. He was, indeed, so remarkably poor, that when his rich relation, Callias, underwent a prosecution on some account, the orator who pleaded against him, in order to excite the indignation of the audience, remarked upon the scandalous indigence in which he suffered Aristides and his family to live, though he was so able to assist them. And Callias, in his vindication, was obliged to summon Aristides to testify that he had several times offered him considerable sums, which he had refused to accept, saying, "that it better became Aristides to glory in his poverty, than Callias in his riches;" which, indeed, appear to have been dishonourably acquired.

This truly great man died about 467 years B. C. as some say, in Pontus, whither he was sent on public business; according to others, at Athens, in an advanced age. His funeral was conducted at the public expence; and the Athenians, grateful after his death, bestowed a pension and an estate in land on his son Lysimachus, and portioned his daughters out of the public treasury. *Plutarch's Life of Aristides. Univers. Hist.—A.*

ARISTIDES, ÆLIUS, the Sophist, a native of Adrianum in Bithynia, a disciple of Polemo the rhetorician, of Smyrna, of Herodes at Athens, and of Aristocles at Smyrna, flourished in the latter part of the second century, in the time of the emperors Antoninus Pius, Aurelius and Commodus. He was an orator of great skill and ability; and has left many orations, which appear to have been studied with

much care and diligence. The subjects are *laudatory*, in praise of Jupiter, Minerva, Neptune, Bacchus, and other divinities, of illustrious men, of great cities and states, &c. : *gratulatory*, as, on the restoration of Smyrna after an earthquake: *suasory*, to the Athenians, to incite them to assist the Spartans and Thebans; to the Smyrnæans, to persuade them to abolish licentious comedies; to the states of Asia, recommending mutual harmony; to the Rhodians, to the same purport, &c. : *apologetic*, in defence of Pericles, Miltiades, Cimon, and Themistocles; of himself, against the charge of vanity, and for not declaiming more frequently, &c. Among his works are also found an epistle "On the Causes of the Increase of the Nile," in which the several explanations given of this phenomenon are set aside, and it is ascribed wholly to the immediate power and providence of God; and an excellent treatise "On popular and simple Diction," exemplified from Demosthenes and Xenophon. This piece was edited, in folio, by Aldus, among the Greek Rhetoricians, at Venice, in 1508. Of the orations of Aristides, that entitled "Panathenaica," in praise of Athens, written in imitation of Isocrates, is annexed to H. Stephens' edition of Isocrates, published in 1593. The entire works of this orator were published in Greek, in folio, at Florence, in 1517; and in Greek and Latin, in three volumes 12mo. by P. Stephens, in 1604; at Upsal, by Norman, in 1677; and by Jebb, in two volumes 4to, at Oxford, in 1722. Large extracts from the Orations of Aristides are to be found in Photius (Cod. 247).

The orations of Aristides are written with laboured accuracy, and abound with fine moral sentiments. They, at the same time, afford many proofs, that the author was credulous and superstitious. Several of his orations called sacred, relate the communications which he had with the gods by dreams. In an oration, which reprehends some of the sophists of his time, he is supposed to compare them to the Christians: and though they are not expressly mentioned, it is probable that he refers to them under the title of "the impious people in Palestine, who acknowledge not the gods;" for they were commonly charged with impiety by the pagans; because they did not worship their divinities.

From these orations, and others of the same class, we are enabled to form a clear idea of the nature of the profession of sophists, or rhetoricians, and of the manner in which these declaimers amused their pupils and the public.

The office was, under the Roman emperors, a regular national establishment: and the professors, whose occupation it was to instruct the youth in rhetoric, and to deliver public harangues on various subjects, fictitious or real, received, from the time of Vespasian, a regular annual stipend, which has been computed at ten thousand Attic drachmas, or 320l. How much influence these orators had, not only over their pupils and hearers, but even over the emperors themselves, may be seen in an anecdote related concerning Aristides by his biographer Philostratus. (De Vit. Sophist. lib. ii. c. 9.) When Smyrna had been overthrown and almost destroyed by earthquakes, Aristides so pathetically represented their calamitous situation in a letter to the emperor Antoninus, that he could not refrain from tears, and immediately issued an order to restore the city. The inhabitants thought themselves so much indebted to Aristides for this benevolent service, that they honoured him as the founder of their new city, and erected in their forum a brass statue to his memory. A declaimer by profession, if he possessed talents and merit, such as appears to have belonged to Aristides, might be pardoned, if he were not wholly free from vanity, the weakness which his daily occupation tended to nourish. When Marcus Aurelius came to Smyrna, Aristides neglected, for three days, to pay his respects to the emperor. Upon his appearance, the emperor, who had before made inquiry after him, asked him, "How had it happened that he had so long delayed his visit?" "I was busy (he replied) in a work, upon which my mind was so intensely occupied, that it could not easily be disengaged." Aurelius, not perceiving, or more probably overlooking, the affectation of this apology, politely imputed it altogether to ingenuous simplicity, and requested Aristides to appoint a time when he might be gratified with hearing him declaim. "Let it be to-morrow, if you please (says Aristides); only I must entreat that my friends may be present, to applaud and clap their hands with all their might." "That (replied the emperor, smiling) must depend upon yourself." The emperor was not perhaps aware that, besides the gratification which the orator would receive from the plaudits of his audience, they were become, through habit, a necessary accompaniment of his harangues, without which his spirits would flag, and his eloquence fail. Aristides, doubtless, valued the reputation which he had acquired as an eloquent speaker; but he valued it only in connection with virtue. "No man," says he in one of his orations (Orat. cont. Prod. Myst.), can be so

stupid as to despise fame, if it be the reward of eloquence and a life of virtue, and I do not desire to obtain it by any other means." And, in another place (*Orat. Plat. secunda.*): "I had rather be master of eloquent speech, with a sober and virtuous life, than enjoy a thousand times the wealth of Darius the son of Hystaspes." Such a man, with all his errors and weaknesses, must be respected as an ornament to the age in which he lives. *Philostr. Vit. Sophist. Suidas. Fabric. Bib. Græc. lib. iv. c. 30. § 4, 5. Lardner's Heathen Testimonies, c. 20.—E.*

ARISTIDES, an eminent painter, a native of Thebes, and contemporary with Apelles, flourished about B. C. 340. He is said to have been the first who painted *mind*, and expressed the affections and passions. A famous picture of this kind was that of a mother, in a captured town, mortally wounded, and her infant seeking the breast; in which the mother seemed apprehensive lest the child should suck blood instead of milk. Alexander carried this piece to Pella in Macedon. Aristides also painted a battle with the Persians, comprehending one hundred figures. At Rome was a Bacchus and Ariadne by his hand, part of the plunder of Corinth. Concerning this picture it is said, that when Mummius put up the spoil of that city to auction, Attalus king of Pergamus bought it at a price which so much surprised the Roman general, that, suspecting some secret value, of which he was ignorant, he annulled the bargain, to the great displeasure of Attalus, and reserved the work for the temple of Ceres at Rome. Attalus for another piece of this master is related to have given one hundred talents. In the Capitol was an old man with a lyre teaching a boy to play, by Aristides. A sick man of his painting was greatly admired. Expression seems to have been his distinguishing excellence. In colouring he was somewhat hard. *Plinii. Hist. Nat. lib. xxxv.—A.*

ARISTIDES, an Athenian philosopher of the second century, became a convert to the Christian faith. He was an eloquent teacher of philosophy, and after his conversion retained the profession and habit of a philosopher. In this habit he presented, at the same time with Quadratus, "An Apology for the Christian Faith" to the emperor Adrian. Of this work Jerom speaks as a monument of the writer's ingenuity: in another place he observes, that it was interspersed with sentences from the philosophers; and that Justin imitated it in the Apology which he presented to the emperor Antoninus Pius. It is to be lamented, that nothing

remains from the pen of this Christian philosopher. *Euseb. Hist. Eccl. lib. iv. c. 3. Hieron. de Vir. Ill. c. 20. Id. ad Magn. ep. 84. Lardner's Credibility, part ii. c. 28. § 2.—E.*

ARISTIPPUS, a Grecian philosopher, the founder of the Cyrenaic sect, was born at Cyrene in Africa, and flourished about 400 years before Christ. In his youth, when he was attending the Olympic games, he heard such particulars concerning the wisdom of Socrates, and his method of instructing youth, as inspired him with an ardent desire of becoming one of his disciples. Leaving his native city, where he had large possessions, he took up his residence at Athens, and attended the school of Socrates. At first he was much delighted with the doctrine of a master who professed to prescribe the true remedy for the ills of life, and to conduct his followers to happiness on the path of wisdom: but he soon found the moral system of Socrates too severe to suit his inclinations, and indulged himself in a luxurious and effeminate manner of living. His behaviour displeased Socrates, and gave occasion to an excellent Lecture on Pleasure, preserved by Xenophon (*Memorab. lib. ii.*). The expensive habits which Aristippus formed, excited a desire of gain, which induced him, while he was a pupil of Socrates, to open a school of rhetoric; and he was the first of the Socratic school who took money for teaching. Socrates, who remarked his extravagance, asked him how he came to have so much? "How came you (he replied) to have so little?" From the profits of his own school of rhetoric he sent Socrates, probably in hopes of silencing his reproofs, a present of twenty minæ, or about 64*l.* Socrates, however, returned the present, saying that his demon forbade him to receive it. From this time Aristippus alienated himself from his master, and soon afterwards left his school, and withdrew from Athens.

No longer the pupil of wisdom, but of pleasure, Aristippus now visited the island of Ægina. At the annual festival of Neptune the celebrated Laïs, according to her usual practice, was present; and the philosopher became a captive to her charms, and accompanied her to Corinth. (*Cic. Ep. Fam. lib. ix. ep. 26. Athæn. lib. v. p. 216. xii. p. 554. xiii. p. 559. ed. Casaubon, 1612.*) On the passage, a storm arising, at which he appeared terrified, one of the crew said to him: "Why are you philosophers more afraid than we?" "Because (says he) we have more to lose." (*Ælian, Hist. Var. lib. ix. § 20. Aul. Gell. lib. xix. c. 1.*) At Corinth Aristippus devoted himself to voluptuousness, and apologised for his con-

duct by saying, "that it was not pleasure that was criminal, but being the slave of pleasure." In a voyage which Aristippus made into Asia from Corinth, the vessel was shipwrecked on the island of Rhodes. Accidentally observing, as he came on shore, a geometrical diagram drawn upon the sand, he said to his companions, "Take courage, I see the footsteps of men." (Vitruv. Arch. lib. vi. Diod. Sic. lib. xiv.) When they arrived at the principal town of the island, the philosopher soon procured a hospitable reception for himself and his fellow-travellers; herein confirming one of his own aphorisms: "If you ask what advantage a man of letters has above one that is illiterate; send him among strangers, and you will see." From Asia Aristippus probably returned to Corinth, and thence to Ægina; for Plato (Phædon.) says, that he remained at Ægina till the death of Socrates.

It was, perhaps, about this time that Aristippus instituted his school at Cyrene, which, from the place, was called the Cyrenaic sect; although it must be owned, that we have little certain information concerning this school, either during the life of its founder or after his death.

At the period when the court of Dionysius the tyrant of Sicily was the general resort of philosophers, Aristippus appeared in the train of that prince; and the easy gaiety of his manners, and the convenient suppleness of his system, gave him an advantage over all his brethren in managing the humours of the tyrant. When he first came to Syracuse, Dionysius asked him "Why he visited his court?" Aristippus replied, "To give what I have, and to receive what I have not." At a public festival, when Dionysius required all the guests to appear in purple robes, Plato refused; but Aristippus adorned himself with a rich and splendid dress, and danced with all the ease of a courtier. By that happy versatility which enabled him to accommodate himself to every circumstance, so that

"Omnis Aristippum decuit color, et status et res—

Yet Aristippus every dress became,
In all affairs, in every state, the same.

HOR. EP. i. 17. 23.

he never failed to please the tyrant. The interest which he possessed in the royal favour excited the envy of his brethren; and the freedom with which he ridiculed their singularities, provoked their resentment. When, or from what cause, Aristippus left Syracuse, is not known;

nor is it certain whether he went back into his own country. The Socratic Epistles, by which we are informed that his daughter Arete wrote to him to request his return, and that he fell sick and died at the island of Lipara on his return home, are probably spurious. The last incident concerning him, which deserves credit, is, that Æschines, after his return from Sicily, found Aristippus teaching at Athens: this was, perhaps, about the year 366 before Christ.

To repeat all the dull or loose jests which are fathered upon Aristippus, cannot be necessary. A few smart repartees and good maxims, which have been transmitted under his name, may be acceptable. Polyxenus, a friend of Aristippus, happening to call upon him when great preparations were making for an entertainment, entered into a long discourse against luxury: Aristippus grew tired with his harangue, and invited him to stay and sup with him: Polyxenus accepted the invitation: "I perceive then (said Aristippus) it is not the luxury of my table that offends you, but the expense." Being asked by Dionysius, why philosophers frequented the houses of the great, but not the great those of philosophers; he replied, "because philosophers know their wants, but the great did not know theirs." To one who had asked what he had gained by philosophy, he answered, "Confidence to speak freely to any man." Being reproached with his expensive entertainments; "If this be wrong (he said), why is so much money lavished upon the feasts of the gods?" A wealthy citizen complaining that Aristippus, in asking five hundred crowns to instruct his son, had required as much as would purchase a slave; "Purchase one then with the money (said the philosopher), and you will be master of two." To one who was boasting of his skill and activity in swimming, he said, "Are you not ashamed to value yourself upon that which every dolphin can do better?" In the midst of a dispute with his friend Æschines, when both were growing warm, "Let us give over (he said) before we make ourselves the talk of servants; we have quarrelled, it is true, but I, as your senior, have a right to make the first motion towards reconciliation." Æschines accepted the proposal, and acknowledged his friend's superior generosity. "Philosophers (said Aristippus) excel other men in this, that, if there were no laws, they would live honestly.—It is better to be poor than illiterate; for the poor man wants only money, the illiterate man wants that which distinguishes man from the brute. The truly learned are not they who read much, but they who read what they are able to digest ;

as the healthful man is not he who eats most, but he who eats what nature requires. Young people should be taught whatever may be useful to them when they become men." Horace alludes to a tale concerning Aristippus, that, on his journey through Libya, he ordered his servants to throw away his money in order to lighten their burden (*Hor. Sat. lib. ii. 3. 99.*): but this story can hardly be credited of a man who appears to have been always fond of wealth and splendor.

Aristippus was the man of pleasure in practice, and the preceptor of pleasure in profession. Like Socrates he dismissed from his doctrine those speculations which have no concern with the conduct of life; but he by no means adhered to the pure system of morals which he had learned in the school of that preceptor of virtue. The fundamental principle of his doctrine, as far as it can be learned from the imperfect accounts of it which remain, was, that pleasure is the ultimate object of human pursuit; and that it is only in subserviency to this that wealth, fame, friendship, or even virtue, is to be desired. The business of philosophy he understood to be, to regulate the senses in such manner as will render them most productive of pleasure. Happiness he defined to be the aggregate of all the pleasures enjoyed through life. He held the pleasures of the body to be superior to those of the mind; yet he did not exclude the latter, nor derive all enjoyment from the selfish gratification of the senses. He admitted that pleasure might be derived from the happiness of others, and that we ought to rejoice in the prosperity of our country. (*Diog. Laërt. Cic. de Fin. lib. ii. c. 71. lib. v. c. 128. Tusc. Quæst. lib. ii. c. 6. iii. 13. De Off. iii. 33. Ælian, lib. xiv. § 6.*) Though his doctrine corrupted the Socratic stream, it retained some tincture of the pure fountain from which it flowed; and it is probable that Aristippus himself always retained a high respect for the character of his master; for it is related, that, when the death of Socrates was the subject of conversation, he said, "My only wish is, that I may die as he did."

The school of Aristippus, at Cyrene, was continued in succession by his daughter Arete, Hegesias, Anicerris, Theodorus, and Bion, and about an hundred years after its birth expired; partly owing perhaps to the freedom with which its professors lived as well as taught: but chiefly to the rise of the Epicurean sect, which gave a more philosophical and less exceptionable form to the doctrine of pleasure. *Diog. Laërt. Vit. Arist. Stanley. Brucker.—E.*

ARISTO OF CHIOS, a Greek philosopher of the Stoic sect, flourished about 260 years before Christ. He was an intimate associate of Perseus the son of Demetrius, and with him attended upon the lectures of Zeno. From his persuasive powers of eloquence he was called the Siren. Offending his master by his voluptuous manner of life, he went over to the school of Polemo, and afterwards attempted to institute a sect of his own. He dismissed from his plan of instruction both logic and physics; the former as useless, the latter as above our comprehension. Syllogisms, he said, were like cobwebs, artificially constructed, but too fine to be useful. In opposition to Arcesilaus, who taught the doctrine of uncertainty, he strenuously maintained, that the wise man does not opine but know. In order to refute this tenet, Perseus engaged one of twin brothers, who strongly resembled each other, to lodge a deposit in his hands, which the other afterwards demanded, and, after some hesitation on the part of Aristo, received; whence Aristo was taught, that he might form an opinion without possessing knowledge. In morals, this philosopher, according to the representation of Cicero, carried the Stoic doctrine beyond the line of his master; not only asserting, that virtue alone constitutes the supreme good, but that in other things there is no difference (*Cic. de Fin. lib. iv. c. 27.*), which can make one more to be desired than another. According to Diogenes Laërtius, he went still farther, and applied the doctrine of indifference even to moral actions; teaching, that all actions are alike, and that to a wise man it is the same thing, whether he perform the part of an Agamemnon or a Thersites, provided only that he perform it well. Seneca charges him with rejecting the preceptive part of philosophy respecting the particular duties of life, and condemning it, as belonging rather to the pædagogues than the philosopher; "as if (says that moralist) the philosopher were any thing else than a pædagogue of human kind." (*Ep. 89. 94.*) If Aristo discouraged the use of moral aphorisms and maxims, he slighted one of the most powerful instruments of moral discipline. "Precepts," observes Seneca (*Ep. 94.*), "come by themselves with great weight upon the mind, whether they be woven into a verse, or reduced to a concise sentence in prose." Concerning the Divine Nature, Aristo taught that it is incomprehensible. He despaired of being able to understand the greatness of God (*Minuc. Felix, p. 154.*); and not only thought that the nature of God cannot be comprehended, but doubted whether the Gods have perception or animal life

(Cic. de Nat. Deor. lib. i. c. 14.)—a doctrine which, evidently, in effect, denies the existence of Deity. An important observation is ascribed to this philosopher, which might have taught others to avoid that obscure and ambiguous language which has occasioned so much confusion and dissension: "Philosophers" (says he) injure instead of benefiting their disciples, if what is well meant be ill interpreted; thus it is, that the pupils of Aristippus became dissolute, and those of Zeno morose." Aristo inveighed against Arcesilaus, yet was himself addicted to pleasure even in his old age. His death is said to have been occasioned by the scorching of his bald head by the sun. *Diog. Laërt. Stanley. Brucker.*—E.

ARISTO, a Peripatetic philosopher, a native of the island of Ceos, filled the Aristotelian chair about 230 years before Christ, the fourth in succession from the celebrated founder of the school. Cicero describes him as a neat and elegant orator, but as deficient in that dignity and authority which are expected in a philosopher. He was the author of a work entitled, "Amatory Similes," cited by Athenæus. *Cic. de Fin. lib. v. c. 5. Athen. lib. x. p. 419. lib. xii. p. 546. Stanley.*—E.

ARISTO, TITUS, a Roman lawyer of great talents and merit, lived in the time of Trajan, about the year 110. We know nothing of this excellent man except from two epistles of the younger Pliny, who speaks of him as the object of his peculiar esteem and affection, who was excelled by none in learning, or in purity and dignity of character. "How consummate (says Pliny) is his knowledge of every branch of the law! How intimately is he acquainted with history, biography, and antiquities! There is nothing you can desire to learn which he is not able to teach. For my own part, whenever I am desirous to examine any point of recondite learning, I have recourse to his stores of knowledge as my treasury. What sincerity, what dignity is there in his conversation! What graceful modesty in his deliberation! Notwithstanding the quickness of his apprehension, he frequently pauses and hesitates, examining, distinguishing and weighing with great acuteness of discernment and strength of judgment the various arguments on any topic, and tracing them back to their first principles. Added to this, how temperate is his diet! how plain his dress! how simple his manner of living! When I enter his apartment, and see him upon his couch, I have before me an image of ancient frugality. All this is adorned by a noble greatness of mind, which refers nothing to show,

but every thing to virtue, and which seeks its reward, not in popular applause, but in the consciousness of having acted well. In short you will not easily find among our professed philosophers, who assume the outward garb of wisdom, any one who deserves to be brought into comparison with this worthy man. He does not, it is true, frequent the schools or the porticos; nor does he entertain the leisure of others and his own with long disputations: but his talents are more usefully employed at the bar, and in public business; assisting many in the capacity of an advocate, and still more in that of a friendly adviser: nor ought he to yield to any one the first place in chastity, piety, probity and fortitude." In the sequel, Pliny proceeds to describe to his friend the patience with which Aristo was, at that time, enduring a painful disease, which threatened his life. We must, however, contrary to the opinion of his panegyrist, pronounce it a material deduction from the merit of this valuable man, and certainly no proof of his heroism, that in this illness he called his friends to his bed-side, and entreated them to ask his physicians what turn they apprehended his distemper would take; that, if they pronounced it incurable, he might voluntarily put an end to his life. He added, indeed, that if there were hopes of his recovery he would wait the event with patience, because he thought it due to the tears and entreaties of his wife and daughter, and to the importunity of his friends, not voluntarily to destroy their hopes, if the case was not entirely desperate. It would surely have been more heroic and meritorious to have resolved, at all events, to wait the course of nature with fortitude. In another letter, which is addressed to Aristo himself, Pliny highly commends his skill in the law, and requests his opinion on a case of difficulty. Aristo probably recovered from his dangerous illness; but the time and manner of his death are unknown. Aulus Gellius speaks of him as the author of many books, and mentions one of his works, in which he had read, that all manner of theft was allowed among the ancient Egyptians. *Plin. Epist. lib. i. ep. 22. lib. viii. ep. 14. Aul. Gell. lib. xi. c. 18. Bayle.*—E.

ARISTOBULUS I. a king of the Jews, the son of Hyrcanus, succeeded his father in the priesthood, and was the first Jewish high-priest who wore a crown. His conduct disgraced both his regal and sacerdotal character. He associated Antigonus, his elder brother, with him in the government; but kept his two younger brothers in prison, together with his mother, whom he starved to death. To com-

plete his crimes, he afterwards, through the false accusations of his queen Salome, put Antigonus to death. He added to his dominions a part of Itulia, and compelled the inhabitants to receive the Jewish religion. He died, with great remorse, in the year 104 before Christ, after having reigned only one year. *Joseph. Ant. lib. iii. c. 18, 19. Sulp. Sev. lib. ii.—E.*

ARISTOBULUS II. a king of the Jews, was the son of Alexander Jannæus. After the death of his mother Alexandra, in the year 69 before Christ, he dispossessed his brother Hyrcanus of the kingdom, and permitted him only to retain the office of high-priest. Aretas, king of the Arabians, taking the part of Hyrcanus, besieged Aristobulus in the temple of Jerusalem. On the part of Aristobulus appeared Scæurus, lieutenant of Pompey, who defeated his enemies. Both Hyrcanus and Aristobulus applied to Pompey, who was then at Damascus, entreating his assistance. Pompey espoused the cause of Hyrcanus, and laid siege to Jerusalem, which he took in the 63d year before Christ. He sent the king, and his sons Alexander and Antigonus, prisoners to Rome. Aristobulus, however, with his younger son, escaped; and, returning to Judæa, he collected an army to support him upon the throne; but this attempt proved unsuccessful, and he was again carried prisoner to Rome. Julius Cæsar, soon after, in expectation of his services in Asia, gave him his liberty; but the partisans of Pompey poisoned him. He was a wise and courageous prince, but the hatred of Pompey proved destructive to him. *Joseph. Ant. lib. xiv. c. 1, 2.—E.*

ARISTOBULUS, an Alexandrian Jew, who flourished about 120 years before Christ, was preceptor of Ptolemy Euergetes, eldest son of Ptolemy Philometor, king of Egypt. He bore the character of a peripatetic philosopher, and united the study of the Aristotelian system with that of the Mosaic law. Eusebius speaks of him as a favourite of Ptolemy, and cites a "Commentary on the Books of Moses," which was inscribed to that prince. In this work the author asserts, that one part of the law had been translated into Greek in the time of Alexander, and that the whole was translated under the care of Demetrius Phalereus in the reign of Ptolemy Philadelphus. But this commentary was not written till 120 years after the reign of that king. Demetrius Phalereus could not have the care of the Septuagint translation according to this account: for, during all the reign of Ptolemy Philadelphus, he was in a state of exile; that prince entertaining a settled enmity against him

for having advised his father to choose another successor. It is therefore probable, that Aristobulus either himself invented the story of the seventy interpreters, or borrowed it from Aristeas (See the article ARISTEAS), in order to give the Septuagint translation greater credit with his brethren in Palestine. This suspicion is confirmed by another citation in Eusebius from this work, of sundry verses of Orpheus, in which mention is made of Moses and Abraham. These verses are also found in the works of Justin Martyr, but with such variations as render their authenticity doubtful. From Clement of Alexandria (*Stromat. lib. i.*) we learn, that Aristobulus was desirous of deriving the Greek philosophy from a Hebrew origin, and establishing an opinion, that Pythagoras, Plato, and other Greek philosophers, were acquainted with the Jewish Law. We may therefore reasonably suspect that Aristobulus, to gratify his own vanity and that of his brethren, and to give the Scriptures of his nation credit with his prince, forged these verses. On the whole we must leave Aristobulus under the suspicion of having practised pious frauds. *Euseb. Præp. Ev. lib. vii. c. 13. lib. viii. c. 8, 9. Dupin, Prelim. Brucker.—E.*

ARISTOGITON was a citizen of Athens, whose name is rendered celebrated by the deed of tyrannicide. The story is related by authors with considerable variety; but the following narration seems nearest the truth. Harmodius, a very beautiful youth, was beloved, according to the Greek custom, by Aristogiton, a young man of an obscure condition. Hipparchus, the son of Pisistratus, who, with his brother Hippias, then ruled the Athenian state with an unconstitutional authority, was a rival in the love of Harmodius; and, meeting with a repulse, treated him with public insult. The two friends, thereupon (B. C. 516,) plotted the death of both the tyrants, with the restoration of liberty to the people of Athens. They engaged several of their acquaintance in the conspiracy; but upon some suspicion of its discovery, they began to act before they were prepared. They fell upon Hipparchus, and dispatched him; but the people not seconding them, Harmodius was killed by the guards, and Aristogiton secured. Hippias made a severe inquiry into the plot, and put Aristogiton to the torture in order to force him to declare his accomplices. He named the most intimate friends of Hippias one after another, who were immediately put to death; after which, on being asked by the tyrant if there were no more, "There now remains (said Aristogiton with a smile) only yourself worthy of death." Leæna, a common courtesan, said by

some to have been the mistress of Harmodius, behaved with equal intrepidity; for, fearing lest the force of torments might extort a confession from her, she bit off her tongue and spit it out. Hippias was expelled three years after this event, and the former constitution of Athens was restored. The Athenians, ever extreme in their attachments, paid the most unbounded honours to the memory of Harmodius and Aristogiton; causing their statues, by Praxiteles, to be placed in the forum, singing hymns to their praise at the Panathenæa, and decreeing that no slave should ever bear their names. It might be politic thus to work upon the patriotic spirit; but neither the characters nor motives of these conspirators appear to have deserved such testimonies of respect. *Herodotus, Thucydides, Plutarch. Univers. Hist.—A.*

ARISTOMENES, one of those heroic characters, in a small state, which liberty alone can produce, was the son of Nicomedes, descended from the royal family of Messene. Indignant at the grievous servitude under which the Messenians were held by the Spartans, he excited them to take up arms, in conjunction with the Argives and Arcadians; and thus commenced the second Messenian war, B. C. 685. In the first battle the Spartans were defeated; and Aristomenes gained so much reputation, that his countrymen unanimously saluted him king. He declined, however, this title, and was contented with that of general. Soon after, he performed a daring exploit, the object of which seems to have been to rouse the superstitious fears of the Spartans. He entered their city by night in disguise, and hung up a shield in the temple of Minerva, with an inscription, importing that Aristomenes dedicated this offering to the goddess out of the spoils of the Spartans. Again taking the field with a more numerous confederate army, he gave the Lacedæmonians a second and bloody defeat; and afterwards took and pillaged one of their towns, and repulsed with great slaughter a body of troops sent to recover it. In this action he had a spear thrust through his thigh; but, when cured of his wound, he marched to invest Sparta itself, whence, however, he retreated without success. In the third year of the war the Spartans entered the Messenian territory with a great force; and another engagement ensued, in which, through the treachery of Aristocrates king of Arcadia, the Messenians were overthrown with the loss of the greatest part of their army. Aristomenes was now reduced to fortify a few places, and give up the rest of the country to the enemy. Yet, still resolved not to submit,

he collected a small band of chosen men, with which he continually harrassed the Spartans, and even made incursions into Laconia. He was at length surrounded and made prisoner, to the great joy of the Spartans, who threw him into a deep cavern in the midst of the wounded and dying. Three days he continued in this situation, almost famished, and poisoned by the stench of putrid carcases; when, hearing near him a fox preying upon a dead body, he seized it by a hind leg, and, suffering it to struggle away, followed till it led to a small hole through which light was discerned. This aperture he, with great labour, enlarged by his hands and nails, till it afforded him a passage through; and, before he was missed, he had got to his countrymen at their post on mount Era. He soon renewed his ravages among the enemy, and compelled them to a truce; but, during its continuance, he was perfidiously seized by some Cretans in the service of Sparta, and hurried away captive. The Cretans, seven in number, stopping with him at the house of a widow with one daughter, suffered themselves to be overcome by wine. When they were in this state, the women, cutting the thongs with which Aristomenes was fastened, set him at liberty. He then slew all his guards, and returned to Era with the mother and daughter, the latter of whom he married to his son. Era was soon after betrayed into the hands of the Spartans; but Aristomenes, forming his men into a column, marched directly to the enemy's line, which opened to the right and left, and let him pass without molestation. The Arcadians received him and his small band with great kindness; when he proposed to the assembled people a bolder exploit than any he had yet undertaken. "I have still left (said he) five hundred brave soldiers who will follow me any whither. Now the Spartans are employed in the pillage of Era, if you assist me, I will march straight to Lacedæmon and surprise it." This proposal was received with great applause, and would have been executed, had not the Arcadian king found pretences to delay it till he sent to Sparta to put them on their guard. His treachery, however, was discovered, and the enraged people stoned him to death. The Messenians, under the conduct of the son of Aristomenes and another leader, passed over to Sicily, where they founded the city of Messina. Aristomenes, however, remained in Greece, still planning great designs against the power of the Spartans; when death freed them from the most inveterate enemy they had ever experienced. The independence of his country expired with him. The

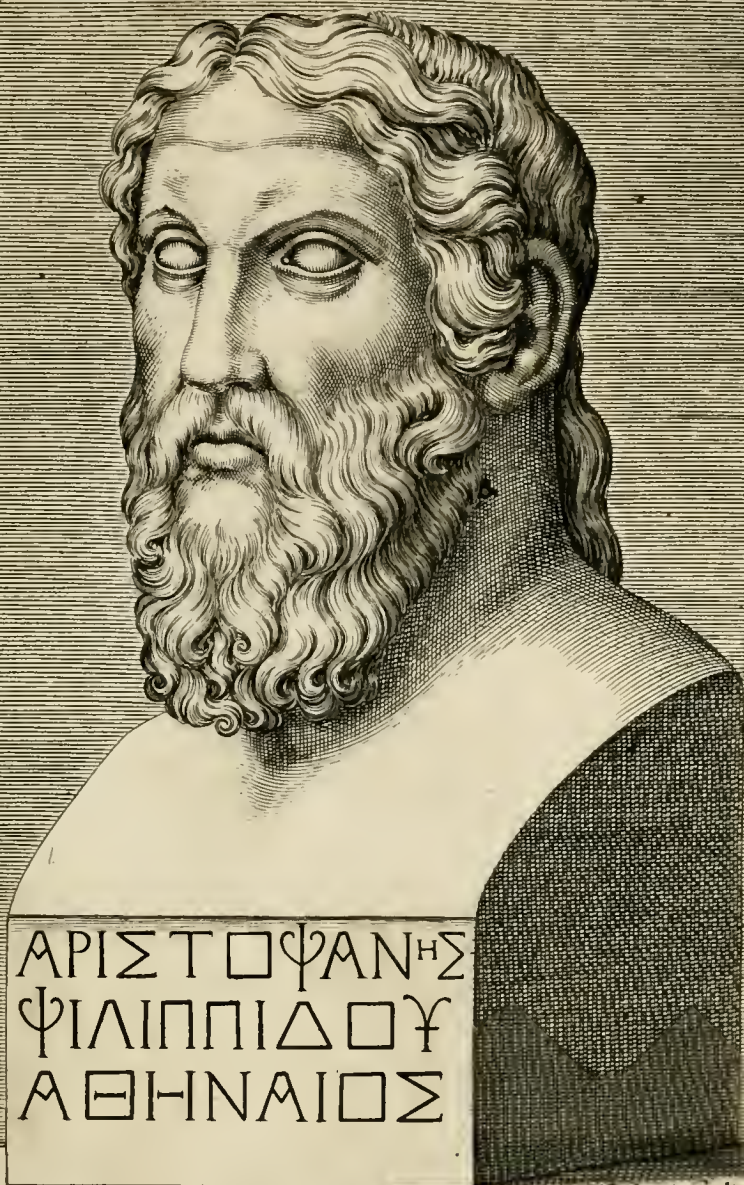
high character he maintained in Greece appeared in the great matches he procured for his daughters; in relation to which it is said, that a person at the head of affairs in Rhodes, having consulted the oracle at Delphos whom he should marry, and, being directed to pay his court to the daughter of the most worthy of the Greeks, the answer was understood to allude to the daughter of Aristomenes, whom, in consequence, he espoused. It was on a visit to this son-in-law that Aristomenes died, and a magnificent tomb was erected for him in Rhodes. *Diodorus Sicul. Pausanias. Univers. Hist.—A.*

ARISTOPHANES, one of the most famous of the Grecian comic poets, flourished about the middle of the fifth century B. C. contemporary with Sophocles, Socrates, Euripides, and some of the greatest men in Greece. It is not well known what was his native country; but he settled at Athens, where he was admitted a denizen, and held in high estimation. He displayed great talents for poetry at an early age; and, when he grew up, addicted himself to the *Old Comedy*, the characteristic of which was, introducing real personages by name on the stage, in order to make them the objects of invective or ridicule. Aristophanes seems at first to have employed this dangerous power for the correction of abuses in the state. He was equally an enemy to corruption and usurpation in the great, and to the follies and vices of the people, whom he lashed without scruple, regardless of their sovereign authority. Nor does it seem improbable that he was an useful instrument in reforming many things wrong in the administration. But party and personal enmity operated upon him as they have done upon almost all public satirists; and the lovers of virtue will never forgive him for his malignant attack upon the reputation and life of Socrates. His comedy of "The Clouds" was written expressly against that excellent man, whom he endeavours to turn into ridicule by buffoonery, while at the same time he loads him with the most serious accusations. This piece, though at first it displeased the people, yet is imagined in the end to have contributed a large share towards preparing the Athenians for that unjust decree which deprived the age of its best ornament. His calumnious attacks upon eminent persons gave rise to a law, procured by Alcibiades, against marking out any character by name in comic representations; and this was the origin of the *Middle Comedy*, wherein the satire was concealed under the mask of fiction.

Whatever might be thought of the morality of Aristophanes, no man could be more the

object of popular admiration. In ages much better qualified to judge of his general merits than any modern times can be, he was thought to unite all the peculiar elegancies of the Attic Muse with an inimitable talent for wit and humour. The sweetness and purity of his style so ingratiated him with Plato, though so intimate a disciple of Socrates, that in an epigram he represents the Graces searching for a durable mansion, and at length fixing it in the mind of Aristophanes; and the most eloquent of the Greek fathers of the church, St. Chrysostom, is said always to have laid him under his pillow. Yet it is certain that his wit often degenerates into mere scurrility, that his humour is often extravagance and buffoonery, and that he frequently violates decency in the grossest manner. In these points, it is true, one age and nation cannot perfectly enter into the feelings of another: yet there are principles of decorum which belong to all; and many of the ancients felt and censured the faults of Aristophanes. Little is known concerning the incidents of his life, but he is supposed to have lived to a great age. He is said to have written fifty-four comedies, of which only eleven remain, "The Clouds" being one. "Plutus" is one of the most esteemed. The best editions of Aristophanes are those of Kuster, Bergler, and Brunck. *Vossius, Poet. Græc. Lil. Gyrard. Moveri. Nouv. Dict. Hist.—A.*

ARISTOTLE, one of the most celebrated philosophers of ancient Greece, the founder of the Peripatetic sect, the son of Nicomachus and Phæstias, was born at Stagyra, a town of Thrace, upon the river Strymon, in the first year of the 99th Olympiad, or 384 years before Christ. (Diog. Laërt. Dionys. Hal. Epist. ad Aminæum.) From the place of his birth he is called the Stagyræite. Both his parents dying in his childhood, Proxenus of Atarua in Mysia took the charge of his education. The respect which Aristotle afterwards showed to the memory of his master, by educating and adopting his son, is a sufficient proof that this charge was faithfully executed. It is related by Ælian (Var. Hist. lib. v. c. 9.), and by Athenæus, on the authority of an epistle of Epicurus (Deipnosoph. lib. viii. p. 354.), that Aristotle in his youth addicted himself to pleasure, and wasted his whole patrimony; that he afterwards went into the army; and that, not finding this mode of life suited to his inclinations, he professed medicine, and practised pharmacy at Athens, till accident directed his attention to philosophy. But the credit of this story is ill-supported; and it contradicts the accounts



Incerti

*In hortis Cardinalis de Medicis
 prope villam Iulij III. Pont. Max.*

Sunt tot Aristophanis diuina opera, his enim Acharnan
 Multam Hederam in uiridem contulit ante comam.
 Quantus inest Scriptis Bacchus, sale plurima quantum
 Nigro, atq. horribili, fabula plena sonat.
 O praestans animi, Graus qui moribus apta,
 Quiq. nota, ridens comice, digna notas.



of Diogenes Laërtius, who says, that it is certain that Aristotle became a disciple of Plato at seventeen years of age; an account confirmed by other writers. (Dionys. Hal. Syncellus. Conf. Aristocles ap. Euseb. Præp. Ev. lib. xv. c. 2.)

The penetrating understanding of Aristotle attracted the general admiration of the Academy: his master called him *the mind of the school*; and when he happened to be absent, it was said, "Intellect is not here." He was not less celebrated for his diligent application to study, and his extensive acquaintance with books: Plato gave him the appellation of *the great reader*. The manner in which Aristotle treated his master, and the length of time during which he continued in his school, are variously represented by different writers. Ælian reports (Var. Hist. lib. iii. c. 19.) that Aristotle, by the effeminate elegance of his dress, and by his pertness and loquacity, gave great offence to his master; and that in resentment of the preference which Plato shewed to Xenocrates and Speusippus, he came into the school during their absence, and perplexing with subtle questions the venerable old man, whose faculties, at the age of eighty, were failing, drove him from the Academy, and took possession of the chair, till it was reclaimed for Plato by his disciple Xenophon. This story is supported by Aristoxenus, as cited by Eusebius; (Euseb. Præp. Ev. lib. xv. c. 2.) and Aristocles, who (Ibid.) refutes several other charges against Aristotle, seems to admit his ingratitude to his master. Diogenes Laërtius says, that Aristotle withdrew, during Plato's life-time, from the Academy; and adds, that his master, on this account, compared him to a well-fed colt who kicks its dam. There is, however, great reason to doubt the truth of this story. Ælian is too fabulous a writer to be entitled to implicit credit. Aristoxenus, as Suidas has observed (In Aristot.), entertained a personal enmity against Aristotle for preferring Theophrastus before him in the succession of his school, and after his death aspersed his memory. If Aristoxenus was the author of the report, Ælian, Diogenes Laërtius and others might receive it from him without any other authority. In the "Life of Aristotle," written in Greek, ascribed by some to Ammonius, and by others to Philoponus, it is expressly denied that Aristotle set up a school during Plato's life; and in the old Latin translation of this Life it is added, that Aristoxenus was the author of this calumny. We have, then, no sufficient proof that Aristotle instituted a new sect before the death of Plato. It is a strong

presumption to the contrary, that, after the death of his master, he honoured his memory by a funeral eulogy (Olympiod. Comm. in Gorg. Plat.) and erected a monument, on which he inscribed an epitaph expressive of the highest respect. In the Latin version of the ancient Life of Aristotle above mentioned, a translated copy of this epitaph is preserved:

Gratus Aristoteles struit hoc altare Platoni,
Quem turba injustæ vel celebrare nefas.

To Plato's sacred name this tomb is rear'd,
A name by Aristotle long rever'd!
Far hence, ye vulgar herd! nor dare to stain
With impious praise this ever hallow'd fane.

It might have been expected, upon the death of Plato, that Aristotle's superior talents would have procured him the succession to his master's chair in the Academy. Upon the election of Speusippus, Aristotle, now thirty-seven years of age, retired from Athens, probably in disgust, and went to reside with Hermias, governor of Atarna in Mysia, who received him with great affection. After three years, Hermias was taken prisoner, and put to death by Artaxerxes king of Persia. Upon this, Aristotle placed a statue of his friend in the temple of Delphos, and wrote in his praise an epitaph, and a hymn to Virtue. (See this hymn, accompanied with ingenious notes, and an elegant translation, in bishop Hurd's Notes on Horace's Art of Poetry, ver. 219.) From respect to the memory of his friend, he married Pythias, his sister, whom the death of Hermias had reduced to poverty. He then removed, but from what inducement we do not learn, to the city of Mytilene.

After a short interval, this illustrious philosopher was summoned to take the charge of the education of a youth who was destined to make as distinguished a figure in the political world as his preceptor in the world of science. Philip king of Macedon, having heard of the fame of Aristotle, wrote him the following letter: (Aul. Gell. lib. ix. c. 3.)

PHILIP to ARISTOTLE *wisheth health:*

"BE informed that I have a son. I am very thankful to the gods, not so much for his birth, as that he was born in the same age with you, for if you will take the charge of his education and instruction, he will become worthy both of us, and of the kingdom which he will inherit."

Aristotle accepted the charge; and in the fourth year of the 109th Olympiad, or the 341st before Christ, when Alexander was fourteen years of age, he went into Macedonia, and took

up his residence in the court of Philip. Here he remained five years (Justin. Hist. lib. xii. c. 16.), instructing his pupil in eloquence, physics, ethics, and politics, and in the more abstruse, or esoteric, doctrines of philosophy. That the abstract science of metaphysics formed a part of Alexander's education, appears from an anecdote related by Plutarch. (Plut. Vit. Alex. Aulus Gell. lib. xx. c. 5.) While Alexander was in Asia, having been informed that Aristotle had published a book in which the doctrines usually concealed by philosophers from common auditors were laid open, he expressed to him his disapprobation of this measure in the following letter :

ALEXANDER to ARISTOTLE *Prosperity.*

" You have done wrong in laying open those parts of science which have hitherto been reserved for the ear of select auditors. In what shall we differ from others, if all the world be made acquainted with what we have learned from you? I had rather excel others in the possession of the most valuable branches of knowledge, than in the extent of my power and dominion. Farewell."

Aristotle, in return, apologised for himself by saying, that the higher branches of his doctrine might be said to be published, and not published, as none but those who had attended his lectures could understand them. Plutarch adds, that he believes Alexander to have been also taught by Aristotle the science of medicine, and refers to his letters to prove that he was fond not only of the theory, but the practice. It was with greater propriety that the philosopher introduced his pupil to an acquaintance with polite learning, and, particularly, that he inspired him with so great a fondness for the writings of Homer, that afterwards the monarch and the conqueror made them his daily companion, kept them in a rich casket which he had taken from Darius, and, at night, laid them under his pillow with his sword. With so much ability and fidelity did Aristotle execute the office of preceptor to Alexander, that he obtained the warm affection of his pupil, and the high esteem and confidence of Philip and Olympias. Alexander professed himself more indebted to his tutor than to his father, because the latter had only given him life, but the former had taught him the art of living well. In recompence of Aristotle's meritorious services, Philip, at his request, rebuilt the town of Stagyræ, which he had formerly dismantled, restored the inhabitants to their former privileges, and provided them, in an adjacent place, a public school for their studies and literary conversa-

tions, where, says Plutarch, are still seen Aristotle's stone seats and shady walks. This renovation of his native city Aristotle had the gratification of witnessing. He visited Stagyræ, and assisted his countrymen in framing rules for their school, and laws for their common-wealth. In commemoration of their obligations to their fellow-citizen, and in honour of his singular merit, the Stagyræites, after his death, instituted an annual Aristotelian festival.

Upon the accession of Alexander to the throne of Macedon, when he formed the ambitious project of conquering Asia, Aristotle refused to accompany him in his expedition, and, leaving with him his kinsman Callisthenes, returned, after a long absence, to Athens. The separation did not dissolve the bond of affection between the royal pupil and his preceptor. A friendly correspondence was carried on between them; and Alexander, to furnish Aristotle materials for his Natural History, sent him, at a vast expence, from different countries, a large collection of animals. (Plin. Hist. Nat. lib. viii. c. 16. Athen. lib. ix.) It may be regretted, however, that afterwards, when Callisthenes fell under the displeasure of Alexander, the resentment was transferred, probably without any sufficient reason, to Aristotle; and that, from this time, a mutual alienation took place between the philosopher and the prince.

At Athens, Aristotle found the academy occupied by Xenocrates, who succeeded Speusippus. He, however, obtained from the magistrates permission to occupy the Lycæum, a large open building in the suburbs of the city, hitherto used for military exercise. Here, probably in the second year of the 111th Olympiad, or the 335th before Christ, Aristotle opened his school, and founded a new sect of philosophers. In this place he daily gave instructions to his disciples, usually walking as he discoursed. From this circumstance his followers were called Peripatetics, and his system the Peripatetic philosophy. (Aul. Geil. lib. xx. c. 4.) At length when the number of his auditors increased, he delivered his lectures sitting. The doctrine which he delivered was of two kinds; the exoteric, comprehending rhetoric, logic, and politics, delivered to all young men without distinction; and the acroamatic, or esoteric, intended for the private ear of his select disciples; the former lectures were delivered in the evening, the latter in the morning; whence Aristotle was said to have his evening and his morning walk: the auditors of both were numerous.

The superiority of Aristotle's abilities and the

novelty of his doctrines created him many rivals and enemies. After having taught in the Lycæum thirteen years with the highest reputation, he was accused by Eurymedon, a priest who had the charge of the sacred mysteries, of impiety. The nature of this accusation is not well known. The only particulars mentioned by Diogenes Laërtius are, that Aristotle wrote some lines in honour of Hermias, which were inscribed as an epitaph upon his tomb, and that he composed the hymn already mentioned in his praise. These are preserved by Laërtius: they are panegyrics, in the usual style of poetry, without the least trace of impiety. (Athen. lib. xv. c. 16.) A charge is said to have been brought by Aristippus against Aristotle, for having expressed his passion for his wife Pythias by offering sacrifice to her after the manner in which the Athenians paid adoration to Ceres. But this charge, which was probably a mere calumny, does not appear to have been alleged against him by Eurymedon. If the opinions which he taught were not made the ground of the accusation, of which no other proof appears than the bare assertion of Origen (*Contra Cels.* lib. i. p. 52. lib. ii. p. 68.); it is difficult to say what was the offence for which Aristotle's life was brought into hazard. It is certain, however, that this actually happened, and that Aristotle considered his situation as similar to that of Socrates. After writing a rhetorical defence of himself, and accompanying it with a proverbial line:

Οἱ γὰρ ἐπ' οἱ γὰρ γίνονται, σκυλὸν' ἐπὶ σκυρ.

Pears upon pears, and figs on figs grow here.—

importing that Athenians would always be Athenians, he withdrew from Athens, assigning this reason for his conduct (*Ælian*, lib. iii. c. 36.): "I am not willing to give the Athenians an occasion of being guilty of injustice a second time against philosophy." He retired in the second year of the 114th Olympiad, or 323 before Christ, with a few of his friends to Chalcis, where he remained till his death. In what manner he died is variously reported. Suidas asserts that he drank hemlock, because he had been summoned to judgment for the hymn which he wrote in honour of Hermias. Monkish writers, in their zeal for the salvation of the soul of Aristotle, have invented palpable lies concerning his exit. One of these ingenious men wrote a book "*De Pomò*," &c. "On the apple which Aristotle held in his hand, and with the smell of which he re-

freshed himself while he discoursed with his friends on the contempt of death, and the immortality of the soul;" a book which Aristotle himself is said to have dictated in his last moments, to prove that wise men need not lament their exit from their lodging of clay. In this work it is related, that he said to his disciples when he was dying, "Homer has well said, that the gods have descended upon earth for the salvation of men;" and that he cried out in the article of death, "*Causa causarum, miserere mei!*" (*Fabric. Bibl. Græc. lib. iii. c. 6. § 37.*) Other writers who have not been inclined to listen to these fables have said, that Aristotle, not being able to discover the cause of the singular phenomenon, that the Euripus ebbed and flowed seven times a day, threw himself into that arm of the sea, with this exclamation, "Since Aristotle cannot comprehend the Euripus, let the Euripus receive Aristotle!" For this story there is no better authority than a Greek Commentary upon Gregory Nazianzen. That Christian father himself only says (*Naz. Orat. iii.*), that Aristotle died in consequence of his inquiries concerning the Euripus; and Justin Martyr, to whom the adoption of the same fable has been ascribed, asserts nothing more (*Just. Cohort. ad Græcos.*) than that he died through vexation and shame, because he could not discover the nature of the Euripus. Apollodorus, as cited by Diogenes Laërtius, simply says that he fell sick at Chalcis and died. The fact probably was, that Aristotle by intense application of mind to abstruse inquiries, and particularly to the question concerning the tides of the Euripus, destroyed his health, and brought on a sickness of which he died. The time of his death is generally admitted to have been the third year of the 114th Olympiad, or the 323d year before Christ, and the sixty-third of his age. His body was conveyed to Stagira, and a tomb and altar were erected to his memory by his fellow-citizens.

Aristotle was twice married; first to Pythias the sister of Hermias, and afterwards to Herpilis, a native of Stagira. By his second wife he had a son named Nicomachus, to whom he addressed one of his treatises on morals. In his person he was slender, and of middle stature; he had a shrill voice, small eyes, and, if we may credit the bust found by Ursinus at Rome, a high nose. Through a natural weakness of stomach he was subject to frequent indisposition; but he corrected the infirmities of his constitution by temperance. Aristotle had many rivals and enemies, who loaded his character with reproach: but the high reputation which he en-

joyed in every situation during his life, and the honours which were paid to his memory, afford a strong presumption that the charges brought against him were mere calumnies. We have no proof that his affection for Hermias, and for his sister Pythias, was either infamous or impious. His character is strongly marked with the generous virtues of gratitude and patriotism; as appears from the instances already mentioned of his respect for the memory of his preceptors, and his exertions in the service of his native city. His love of truth is emphatically expressed in the adage commonly ascribed to him, "*Amicus Plato, amicus Socrates, magis tamen amica veritas.*" Of his extraordinary powers of intellect, and the wonderful extent of his knowledge, his writings remain, and will probably for ever remain, an indubitable testimony. They may be classed under the several heads of rhetoric, poetry, politics, ethics, physics, mathematics, logic, and metaphysics.

On rhetoric Aristotle has written three books, in which the principles of eloquence are investigated, and the whole art of oratory is taught with so much depth of investigation and accuracy of arrangement, that the work has been the basis of all that has since been delivered upon the subject by Cicero, Quintilian, and later writers. Another treatise, addressed to Alexander, is added, in which are distinctly considered the several species of discourse belonging to the general heads of deliberative, demonstrative, and judicial pleading.—On poetry, the "*Poetic*" of Aristotle affords a correct analysis of the constituent parts of the drama and the epic; and contains general principles and particular observations, which could only have been written by a master in criticism. On politics Aristotle has written eight books, in which he not only displays his singular talent for arrangement, but suggests many ideas respecting government, which, if they do not perfectly accord with modern theories, or apply to modern states, may nevertheless deserve the attention of politicians. He has added two books on "*Œconomics*," in which he has treated, in a similar way, on the management of domestic concerns.

Aristotle's doctrine of "*Ethics*" is contained in ten books to Nicomachus; seven to Eudemus; two, entitled "*The Greater Morals*;" and a small tract containing definitions of "*Virtues and Vices.*" The leading idea in this philosopher's moral doctrine is, that virtue consists in preserving a due medium between the two extremes, of which one is vicious through excess, the other through defect. Aristotle consi-

dered happiness as either contemplative or active; the former consisting in the pursuit of knowledge and wisdom; the latter partly in external possessions and partly in virtuous actions. He comprehended in virtue not only moral action but intellectual improvement. His system of ethics was less fanciful than that of Plato, and less strict than that of Socrates: it appears to have been formed in a court, and accommodated to the views of an ambitious monarch.

In logic, or the art of reasoning, in which Aristotle has the merit of being an inventor, his writings are, "*The Categories*," or ten general heads of arrangement; "*Of Interpretation*," a work explaining the philosophical principles of grammar; "*Analytics*," including the whole doctrine of syllogisms and demonstration; "*Topics*," or common places of arguments; and "*Sophistic Refutations*," teaching the art of replying to an opponent. These pieces, collected in one volume, are called "*The Organon of Aristotle.*" The first of these pieces, as far as concerns the method of arrangement, was probably borrowed from Archytas of Tarentum, through Plato, who conversed with that Pythagorean in Italy. The art of syllogistical reasoning was perhaps altogether the invention of Aristotle; and, whatever may be thought of its utility, it must be allowed to have been a wonderful effort of ingenuity.

The mathematical pieces which Aristotle has left are an obscure, and probably an imperfect, treatise "*On Incommensurable Lines*," and a book of "*Questions in Mechanics.*"

The physical writings of Aristotle are as follows: "*Of Physics*, or the *Doctrine of Nature*," explaining the principles and properties of natural bodies; "*Of Heaven*," treating of the universe, the celestial spheres, and simple bodies or elements; "*Of Generation and Corruption*;" "*Of Meteorology*;" "*Of the History of Animals*;" "*Of the Parts of Animals and their Causes*;" "*Of the Production of Animals*;" "*Of the Progression of Animals*;" "*Of the Soul or Vital Principle*;" "*Of the Senses*;" "*Of Memory*;" "*Of Sleep*;" "*Of Dreams*;" "*Of Animal Motion*;" "*Of the Length of Life*;" "*Of Youth and Old Age*;" "*Of Respiration*;" "*Of Plants*;" "*Of Breath*;" "*Of Marvellous Facts*;" "*Of Physiognomy*;" "*Of Sounds*;" "*Of Colours*;" "*Problems.*" In Aristotle's system of physics, the first principles are, first matter, a primary substance without quantity or quality, form or figure, or any of the properties of body; form, or the peculiar nature and essence of

any thing, which makes it to be what it is ; and privation; or the absence of form. In order to unite matter and form, an obscure internal cause of motion and arrangement is introduced, which is called nature. Substances he divides into eternal and perishable ; the former, the heavens, which revolve round the earth with a circular motion peculiar to the celestial spheres ; the latter, terrestrial bodies. The universe he holds to be eternal, but finite. Bodies, according to his system, are either simple elements, produced by the union of the first matter and form, or compound terrestrial substances. Compound bodies suffer a perpetual succession of dissolution and production ; and this change is effected by the action of the circular motion of the heavens, by means of which the sun and stars, the immediate agents in production and dissolution, approach towards or recede from the earth. This theoretical doctrine is branched out into many particulars, and is accompanied with descriptions of various natural bodies. These descriptions are numerous, and appear in many instances to have been the result of accurate observation. Aristotle made a judicious use of the liberal assistance afforded him by Alexander to extend his knowledge of nature. He industriously examined natural bodies, and appears to have himself dissected, or to have been present at the dissection of, many animals. (Haller Method. Stud. Med. p. 4. c. ii. Borrich. de Sap. Herm. c. 10. Schulze in Spec. Hist. Anat. v. 2. p. 6.) With respect to the soul, or principle of animal and rational life, Aristotle chose rather to employ himself in defining its several faculties, than in explaining its specific nature. In giving a general account of the soul, he makes use of a term expressive of the confused idea which he had formed of it from observing its operations : he calls it *Εντελεχεια*, or Perfect Energy, denoting some unknown source of sensitive and rational life in certain organised bodies. It does not certainly appear from the writings of Aristotle whether he thought the soul of man mortal or immortal.

In metaphysics, the science which *passes beyond* physical substances, Aristotle has left a treatise " On the Universe and its Cause ;" " A Refutation of Xenocrates, Zeno and Gorgias ;" and fourteen books under the title of " Metaphysics." Under this branch of science, which he calls The First Philosophy, he considers Being in the abstract, or inquiries concerning the first cause of motion. The doctrine of being, or ontology, is nothing more than the definition and arrangement of general terms ; and, in this part of his writings Aris-

totle only gives a series of such definitions, with certain corollaries which necessarily follow from them. His doctrine concerning the First Mover is more important. Having derived all physical motion from the circular motion of the heavens, which he supposes to have been eternal, he conceived a first spring of this motion in an eternal substance, which, while it has itself remained unmoved, has, from eternity, communicated motion immediately to the " *primum mobile*," or first celestial sphere, and mediately to other bodies. This effect Aristotle supposed to be produced by means of some influence of pure mind upon matter. The First Mover he conceived to be simple intelligence, and the exertion of its energy he assumed as the cause of all motion. This intelligence, in the system of Aristotle, is the Being of Beings, or God. The Deity, in this system, is the first spring of a vast machine, perpetually and necessarily occupied in communicating motion.

In the whole history of the world of science no name has obtained greater celebrity than that of Aristotle. For upwards of two hundred years after his death, indeed, though his chair was reputably filled by a succession of philosophers, his writings appear to have lain neglected : and when, after having been buried in a cavern by the heirs of Theophrastus, Aristotle's heir and successor, and lain there till they were greatly injured, they passed through the hands of Apellicon to Athens, and of Sylla to Rome, few persons attached themselves to this sect ; and Cicero, who himself undertook to explain his Topics, complained (*Præf. ad Topic.*) that this philosopher was understood by very few even of the philosophers themselves. Under the Cæsars, however, the Peripatetic philosophy revived ; and many learned men adopted it, and wrote voluminous commentaries upon the works of their master. Through several centuries, notes, paraphrases, arguments, summaries and dissertations were piled up under the general name of " Commentaries upon Aristotle." In the Christian school, though the simplicity of its doctrine was at first corrupted by Platonism, the sects called heretical soon learned to make a very ingenious and successful use of the Aristotelian Dialectics. Their example was followed by the orthodox clergy ; and Aristotle found early advocates in Anatolius, Didymus, Jerom, and Augustine. From the sixth century to the twelfth, the credit of Aristotle continued both in the eastern and western churches ; and when the clergy were no longer able to read his works in the original, his Dialectics were still studied in wretched translations or summaries.

With the dawn of science appeared the philosophy of Aristotle among the Saracens. In the Arabian schools his writings were diligently studied in Arabic translations from Latin or Syriac versions, made by Greek Christians; and the name of Aristotle rose into such superstitious veneration, that, in the twelfth century, Averroës, one of the most celebrated of the Arabian philosophers, speaks of him in terms of idolatry. "The writings of Aristotle (says he in the preface to his "Physics,") are so perfect, that none of his followers, through a space of fifteen hundred years, have been able to make the smallest improvement upon them, or to discover the least error in them; a degree of perfection truly miraculous, which proves him to have been a divine rather than a human being." And again: "The doctrine of Aristotle is the perfection of truth; and his understanding attained the utmost limit of human ability; so that it might be truly said, that he was created and given to the world by Divine Providence, that we might see in him how much it is possible for man to know. (Brucker.) Even among the Jews the name of Aristotle, at this time, held the next place to that of Moses; and it was pretended that he had learned his philosophy in Judæa, and borrowed his morals from Solomon. (Maimonid. Ep. ad R. Jibbon.) In the scholastic age of the Christian church, Aristotle was the oracle of the schools, and his philosophy one of the main pillars of the ecclesiastical hierarchy. So intimate an union was established between the Peripatetic philosophy and the Christian religion, that Aristotle became the interpreter, and even the judge, of Paul, and was scarcely second in authority to Christ. All attempts to stop the progress of this phrensy, which has very properly been called the Aristotelomania, even by the authority of synods, councils and popes, proved ineffectual. The writings of Aristotle were, by express statute, appointed to be read in universities; professors were required to promise upon oath, that in their public lectures they would follow no other guide; and, in the disputations of the schools, the scholar was required to prove his thesis from the writings of Aristotle, and, in reasoning upon his subject, not to contradict his decisions. Even the reformation did not destroy the authority of this philosopher. Luther, indeed, boldly denied the utility of the Peripatetic philosophy, and asked, (Declarationes ad Heidelb. apud Werensdorf. Diss. de Progressu emend. per Luth. Rel. p. 20.) "What doth it contribute towards the knowledge of things, to be perpetually trifling and cavilling in words prescribed by Aristotle?" But

Melancthon adhered to this system; and, by means of his compendium, entitled "Philippics," it was introduced into almost all the German Protestant schools. So implicit was the deference at that time paid to the authority of Aristotle, that, as we learn from Melancthon, his "Ethics" were sometimes read to the people in sacred assemblies instead of the Sunday lectures. (Spanhem. Orat. Geneva, Restit. 1635.) And even to this day, though the name of Aristotle is no longer held sacred, the forms of his system are retained in public schools, and the terms of his philosophy are interwoven in modern language more than is commonly observed.

The charm by which Aristotle, for a long series of ages, fascinated the world, is at length broken; and we may now venture to examine the merit of his writings, and to inquire on what grounds the edifice of his authority has been raised. Without adopting in its fullest extent the elegant but extravagant encomium preserved in Suidas, that Aristotle was "the secretary of nature, and dipped his pen in intellect," [*Ἀριστοτέλης τῆς φύσεως γραμματεὺς ἦν, τὸν καλαμὸν ἀπὸ ὕδατος εἰς νῆν.*] it may be admitted, that he possessed a profound and penetrating genius, and a wonderful power of classing ideas, defining terms, and analysing the faculties and operations of the human mind. It cannot be doubted that he had also an extensive acquaintance with natural objects, and was a diligent observer of physical and moral phenomena. Had he employed those powers of discrimination and arrangement upon natural bodies, which he wasted upon words, he might have been a Linnæus; or had he been so fortunate as to have fallen upon the method of philosophising adopted by the moderns, and contented himself with pursuing knowledge by the slow but sure process of deducing general principles from facts and experiments, he might have been a Bacon, a Boyle, or a Newton. Instead of this, his ambition to distinguish himself among philosophers, as the founder of a new sect, at a period when the moral wisdom of the Socratic school had yielded to the subtleties of speculation in the Academy of Plato, induced him to try his intellectual strength in abstruse disquisitions. Hypothetical conjectures concerning the causes of phenomena, and abstract investigations and arrangements respecting matter, mind, and deity; respecting the principles and modes of reasoning; and respecting universal ideas of existence, attributes, and relations, separated from real being, form the principal materials of his writings. These difficult subjects are treated with

great precision, indeed, of language, and distinctness of method, but with a degree of conciseness, which necessarily creates obscurity. The darkness in which his conceptions are involved is often so impenetrable, that his readers experience a mortifying conviction of the truth of his apology to Alexander for disclosing the secrets of his school, that his doctrines were published and not published. His general propositions are often obscure for want of examples; and even when examples are introduced, they are often as unintelligible as the doctrines they are intended to illustrate. In those parts of his writings, which are most perspicuous, he is more occupied in defining and arranging terms, than in ascertaining facts or deducing principles. Even his grand invention, the syllogistic art, of whatever use it may be in multiplying hypothetical propositions, or in practising or detecting sophistry, affords no assistance in the discovery of truth. The conclusion in every syllogism is, in fact, contained in the premises; if the premises have not been previously proved by other means than syllogistic reasoning, the conclusion is not established; if they have, the syllogism is unnecessary. The truth is, as Dr. Reid (see his brief account of Aristotle's Logic in the appendix to the third volume of Lord Kaim's "Sketches of Man,") has well observed, that this kind of reasoning, independently of observation and experiment, only carries a man round, like a horse in a mill, without any real progress. On the whole, notwithstanding all the homage which has been paid to the name of Aristotle, we must conclude his philosophy to have been rather that of words than of things. His descriptions in natural history, and his observations on political, moral, and critical subjects, are a valuable treasure: but the subtleties of his metaphysics and dialectics, to which he owed his unrivalled fame and supreme authority in the Arabian, Jewish and Christian schools, have been so far from contributing to the advancement of science, that they have fatally obstructed its progress. In pursuit of the phantoms of abstraction raised by the Peripatetic philosophy, men for ages neglected substantial knowledge; and it was not till they were emancipated from their vassalage to Aristotle, that the human mind asserted its native freedom and dignity, and that genuine science began to enlighten the world.

Aristotle's principal writings have, separately, passed through innumerable editions. Some of the more valuable are the following:

"Organon," Gr. fol. ap. Ald. 1495. 4to.

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ap. Morell, Paris, 1562. 8vo. Oxon, 1759. Gr. and Lat. 2 vols. 4to. Pacii, Franc. 1597. 8vo. Hanov. 1598. "Rhetorica," 4to. Basil, 1529. Paris, 1562. Gr. and Lat. 4to. Goulstoni, Lond. 1619. 8vo. Battie, Cant. 1728. "Poetica," Gr. fol. ap. Ald. 1508. 12mo. Oxon, 1760. Gr. and Lat. 4to. Goulston, Lond. 1623. 8vo. Cant. 1696. 12mo. Glasg. 1745. "Ethica," Gr. and Lat. fol. Turnebi, Paris, 1555. 8vo. Heinsii, Lugd. Bat. 1607. Wilkinsoni, Oxon. 1716. "Politica, Gr. 4to. Paris. 1556. Gr. and Lat. Heinsii Jenæ, 1660. "De Animalibus," Gr. fol. Ald. 1503. Gr. and Lat. fol. Scaliger, Tolosæ, 1619. "Physica," Gr. 4to. Morelli, Paris. "Mechanica, Gr. and Lat. Paris, 1599. "Oeconomica," Gr. 4to. Morell, Paris, 1560. "De Anima," Gr. and Lat. 8vo. Pacii, Franc. 1621. "De Mundo," Gr. and Lat. 12mo. Franc. 1601. Glasg. 1745.

Of the entire works of Aristotle, the principal editions are, Gr. 6 vols. fol. ap. Ald. Venet. 1498. 6 vols. 12mo. Ald. 1552. 10 vols. 4to. Sylburgii, Franc. 1587. Gr. and Lat. fol. Casauboni, Lugd. 1590, 1646, fol. Genev. 1605. 8vo. Lugd. 1597. 2 vols. fol. Du Val, Paris, 1629, 1654. *Diog. Laërt. Dionys. Halic. Epist. ad Ammæum. Ammonii Herm. vel Philoponi, Anst. Vit. Suidas. Fabric. Bibl. Græc.* lib. iii. c. 6. Bayle. Stanley. Brucker. —E.

ARISTOXENUS, an eminent musician and philosopher of antiquity, was a native of Tarentum, and son of the musician Mnesias or Spintharus; he studied first under his father and Lamprus of Erythræ, at Mantinæ in Arcadia, afterwards under Xenophilus the Pythagorean, and finally under Aristotle. Hence he is to be placed in the age of Alexander the Great and his immediate successors. He was a copious writer on a variety of subjects, philosophical, historical, philological, &c. but he principally attained eminence as a writer on music, which science in the opinion of Cicero, filled his head to the exclusion of clear ideas on other topics. A catalogue of all his lost works is to be found in Fabricius's Biblioth. Græc. Nothing remains to our times but his three books of "Harmonic Elements," which are the most ancient treatises on music extant, and appear to have been in great reputation, as they are referred to by many of the writers of antiquity. The Greek text of this work was first published by Meursius, along with the musical treatises of Nicomachus and Alypius, at Leyden, 4to. 1616. A Latin version of Aristoxenus by Gogavin had appeared at Venice as

early as 1561. But the original text, revised and corrected, accompanied with a new translation, and illustrated by the learned notes of Meibomius, was edited in a more splendid form, together with the other Greek musicians, at Amsterd. 1652, in 2 vols. 4to. Aristoxenus was at the head of a sect in music opposite to that of Pythagoras. The Pythagoreans, by their rigid attention to calculation, and the mathematical divisions of the monochord, trusted chiefly to the judgment of the *eye* concerning the perfection of consonance; whereas Aristoxenus referred every thing to the *ear*, making it the judge of all the musical distinctions. He fell, however, into inconsistencies, which are exposed by Dr. Burney. His treatises appear to be rather fragments of different works, than parts of one and the same work. They abound in repetitions, and the text seems to have undergone a variety of corruptions; yet there is in them an accuracy and an Aristotelian precision not to be found in the compositions of later writers. From the titles of some of his lost works on music, Aristoxenus appears to have entered into the practical and mechanical part as well as the scientific. *Moreri. Burney's Hist. of Music.*—A.

ARIUS, a Christian divine, presbyter of the church of Alexandria, and founder of the sect of Arians in the fourth century, was, according to Epiphanius, (Hær. 69.) a native of Lybia: according to Photius, of Alexandria. Of the early part of his life little is known. It is probable that he was of the school of Lucian, bishop of Antioch, who appears to have favoured the opinions of Paul of Samosata; for Arius, in a letter to Eusebius of Nicomedia calls him a Collucianist, which seems to imply that they were fellow-disciples of Lucian. Peter, bishop of Alexandria, appointed him deacon, but afterwards excommunicated him, for disapproving of his treatment of Miletius and his adherents. The next bishop, however, Achillas, restored him, and ordained him presbyter, and he officiated in one of the churches of Alexandria. Early in the prelacy of Alexander, the successor of Achillas, probably about the year 315, a dispute arose between Arius and the bishop, concerning the person of Christ, which, though at first a little spark, afterwards spread to a great conflagration. Whether the debate originated with the bishop, or the presbyter, the historians are not agreed; the different opinions of the disputants are, however, plainly stated. (Conf. Socrat. lib. i. c. 4. Sozom. lib. i. c. 15. Euseb. Vit. Const. lib. ii. c. 67.) Alexander, philosophising ostentatiously, maintained that

there was in the Trinity an unity, and that the Father and the Son were of the same essence. To this language Arius objected, as approaching to the Sabellian heresy, which had confounded the Father with the Son, and, as contradicting the decision of the church, which had asserted the real distinction of the persons of the Trinity. On the contrary, he advanced as his own opinion, that the Son was *essentially* distinct from the Father, and that, being a Son, there must have been a beginning of his existence, and consequently a time when he was not. After this debate Arius publicly maintained that the Son did not exist from eternity, but was created out of nothing by the will and pleasure of the Father.

In a age of controversy, when the minds of men were universally occupied in theological speculations, it is not surprising that this opinion should excite general attention, and that Arius should soon have numerous followers. His doctrine had many advocates in Alexandria, and spread rapidly in Egypt and the neighbouring provinces. It was, moreover, patronized by several eminent persons among the clergy, and particularly by Eusebius, bishop of Nicomedia, one of the most distinguished prelates of the age. Alexander, observing with displeasure the unexpected progress of doctrines which he held to be heretical, probably in the year 320, called a council of nearly an hundred bishops of Egypt and Lybia at Alexandria, in which the tenet of Arius was condemned, and Arius himself, with several of the clergy who followed him, were excommunicated from the church, and expelled the city. (Epiphan. Hær. 69. n. 3.) This resolution was communicated by Alexander to the bishops of distant sees, by a circulatory letter loaded with invective. Arius, who now withdrew into Palestine, in a letter to Eusebius of Nicomedia, complained, and not without reason, of the unjust persecution which he and his friends had suffered: he, however, bore the disgrace and injury with great firmness of mind, from the persuasion that he was suffering in the cause of truth. His fortitude, too, was animated by the continuance and support of numerous and respectable followers, among whom he soon reckoned many of the bishops of Asia.

The general attention of the public was excited; and, while the clergy were divided in their judgment, and respectively took their stations under Alexander or Arius, the contention spread through churches, and even through private families. Almost every individual became a party in the contest, and mutual altercation



was carried to such a ridiculous excess, as to furnish a subject of satirical exhibition in the public theatres. (Theodoret, lib. i. c. 4, 5. Epiph. H. 69.) The pious and well-meaning emperor Constantine observed with concern the rising ferment, and addressed a conciliatory letter to the contending parties, Alexander and Arius, in which he probably followed his own unbiassed judgment, and expressed the undisguised feelings of a candid and benevolent mind. Assuming the office of a moderator in the dispute, he blames each party; Alexander for raising fruitless enquiries and disputes among the clergy, by proposing to them questions concerning the interpretation of difficult passages of Scripture; and Arius for inconsiderately bringing forward opinions which ought for the sake of peace to have been kept out of sight. Such questions, which he calls cobwebs spun by idle ingenuity, however useful as exercises of intellect among the learned, ought not, he thinks, to be discussed before the vulgar, and made the subject of popular contention. It is not fit, says this prudent adviser, that the people should be divided into factions by your private disputes on points of little moment. He recommended to them the example of the Greek philosophers, who, while they differed in judgment, agreed in friendship. In fine, treating these disputes concerning the person of Christ as childish wranglings on matters of indifference, he earnestly entreats them, in the midst of diversity of opinion, to preserve harmony of affection. (Euseb. Vit. Constant.) It is infinitely to be regretted, that this wise and temperate counsel was slighted; and that bigotted ecclesiastics soon found means to persuade the emperor that the dispute was too important to be dropped, and too difficult to be settled but by the collected wisdom of the church. When Constantine, in the year 325, assembled three hundred bishops in the council of Nice, to decide whether the "Logos," or only begotten Son, was of the same substance with the Father, instead of terminating, he perpetuated the dissensions of the church, and divided the whole Christian world into "Homousions," and "Homoiousions."

In the memorable council of Nice, after many warm debates, and many violent efforts of each party to gain the ascendancy, it was decided, that Christ is *consubstantial* with the Father; the Nicene creed was signed as the established formulary of orthodox belief, the doctrine of Arius was condemned; and the vanquished presbyter himself was banished into a remote province of Illyricum. The emperor's zeal, so lately kindled against the impious

heresiarch, now flamed out in an extravagant edict which stigmatised his adherents with the opprobrious name of Porphyrrians, ordered his writings to be burned, and made it a capital offence to conceal them. In all this, however, he appears rather to have been led by others, than to have followed his own unbiassed judgment; for, after a short interval, his disposition and conduct towards Arius underwent a total change. Eusebius of Nicomedia, by means of a presbyter, who enjoyed the confidence of Constantia, the emperor's sister, gained over that lady to the interest of Arius. In her last sickness, she recommended to the favour of the emperor this presbyter, by whom he was soon persuaded to believe, that the conduct and faith of Arius had been misrepresented by his enemies. Upon this, Constantine recalled him from banishment, and after receiving from him a declaration of faith, in which he professed his belief that "the Son was begotten of the Father before all ages," but without any acknowledgment of consubstantiality, recommended it to the bishops, who were then assembled at Jerusalem, to readmit him into the communion of the church. The bishops, who were for the most part concealed Arians, readily complied with the request of their sovereign, and recommended it to their brethren in other churches to give Arius a cordial reception. At the same time his friend, the Nicomedian Eusebius, who had shared his disgrace and exile, was restored to his episcopal see, and regained his influence over Constantine. Nothing now remained to complete the triumph of Arius, but that he should be admitted to the church of Alexandria from which he had been first ejected. This, however, was refused by Athanasius, Arius's sworn enemy, who, after the death of Alexander, had succeeded to that see. At Constantinople, by the express command of the emperor, a day was appointed for the solemn readmission of Arius to the communion. But, we are told, that on that very day, as Arius was walking in the city, retiring to obey a sudden call of nature, he discharged his entrails, and died on the spot. The story of his death is related both by the historian Socrates, (lib. i. c. 25. ii. 38. Ep. ad Serap.) and by Athanasius, but with circumstances which very much weaken its credit. We leave it in the same state of uncertainty in which it is left by Mr. Gibbon, who says: "Those who press the literal narrative of the death of Arius must make their option between *poison* and *miracle*." Only we must add, that it is easier to believe, that mortified and irritated priests, in the moment when the man whom

they had banished as an heresiarch, was returning triumphantly into the bosom of the church, might think it their duty to deliver her from her most formidable enemy; than that the deity would, by a miracle, bring a man to an ignominious and shocking end, for no other offence, than because he could not believe in the mysteries of consubstantiality and eternal generation.

Leaving it to theologians to decide, whether Arius, in the tenets which he taught, was *returning towards*, or *receding from* the true scriptural doctrine concerning the Divine Nature, we shall content ourselves with paying that tribute to his merit, which historians have commonly withheld. The credit of considerable talents and learning has not been denied him; and it has been admitted that he was courteous and affable, yet grave and serious in his manners, and that he had the outward appearance of piety; yet he is accused of hypocrisy, ambition, dishonesty, and impiety, and his memory is loaded with execration.

— Hic nigræ succus loliginis, hæc est
Ærugo mera.

HOR. lib. i. Sat. iv. 100.

For aught that appears upon the face of his story, it may be confidently asserted, that his morals were untainted, and his piety sincere. The incidents of his life afford a strong presumption, that he possessed a genuine love of truth, and adhered to what he judged to be its cause with firm integrity. "I will never receive their impious doctrines, though I were to suffer a thousand deaths," is at least the language of sincerity. The creed which Arius, according to the report of an historian by no means inclined to favour him, presented to Constantine on his return from banishment, was not contradictory to his avowed tenets: and it is not to be credited, that, after having been for so many years resolute in his opposition to the catholic faith, he should at once abandon his principles, even when he had been permitted to retain them, by subscribing to the Nicene creed. Had his party prevailed during his life, there can be no doubt that after his death his name would have been enrolled among the saints: having had the misfortune to be registered by the church which called itself orthodox among heretics, he can only be found by posterity in the humbler list of honest men.

It does not appear that Arius wrote much. For the instruction of the ignorant, and to impress his religious tenets more forcibly upon the

minds of his followers among the vulgar, which were probably numerous, he wrote small pieces in verse. A poem of this kind, under the name of "Thalia," is mentioned by Socrates, (Hist. lib. i. c. 9.) and Sozomen, (Hist. lib. i. c. 21.) and censured as wanton and dissolute. Athanasius (De Scut. Dion. n. 6.) several times cites it, and speaks of its effeminacy and buffoonry: and both he and Socrates compare him to Sotades, a loose pagan writer: but it must be remembered, that this is the report of enemies, and that Sozomen owns he had not seen the book. It is an extraordinary circumstance, that the fragments of this piece which are found in Athanasius do not appear to be in verse. Arius wrote, besides, many letters: we have still extant an epistle written by him to Eusebius of Nicomedia, (Ap. Epiph. Hær. 69.) and another to Alexander bishop of Alexandria, (Theod. lib. i. c. 5, 7, 8.)

The opinions of Arius did not perish with him. His sect flourished, and sometimes even gained the ascendancy; when it never failed to exercise in its turn the same intolerant spirit, under which it had itself suffered. In succeeding ages it yielded, on the one side, to the irresistible authority of the catholic church, and on the other to that bold spirit of enquiry, which led Socinus and his followers to adopt and propagate the opinion, that Christ had no existence prior to his appearance on earth, and that he was a mere man endowed with supernatural powers. Since the rise of the Socinian sect, Arianism has gradually declined, and, among those who have professed this system, its tenets have undergone a material change; and Christ is held to be, not as Arius taught, the first and most glorious production of creating power, who, though he had a beginning, existed before, and superior to all other creatures, and was the instrument by whose subordinate agency the universe was formed, but an inferior spirit, or angel, the tutelar divinity of this terrestrial globe. *Athanas. contr. Arian. De Synod. Nic. et Arim. Epist. ad Serap. Socrat. Hist. lib. i. Sozomen Hist. lib. i. Epiph. Hær. 69. Cav. Hist. Lit. Lardner's Cred. pt. ii. ch. 69. § 1—5. Bayle. Mosheim. Gibbon, c. 21.—E.*

ARKENHOLZ, JOHN, an historian, born at Helsingfors, a town in Swedish Finland, on the 9th of February 1695. He went through his academical studies at Abo and Upsal, and about the year 1730 accompanied the Swedish nobleman Von Hildebrand on his travels into France and other parts of Europe. During his residence at Paris he turned his thoughts towards the political state of his native country,

and wrote a treatise entitled, "*Considerations sur la France par raport à la Suede*," in which he endeavoured to shew, that the connexion between France and Sweden had been almost at all times prejudicial to the latter, and that Sweden, on account in particular of the wretched politics of cardinal de Fleury, whom he considered as a very bad minister, ought no longer to continue it. The manuscript of this work by some accident came into the hands of the French ambassador at the court of Stockholm, who informed the cardinal of it; and, in 1738, Arkenholz was ordered by a decree of the Swedish diet to ask the cardinal's pardon. He was also deprived of the office of registrar which he held, but the king who was well acquainted with his talents, appointed him, in 1743, by way of indemnification, secretary to the office of public accounts; and, in 1746, a member of the council, librarian, and keeper of the cabinet of coins and curiosities at Cassel. These places he enjoyed in peace and tranquillity for twenty years. At an advanced period of life, having received permission to return to his native country, he quitted Cassel on the 18th of June 1766, and, on his arrival at Stockholm, obtained a pension of 1200 silver dollars, on condition of his writing the history of Frederick I. Like Emanuel Swedenborg, however, he lost himself in mysticism and visions, without completing the work, and died, on the 14th of July 1777, at the age of eighty-two. His works, besides the above are, "*Hugonis Grotii Epistolæ ad Christinam Sueciam Reginam cura. Ja. Arkenholtzii*," 8vo. without date or place. "*Memoires concernant Christine reine de Suede*," Amsterdam, 1751, 1759, 1760. This work is esteemed on account of the care and attention bestowed on it by the author, and of the light which it throws upon the history of that period; but it is censured as being too tedious and too much taken up with trifles. Holberg and d'Alembert in particular make these objections to it; the former in "*Lettre qui contient quelques Rémarques sur les Memoires*," &c. Leipsic, 1753, 8vo; and the latter in "*Melanges de Litterature*," &c. Amsterdam, 1767. Both these criticisms, however, Arkenholz answered in "*Reponse à la Lettre de M. le Baron de Holberg, laquelle eclaireit les Rémarques*," &c. Cassel, 1753; and "*Lettre à M. G. (Gesner) à l'Occasion des Reflexions et des Anecdotes sur Christine, par d'Alembert*," Cassel, 1754, 8vo. "*Ebauche d'un Eloge Historique du Roi Frederic I.*" Cassel, 1752, 4to. "*An Essay towards a History of the Treaties and Conventions of a free State with other*

neighbouring Powers, to which is added by way of example the Treaty concluded between Sweden and Denmark in 1750." Cassel, 1753, 8vo. Published in German. "*Lettres aux Auteurs du Journal Encyclopedique, sur les Lapons et les Finnois.*" Franck. and Leipsic, 1756, 8vo. under the initials I. A. F. "*Extrait d'une Lettre de Hambourg au Sujet d'une Note inserée dans le Journal Encyclop.*" 1756, 8vo. "*Account of the Life and Person of I. Joach von Rusdorf, formerly Privy Counsellor of the Elector Palatine.*" Published from a French manuscript by W. I. C. G. Casparson. Franck. and Leipsic, 1762, 8vo. in German. "*Recueil des Sentiments et Propos de Gustave Adolphe.*" Stockholm, 1769, 12mo. Arkenholz had a considerable share also in "*Histoire de Gustave Adolphe Roi de Suede, composée par M. D. M. (Mauvillon, Major in the Corps of Engineers at Brunswick)*," Amsterdam, 1764, 4to. *Adelung's Continuation of Jöcher's Gelehrten Lexicon.*—J.

ARKWRIGHT, SIR RICHARD, a manufacturer of great celebrity for carding and spinning cotton by machines; by which inventions he made a rapid and immense fortune, after having been originally in very low circumstances as a country barber. The usual process of invention in manufactures is this. An enterprising man in narrow circumstances (for the rich will seldom risk in this kind of adventure until the probability of success is rendered in some measure considerable);—a poor man conceives a project by which he hopes to alter his circumstances, and considers the means mechanical as well as commercial, that is to say, how the thing is to be done, and how he shall acquire the means of paying the expence of doing it. For the former he must depend upon his own ingenuity, and for the latter he can seldom, at first, have any greater dependence than the spare time he can afford from those exertions of industry which are necessary to procure him bread. After much incessant labour too often attended with severe distress from borrowing too much of the indispensable time required for his subsistence, the projector either finds himself reduced to beggary, or his plan becomes so far probable in respect to its result, that he can apply to some other man of greater capital than himself for assistance. This second projector is usually a man of small fortune, and disposed to adventure from motives somewhat of the same kind as those which impelled the original contriver. He engages part of his little property in the scheme, with the hopes of speedily be-

coming independent. Difficulties still present themselves; more money is wanted; and as long as the monied man can supply the necessities of the invention and of the inventor, he is in all probability tempted by the sanguine expectations of the latter to go on. Embarrassment, contention, legal processes, ruin to the man who risked his property, and a prison to the inventor, are too frequently the result of this first combination, even in cases where the invention may itself have been of value; and still more frequently, when, as it commonly happens, the invention is the mere speculation of an uninformed, and, perhaps, unprincipled man. For it is the nature of these undertakings, as soon as the mind becomes habituated to them, that they mislead the operator into a notion of their probable success in spite of every intervening impediment; and the inventor must possess more fortitude than usually falls to the lot of a poor man, if he does not go on to flatter himself and his partner as long as any money is to be by such means obtained. When the inventor has acted uprightly, or the first supporter proves a candid man and not of a vindictive disposition, it commonly happens that he withdraws out of the concern with the loss of the whole or a part of his capital, and retains no share whatever in it, least the legal consequences of a partnership should at some future period deprive him of the remainder of his property. The inventor must then apply to some other capitalist, himself possessing tools and machinery, and his former friend being left to the chance of that remuneration which the gratitude or the justice of the speculator may afford him; a chance which upon the whole, as the future labors of the inventor will probably be considerable, is not likely to realize itself in any beneficial form. A second and a third supporter may in this way be tired or exhausted. The inventor necessarily learns much at their expence, and either becomes an unprincipled speculator, or contriver of schemes to raise money in this express way; or else he goes on to perfect his invention, and the last partner either shares it with him, purchases it of him, or by some quirk of law deprives him of the whole.

From this crude outline of a process which is every day going forward in this kingdom; a process which, like the lottery, enriches a few while multitudes become the losers, it may be seen how little upon the whole it is likely that inventors should pass through all the difficulties of their progress from poverty to opulence, by the extreme labor of bringing a new scheme to perfection, subject to an endless struggle with partners, whose natural interest and prudential

motives ought to lead them to proceed with slowness and caution.

Sir Richard Arkwright certainly experienced much of these difficulties, and he has been spoken of by the various descriptions of men, with whom he has had intercourse or connection, either as a great man, an indefatigable inventor and superior genius, or as the cunning schemer and collector of other men's inventions, supporting them by borrowed capital, and never afterwards feeling or shewing any emotion of gratitude to the one or the other. After much private enquiry, and having repeated promises of assistance from various quarters, it still remains uncertain in what light this eminent man ought in truth to be placed. Fully aware of the incalculable difficulties to which inventors are exposed, whether we consider their labors with regard to the scheme they follow, the private connections they form, or the public commercial difficulties they have to overcome, we may easily believe that every successful inventor must necessarily become the object of calumny. Many inventors are certainly deserving of reprehension, but whether this be the case or not in the present instance requires a trial founded upon evidence, without which no decisive opinion can be presented to the public. We have not been able to obtain a statement of the several money connections which sir Richard had during the course of time he was employed in bringing this scheme to perfection. What is here related will in a great measure consist of such evidence as was presented before the Court of King's Bench upon the 25th of June, 1785, where his patent was set aside by *scire facias*, together with some other facts obtained by private correspondence.

The preparation of vegetable and animal fibres to form them into garments by weaving is very well known. The fibres themselves must first be properly disposed by combing or carding, after which treatment they are in a state ready to be spun. The card is a kind of brush made with wires instead of hair, the wires not being perpendicular to the plane, but all inclined one way in a certain angle. From this description such as are totally unacquainted with the subject may conceive that cotton wool, being stuck upon one of those cards or brushes, may be scraped with another card in that direction, that the inclination of the wires may tend to throw the whole inwards rather than suffer it to come out. The consequence of the repeated strokes of the empty card against the full one must be a distribu-

tion of the whole more evenly on the surface, and if one card be then drawn in the opposite direction across the other, it will, by virtue of the inclination of its wires, take the whole of the wool out of that card whose inclination is the contrary way. Without entering more fully upon the description of a process so common, we may make a few similar observations with regard to spinning. This is of two kinds; in the one the carded wool is suddenly drawn out during the rapid rotation of a spindle, and forms a loose yarn. In the other process the material is spun by a well known small engine or wheel, which requires the spinner to draw the material out between the finger and thumb of each hand. If we suppose the machine itself to be left at liberty and turned without the assistance of the spinner, the twisted thread being drawn inwards by the bobbin, would naturally gather more of the material, and form an irregular thread thicker and thicker, till at length the difficulty of drawing out so large a portion of material as had acquired the twist would become greater than that of snapping the smaller part of the thread, which would accordingly break. It is the business of the spinner to prevent this by drawing out the material with one hand, if the operator be skilful, but if not, with two, that is to say, by holding the material between the finger and thumb of each hand, the intermediate part may be drawn out to the requisite fineness previous to the twist, by separating the hands during the act of pinching. Every rational process of invention must consist, in the first place, in a careful analysis of the operations meant to be performed. The objects of Arkwright's improvements were carding and spinning. To do this by machinery, it was required either that the usual manœuvre of the carder should be performed with square cards, or that cylinders, covered with the kind of metallic brush-work, before described, should be made to revolve in contact with each other, either to card or to strip, accordingly as their respective velocities, directions, and inclinations of their wires might be adjusted. With regard to spinning, it would become an indispensable condition, not only that the raw material should be very nicely prepared, in order that it might require none of that intellectual skill which is capable of separating the knotty or imperfect parts as they offer themselves, but also that it should be regularly drawn out by certain parts representing the fingers and thumbs of the spinner. The contrivance by which this last means was represented consisted in a certain number of pairs of cylinders, each two revolving in contact with

each other. Suppose a very loose thread or slightly twisted carding of cotton to pass between one pair of cylinders, clothed with a proper facing to enable them to hold it; and let it be imagined to proceed from thence to another pair, whose surfaces revolve much quicker. It is evident that the quicker revolution of the second pair will draw out the cotton, rendering it thinner and longer when it comes to be delivered at the other side. This is precisely the operation which the spinner performs with her fingers and thumb; and if the cotton be then delivered to a spinning apparatus it will be converted into thread. Simple as these notions of a rotatory carding engine and a spinning engine, of which the chief organ consists of two pair of cylinders, may appear, they are subject in the practical detail to all the difficulties which usually present themselves to be overcome by inventors. An account of this would certainly form an interesting narrative in the history of the arts, but in this place it is neither practicable nor consistent with our plan. Sir Richard Arkwright succeeded in making these engines go by horse, by water, and by steam as first movers, and the saving of labour, together with the advantages of a patent monopoly, were sufficient to render him one of the most opulent of our manufacturers.

The historical facts appear to be the following: about the year 1767 Arkwright came to Warrington, at which time he had quitted the profession of a barber, and went up and down the country buying hair. He had at that time a scheme of some mechanical contrivance, of the nature, as it is said, of a perpetual motion. A clockmaker of that place, whose name was John Kay, became acquainted with him and dissuaded him from it; but remarked that much money might be gained by spinning cotton, which Kay said he would describe to Arkwright. Arkwright objected, that many gentlemen had ruined themselves by that scheme; but the next morning he came to Kay's bedside, and asked if he could make a small engine at a small expence. This John Kay had been employed as a workman to make a cotton spinning engine for a Mr. Hayes, who was brought in evidence on the trial for setting aside Arkwright's patent, and proved that he had invented an engine of this kind, but not that he had brought it to perfection. Kay and Arkwright applied to Peter Atherton, Esq. now of Liverpool, to make such an engine, but from the poverty of the appearance of the latter, Mr. Atherton refused to undertake it, though afterwards on the evening of the same day he agreed

to lend Kay a smith and watch-tool maker, to make the heavier part of the engine, and Kay undertook to make the clock-makers part of it, and to instruct the workman. In this way Mr. Arkwright's first engine, for which he afterwards took out a patent, was made. Mr. Arkwright soon afterwards joined in partnership with Mr. Smalley of Preston in Lancashire, but their property falling short, they went to Nottingham, and there met with rich individuals, by the help of whom they erected a considerable cotton-mill turned by horses. The same Hayes had also employed himself in making cylindrical carding engines.

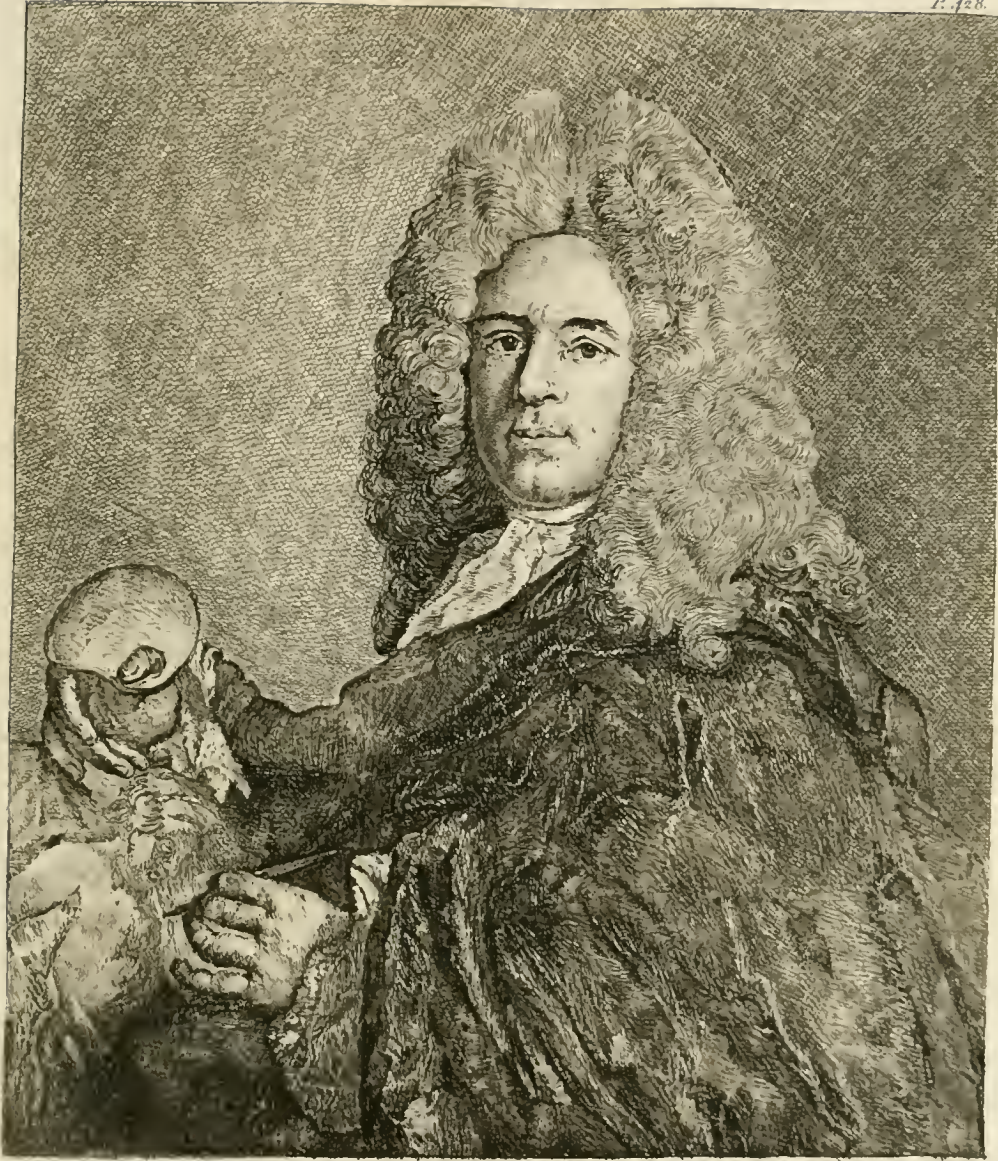
This is an outline of some of the facts stated on the behalf of Mr. Arkwright's opponents who set his patent aside. The story current in the manufacturing countries is, that he stole these inventions, and enriched himself at the expence and by the ingenuity of other men. Upon the face of the thing, however, without attending to other evidence which might perhaps be brought, it appears that the cotton spinning was no new attempt, when Mr. Arkwright took it up, but an object much laboured at, and as it had not succeeded, it should of course follow that there were difficulties to be overcome, and matters of subordinate invention (which usually cause the failure of new schemes) to be matured, digested, and brought into effect. In the hands of Mr. Arkwright the carding and cotton spinning became a great national manufacture. Before he undertook it it appears to have been nothing. In his Case, as drawn by himself, he states, that about 40 or 50 years before his time, one Paul and others of London invented an engine for spinning cotton, and obtained a patent for their invention, after which they removed to Nottingham and other places, expending much money and time in the undertaking, and that many families who had engaged with them were reduced to poverty and distress by the failure of the scheme; that about 20 or 30 years back, various engines had been constructed by different persons for spinning cotton, flax, wool, &c. into many threads at once, but they produced no real advantage;—and that in 1767 one Hargrave of Blackwell in Lancashire, constructed an engine that would at once spin 20 or 30 threads of cotton into yarn for the fusian manufacture, but that, after suffering the destruction of his engines by popular tumults in Lancashire, and removing to Nottingham, where he practised for a time under a patent, an association was formed against him, by which his patent right was overthrown, and he

died in obscurity and great distress—that he, Arkwright, had invented engines for carding and spinning, in the advancing of which more than five years, with an expence of 12000*l.* had been consumed before any profit accrued to himself and partners. And as it must be admitted he did not bring his project to bear at once, as a pirate might have done, he must of right be considered as the man who, after embarking in a great national undertaking, where many others had failed, did exhibit enough of perseverance, skill, and activity, to render it of value to himself and the public.

After this statement of the case, which is the best that could under the present circumstances be procured, it seems that the merits of sir Richard Arkwright may be summed up by observing, that the object in which he was engaged is of the highest public value; that though his family is enriched, the benefits which have accrued to the nation have been incalculably greater; and that upon the whole he is entitled to the respect and admiration of the world.

He was knighted by his present majesty at St. James's on the 22d of December 1786, on presenting an address from the high-sheriff and hundred of Wirksworth; and died at his works at Crumford, in Derbyshire, Aug. 3, 1792.—N.

ARLAUD, JAMES ANTHONY, a celebrated painter, was born at Geneva in 1668. After pursuing the usual objects of a literary education as long as the circumstances of his family would permit, he determined to follow professionally his decided talent for painting. With very little instruction but his own, he commenced portrait-painter, and leaving Geneva at the age of 20, went first to Dijon, where he met with considerable encouragement. Thence he removed to Paris, and such was his industry, that after painting for a subsistence during the day, he spent part of the night in drawing for improvement. He particularly excelled in miniature, and besides a very delicate finish, he gave a force and character to his works unusual in that size. The regent duke of Orleans said of him, that while other miniature-painters produced only images, he had found the means to paint portraits. The duke gave him apartments in St. Cloud, and practised under his directions, calling him his master. In 1721 he visited England, with a recommendation to the princess of Wales, afterwards queen Caroline; and he was much favoured by the court during his stay. His travels were limited to this tour, and another through the provinces of France, and afterwards through Switzerland. He ne-



Chas. Bretherton sc.

JAMES ANTHONY ARLAUD

ver accomplished a long-projected visit to Italy. Arlaud did not entirely confine himself to portrait-painting, but produced some history pieces and other works. The most celebrated was his Leda, which he copied from a bas-relief of Michael Angelo with inimitable delicacy, so as to appear at a small distance like the original marble. This favourite piece he afterwards destroyed, as too licentious. After a residence of 40 years at Paris, he quitted that capital, and retired to his native place with a handsome fortune, and a good collection of pictures, ancient and modern. His reputation caused him to be requested by the grand duke of Tuscany to furnish his own portrait to the famous gallery at Florence of artists painted by themselves. Arlaud died, a bachelor, at his country-house near Geneva, in 1743, aged 75. He left a collection of paintings, drawings, medals, and rare books, to the public library of Geneva. *Moreri.*—A.

ARLOTTO, IL PIOVANO, or THE DEAN, whose family name was MAINARDI, was the first man of his time in the class of drolls or buffoons, and is still celebrated in Italy on that account. He was born at Mugello near Florence in 1395, and was originally brought up to the woollen manufacture of that city; but the love of an easier life induced him at the age of twenty-eight to assume the clerical profession. His natural talent of diverting in conversation by humorous extravagancies and repartees, obtained him preferment, the highest of which was the rural deanery of St. Cresci in the diocese of Fiesole. It cannot be supposed that he gave much edification as a priest; but in a long and rambling life he filled Italy and other countries with stories of his pleasantries and singularities, which partake of the coarseness of the age. He was able, however, to make himself acceptable to such men as Lorenzo and Guilianno de' i Medici. He died in 1483, at the age of 87. After his death a collection of his jests, adventures, and witticisms was made, under the title of "Facetie, Fabule, e Metti del Piovano Arlotto, Prete Fiorentino," which has been many times reprinted. — *Tiraboschi. Nouv. Dict. Hist.*—A.

ARMINIUS, called THE DELIVERER OF GERMANY, a hero of a barbarous nation, was the son of Sigimer, a powerful chieftain of the Catti. He was initiated in arms among the Roman troops, with whom he served with great reputation, and was rewarded by Augustus with the citizenship and knighthood of Rome. Conceiving himself not bound by gratitude to the oppressors of his country, he

fomented the discontents prevailing among the German nations, and formed a confederacy for revolt. At the same time, by artful suggestions, he drew the Roman commander Varus from the neighbourhood of the Rhine, into the country of the Cherusci. When all was prepared, he led Varus into an ambuscade, where he perished with almost all his forces. This event happened A. D. 10. Tiberius was afterwards sent to keep the Germans from invading Gaul; and in A. D. 16, Germanicus marched with a powerful army to take revenge for the slaughter of Varus. At this time the Germans were divided, one party adhering to Arminius, another to Segestes, his father-in-law, a friend of the Romans. Arminius had besieged Segestes in his camp; but on the arrival of Germanicus, he was defeated, and his wife, then pregnant, taken prisoner. Arminius exerted himself to form a new confederacy, and engaged in it his uncle Inguomerus, a chieftain of great power. Germanicus advancing against them, Arminius took post in a woody and marshy country, where he could with difficulty be approached; and he was near destroying a part of the Roman army under the command of Cæcina; but the Germans were at last routed in an attack on Cæcina's camp. The next year, Germanicus made another expedition into Germany, and met Arminius on the banks of the Visurgis or Weser. Arminius had a brother, by name Flavius, adopted into the Roman army, in which he had long served. The two brothers had a conference across the river, in which each employed his eloquence to engage the other in his own party. Tacitus, who describes the scene, puts into the mouth of Arminius (probably from his own invention) every topic of patriotism and independence; but the issue was, that they parted with mutual reproaches and menaces. Germanicus passed the Weser, and two bloody combats ensued, which ended in the complete defeat of the Germans. Arminius was disabled early by a wound from exerting his usual activity. Still unconquered, he afterwards overcame Maroboduus, a German king, in a great battle, and obliged him to have recourse to the Romans for aid. But these civil feuds were at length fatal to him. He is said to have aimed at the sovereignty, and by that means to have excited his countrymen against him. After several vicissitudes of fortune, he perished at length through the treachery of his kindred, in the 37th year of his age, having for 12 years been at the head of his country's armies, and contended (as Tacitus observes) not, like other kings and

leaders, with the juvenile force of Rome, but with its mature strength. The historian asserts "that he is still celebrated in the songs of the barbarous nations, though unknown to Greece, and not enough noticed by Roman writers." In his own country, even divine honours were long paid him, under the title of the god *Irmin*. [Note in Brotier's Tacitus.]

The son, of whom his wife was pregnant when made captive, was brought up at Ravenna, and underwent misfortunes, the particulars of which Tacitus promises to relate, but they have not reached us.—*Taciti Annal.*—A.

ARMINIUS or HARMENSEN, JAMES, a christian divine, the leader of the sect of the Arminians, was born at Oude-water in Holland in the year 1560. Having lost his father in his infancy, he received his first instructions from a catholic priest, who was secretly a friend to the reformed religion. Through the liberality of this worthy man, he became a student at Utrecht. Upon the death of his patron, which happened while he was prosecuting his studies in that university, he was so fortunate as to obtain assistance from his countryman Rodolphus Snellius, who, in 1575, took him with him to Marburg. Scarcely was he arrived here, when he received the distressing intelligence, that his native town was pillaged by the Spaniards. In painful anxiety for the fate of his family, he immediately returned to Holland; and had the severe affliction to find, on his arrival at Oude-water, that his mother, sister, brothers, and other relations, had been put to the sword. He returned on foot, with a heavy heart, to Marburg. Soon afterwards, he renewed his studies in the university just established at Leyden, and acquired distinguished reputation by his progress in learning. His name was mentioned with respect beyond the limits of his college; and the magistrates of Amsterdam thought him so deserving of encouragement, that he was sent, at their expence, to finish his education at Geneva. Here his chief preceptor in theology was Theodore Beza, who was at this time lecturing upon the Epistle to the Romans; and, though the lecturer was not deficient in orthodoxy, this circumstance might, probably, lead Arminius to those speculations, which afterwards made him the father of a new sect. In philosophy, he adopted, and supported with great warmth, the new doctrines of Peter Ramus. He even presumed so far to violate the established forms, as to teach this system in private. This bold innovation gave great offence, and Arminius thought it expedient to withdraw from Geneva. He

now took up his residence at Basil, and read lectures there with so much credit, that the faculty of divinity offered him the degree of doctor without expence, which, however, he modestly declined. His talents for disputation were highly admired. The professor Grynæus, in maintaining a thesis, did not scruple to leave to this young man the solution of those objections which seemed strongest, and was accustomed, on those occasions, to say, "Let my Hollander answer for me." This inquisitive youth, however, as will appear in the sequel, did not exactly confine himself to the track of his master, or pay much attention to the advice which both Grynæus and Beza used to give to young men, whom they saw inclined to indulge new speculations: "Beware lest you be ensnared in the net of vain subtleties; a snare into which Satan often betrays men of acute understanding, and superior genius." After a short interval, Arminius returned to Geneva, where he found the ill-humour, formerly excited by his zeal for Ramus, subsided; and, exercising on his own part greater moderation, he enjoyed in tranquillity the society of the learned.

Arminius, being very desirous of attending the philosophical lectures of the celebrated Zabarella at Padua, now undertook a journey to Italy: and, when he had, in this particular, gratified his curiosity, he travelled in Italy for six or seven months. During this tour, suspicion was busy in inventing, and calumny in circulating, tales to his discredit; and upon his return to Amsterdam, in 1588, he found the affections of his patrons cooled by the unfavourable impression of idle rumours, which were altogether unfounded. It was reported, and believed, that Arminius had kissed the pope's toe—whom he had only seen in a croud; that he had contracted an intimacy with Jesuits—whom he had never heard of; that he had introduced himself to Bellarmine—whom he had never seen; and that he had abjured the reformed religion—for which he was prepared to die. Though these calumnies obtained little credit with the intelligent and candid, they injured the reputation of Arminius with weak and suspicious spirits; and it was not till he had given full proof of his zeal for the reformed religion, and of his talents and merit as a preacher of its doctrines, that the prejudice against him was removed. Having gained high reputation by his ingenious and eloquent discourses, he was judged, by Martin Lydius, professor of divinity in Franeker, to be a proper person to undertake the refutation of a



work, written against Beza's doctrine of predestination. In compliance with this request, Arminius began the task: but, unfortunately for his employers, during the course of the examination, in balancing the arguments on each side, his judgment turned the scale in favour of the opponents. He honestly avowed his change of opinion, and, renouncing the Calvinistic doctrine concerning the decrees of God and divine grace, maintained that the merits of Christ extended to all mankind, and that the grace of God, which is necessary to salvation, is attainable by all. This change in the religious opinions of Arminius happened in the year 1591; as appears from a letter [Biblioth. Brem. Theol. Tome iii.] which he wrote that year to Grynaeus. The doctrine of Calvin having been hitherto commonly followed by the Dutch clergy, this innovation of Arminius provoked hostilities, which would have involved him in trouble, had not the magistrates, probably more from personal regard than general liberality of sentiment, interposed to suppress the contest.

After having exercised the ministry in the church of Amsterdam fifteen years, Arminius, notwithstanding his heretical opinions, was, in the year 1603, elected to the professorship of divinity in the university at Leyden, and admitted to the degree of doctor in divinity. In his public lectures he openly declared and maintained his opinions, in opposition to those of Calvin, and made many converts in the university. In his writings, too, he strenuously asserted, and ably defended them, against his opponents, and Arminianism made a rapid spread both among the clergy and laity. The adherents to the Calvinistic system, however, caused him much vexation. Public conferences were held between him and his adversaries. He was several times summoned to the Hague, to give an account of his doctrine. His colleague, Francis Gomar, was among the most violent of his enemies. His reputation was aspersed; his peace was disturbed; his health was impaired; and a complication of painful diseases, in the year 1609, terminated his life.

The personal character of Arminius was irreproachable, and he attracted the esteem and applause of his very enemies by his amiable manners, his candid spirit, his diffidence and modesty, and his inflexible integrity. His motto was, *Bona conscientia Paradisus* [A good conscience is a paradise]. He was a friend to universal toleration, and established it as a fundamental principle, that Christians

are accountable to God alone for their religious sentiments, and that no individual can be justly punished by the magistrate for erroneous opinions, while he conducts himself as a virtuous and obedient subject, and makes no attempts to disturb the peace and order of civil society. If the controversy in which Arminius was a leader is now subsided, either because it has ceased to be thought important, or because it has been found to be above human comprehension, or because it has been superseded by other systems, it must, however, be allowed, that the discussion of these points fostered a spirit of inquiry, and prepared the way for other more useful, or more satisfactory researches.

The followers of Arminius, who also received the name of Remonstrants from a petition entitled their Remonstrances, which they addressed in the year 1610 to the States of Holland, rapidly increased after the decease of their leader, both in number and consequence. Some of the first men in the republic, as Oldenbarneveldt, Hoogerbeets, and Grotius, espoused this party: and after the strong arm of power had been in vain employed to crush them, a synod, under prince Maurice, was held, in 1618, at Dort, at which were present ecclesiastical deputies from all the United Provinces, and from the churches of England, Hessia, Bremen, the Palatinate and Switzerland. Here, without a fair hearing, the Arminian doctrines were condemned, and those who professed them were excommunicated. In consequence of this decision the Arminians were treated with great severity by the civil magistrate; the laity were deprived of their posts and employments; the clergy were silenced, and driven from their livings; and many persons, to escape fines and imprisonment, submitted to voluntary exile. They were afterwards, in 1625, recalled and restored to their former condition. The Arminians still remain in Holland a distinct sect, and their leading tenets have been in fact, though not formally, adopted by many churches in other countries.

The writings of Arminius are as follows: "Dissertationes de diversis Christianæ Religionis Capitibus;" "Examen Libelli Guillelmi Perikensi de Prædestinationis Modo et Ordinis;" "Dissertatio de vero Sensu Capitis VII. ad Romanos;" "Analysis Cap. IX. ad Romanos;" "Amica Collatio cum D. Francisco Junio de Prædestinatione;" "Epistolæ." The whole is comprized in one quarto volume, printed at Frankfort, in 1631 and 1634, &c. The first piece will afford an accurate notion

of the doctrine and character of this writer. His style is somewhat scholastic, but his sentiments are delivered with simplicity and perspicuity. *Brandt Hist. Vet. Armin. Ed. Mosheim. 1725. Bertius Orat. Funeb. 7. Armin. Bayle. Mosheim Cent. xvii.—E.*

ARMSTRONG, JOHN, M. D. a poet and physician, was born, about 1709, at Castleton in Roxburghshire, Scotland, where his father was minister. In his principal poem, he has very pleasingly celebrated his native place, and the rivulet with which it is beautified.

Such the stream
On whose Arcadian banks I first drew air,
Liddel; till now, except in Doric lays
Tun'd to her murmurs by her love-sick swains,
Unknown in song; though not a purer stream,
Through meads more flow'ry or more romantic groves,
Rolls toward the western main, &c.

ART OF HEALTH, Book III.

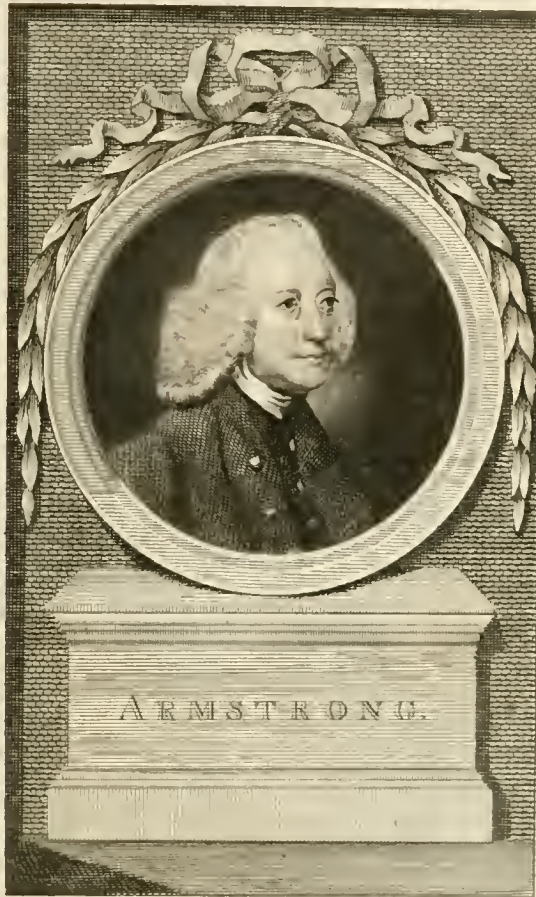
He was designed for the medical profession, and studied for that purpose in the university of Edinburgh, where he took his degree with reputation in 1732. The subject of his inaugural thesis was *De Tabæ purulenta*. He settled in London, where he appeared in the double capacity of author and physician; but his success in the former, as has frequently been the case, seems to have impeded his progress in the latter. His first publication, in 1735, was a humorous attack upon empirics, in the manner of Lucian, entitled "An Essay for abridging the Study of Physic; to which is added, A Dialogue betwixt Hygeia, Mercury, and Pluto, relating to the Practice of Physic, as it is managed by a certain illustrious Society; and an Epistle from Usbeck the Persian to Joshua Ward, Esq." In 1737 he published a serious professional piece, "On the Venereal Disease;" and soon after it, a poem, entitled "The Economy of Love," which met with a success which was probably, in the end, a source neither of satisfaction nor advantage to the author. It is an elegant and vigorous performance, but so warm in some of its descriptions as to have incurred the general censure of licentiousness, which has excluded it from the most reputable collections of poetry. The author himself considerably pruned its luxuriations in an edition printed in 1768.

In 1744 his capital work, the didactic poem on "The Art of preserving Health" appeared, and raised his literary reputation to a height, which his after-performances scarcely sustained. A poem "On Benevolence," in 1751, and another entitled "Taste, an Epistle to a young Critic," in 1753, showed that he continued to

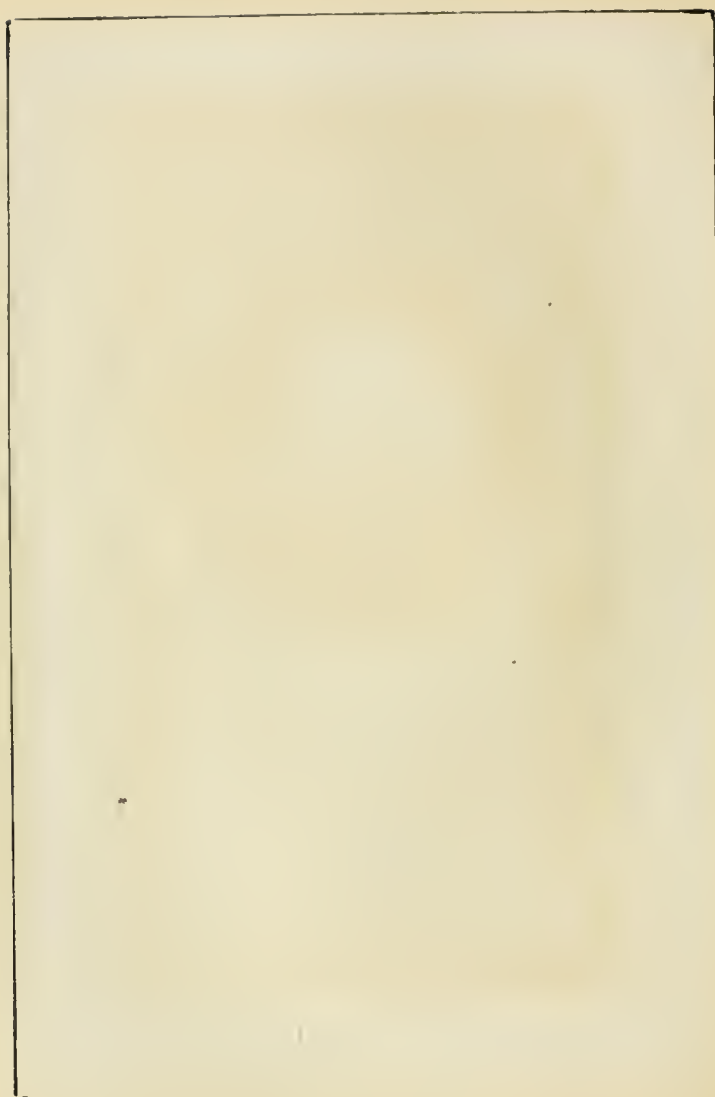
cultivate the Muses, though with no extraordinary success. A volume in prose of "Sketches or Essays on various Subjects," under the name of "Launcelot Temple, Esq." in 1758, was better received by the public, who admired the humour and knowledge of the world which it displayed. The celebrated Mr. Wilkes, then his intimate acquaintance, was supposed to have contributed a share to this volume.

Dr. Armstrong had professional interest enough in 1760 to obtain the appointment of physician to the army in Germany. From that country he wrote "Day," a poem, and "An Epistle to John Wilkes, Esq." A reflection upon Churchill in this latter piece drew upon him a severe retaliation from that irritable bard in his "Journey." Party now ran so high, especially that of the worst kind, national animosity, that a native of Scotland could scarcely keep up a friendly intercourse with an English oppositionist: accordingly, we find that the intimacy between Dr. Armstrong and Mr. Wilkes was dissolved about this time. At the peace of 1763, Armstrong returned to London, and resumed the practice of physic; but his habits and manners opposed an insurmountable bar against popular success. His mind was too lofty to stoop to intrigue; his manner was stiff and reserved; and his disposition was indolent. He continued occasionally rather to amuse than exert himself in literary productions, serious and humorous; sometimes, in the latter, mistaking oddity for wit, and indulging an unpleasant vein of vulgarity in expression, and misanthropy in sentiment. These later effusions are scarcely worth particularising. In 1771 he made a journey to France and Italy, accompanied by the celebrated painter, Mr. Fuseli, who warmly attests the benevolence of his character. On this tour he took a last farewell in Italy of his friend Smollett, to whom he was much attached. He published a short account of this ramble, under the name of Lancelot Temple. His last publication, a pamphlet in 1773, entitled "Medical Essays," accounts in a splenetic manner for the limited practice he attained, and complains of his literary critics. He died in September 1779, leaving considerable savings from a very moderate income.

Armstrong was a man much beloved and respected by his intimates, and seems to have possessed great goodness of heart, as well as extensive knowledge and abilities; but a kind of morbid sensibility preyed on his temper, and a languid listlessness damped his intellectual efforts. The following lines in Thomson's



W. H. P.



“Castle of Indolence” are said to have been meant for his portraiture.

With him was sometimes joined in silent walk
(Profoundly silent—for they never spoke)
One shyer still, who quite detested talk;
Oit stung by spleen, at once away he broke
To groves of pine, and broad o’ershadowing oak,
There, inly thrill’d, he wander’d all alone,
And on himself his pensive fury woke:
He never utter’d word, save when first shone
The glittering star of eve—“Thank heav’n! the day
is done.”

It should not be forgotten that Armstrong contributed to this excellent poem the fine stanzas descriptive of the diseases to which the votaries of indolence finally become martyrs.

His reputation as a poet is almost solely founded on his “Art of preserving Health,” for his other pieces scarcely rise above mediocrity. This may well rank among the first didactic poems in the English language; and though that class of poetry is not of the highest order, yet the variety incident to his subject has given him the opportunity of displaying his powers on some of the most elevated and interesting topics, and they are found fully adequate to the occasion. The work is adopted into the body of English classics, and has often been printed, both separately and in collections. The following character of Armstrong’s style and manner is given in an essay prefixed to an ornamented edition of the poem, printed for Cadell and Davies, 1795. “It is distinguished by its simplicity—by a free use of words which owe their strength to their plainness—by the rejection of ambitious ornaments, and a near approach to common phraseology. His sentences are generally short and easy; his sense clear and obvious. The full extent of his conceptions is taken in at the first glance; and there are no lofty mysteries to be unravelled by a repeated perusal. What keeps his language from being prosaic, is the vigour of his sentiments. He thinks boldly, feels strongly, and therefore expresses himself poetically. Where the subject sinks, his style sinks with it; but he has for the most part excluded topics incapable either of vivid description, or of the oratory of sentiment. He had from nature a musical ear, whence his lines are scarcely ever harsh, though apparently without much study to render them smooth. On the whole, it may not be too much to assert, that no writer in blank verse can be found more free from stiffness and affectation, more energetic without harshness, and more dignified without formality.” *Biog. Britan.*—A.

ARNAULD, ANTHONY, a lawyer, the eldest son of Antony Arnauld, advocate general of

queen Catherine de Medicis, was born at Paris in the year 1560. He was advocate to the parliament of Paris, and, in that situation, was so eminently distinguished by his eloquence and his probity, that he was continually consulted by people of distinction, on their most important affairs. His pleadings against the Jesuits in favour of the university of Paris, in 1594, are famous: they were published in 8vo. at Paris, in 1594, and reprinted in 12mo. in 1717. He published, in French, another work against the society, entitled, “A free and true Address to the King, on the Re-establishment which is requested for the Jesuits:” it was printed, in 8vo. in 1602, and was, in 1611, translated into Latin. He wrote also, “Advice to Louis XIII.” printed in 8vo. in 1615. He died in 1619, leaving behind him ten children, out of twenty, which he had had by one wife, Catherine Marion, whom he married in the 13th year of her age. Several of his sons acquired great distinction. *Bayle. Moreri. Nouv. Dict. Hist.*—E.

ARNAULD D’ANDILLY, eldest son of the preceding, was born at Paris in 1588. He occupied posts of distinction at court with great credit, and employed his influence in support of justice and virtue. Balzac said of him, that he was neither ashamed of the christian graces, nor vain of the moral virtues. At the age of 55, he retired from public life to the solitude of Port Royal, where he devoted himself to religious studies. He lived to the age of 85, and retained to the last the vigour both of his body and mind. He was the author of many works in French; among which are, “A Translation of Josephus,” more elegant than faithful, printed at Paris, in folio, in 1667, in 1672 in five volumes 12mo; and at Amsterdam, in 2 volumes folio, in 1681. “An apologetic Memoir for the House of Port Royal,” written in 1654; “Memoirs of his Life, written by himself,” printed in 2 volumes 12mo; “A Poem on the Life of Christ,” in 12mo. 1635. *Bayle. Moreri. Nouv. Dict. Hist.*—E.

ARNAULD, HENRY, brother of the preceding, abbot of St. Nicholas, and afterwards bishop of Angers, was born at Paris in 1597. In 1645 the abbé Arnauld was appointed envoy extraordinary from France to Rome, to settle the disputes between Pope Innocent X. and the family of the Barbarini. In reward of his services to this family, they struck a medal to his honour, and erected his statue in their palace at Rome. After his return he was, in 1649, appointed bishop of Angers. From this time to his death in 1692, he only left his

diocese once, which was for the benevolent purpose of reconciling the duke of Tremouille to his son. The city of Angers having revolted in 1652, the bishop calmed the queen-mother, who was coming to inflict punishment on the inhabitants, by saying to her at the communion, "Receive your God, who, when he was dying on the cross, pardoned his enemies." This sentiment dwelt on the heart, as well as on the lips of this good man. It is said of him, that the surest title to his favour was, to have offended him. He was the father of the poor, and the comforter of the afflicted. Study, devotion, and the affairs of his diocese, occupied his whole time. One of his friends hinting to him that he ought to allow himself one day in a week for relaxation, he replied, "I shall be very willing to do it, if you can find me a day in which I am not a bishop." At the age of ninety-five, he was thought by the clergy and people of his diocese to have died too soon; and he was lamented and honoured as the best of bishops. His "Negociations" at the court of Rome, and in different courts of Italy, were published at Paris, in five volumes 12mo. long after his death, in 1748: they contain many interesting particulars, and curious anecdotes, related in the lively style which was common to all the Arnaulds. *Moreri. Nouv. Dict. Hist.*—E.

ARNAULD, ANTHONY, a celebrated doctor of the Sorbonne, the twentieth child of the advocate Anthony Arnauld, was born at Paris in 1612. He studied languages and philosophy in the college of Calvi. Devoting himself, at the solicitation of his mother, to the profession of divinity, he studied theology in the college of the Sorbonne. Under L'Escot he read a treatise on grace; but not being satisfied that the professor's doctrine was consonant to that of the apostle Paul, he studied the subject in the writings of Augustine. Adopting the system of this father, he publicly maintained his opinion in a probation thesis for the degree of bachelor, in 1636, and supported it with so much ingenuity and eloquence, that the professor suffered the discredit of a defeat. The required interval of two years between the probation and the licence, Arnauld spent in hard study. In the second year of his licentiate, he composed, and publicly read in the college of Mans in Paris, a course of lectures on philosophy. Towards the close of this course, one of his scholars, in maintaining his thesis, was so hardly pressed by his opponent, that the professor was obliged to come in to his assistance. The professor, too, found himself

unable to refute the arguments of the ingenious disputant. Instead, however, of escaping, as is usual in these cases, by means of some nice and subtle distinction, he had the candour to acknowledge himself defeated, and to declare that he was a convert to the opinion of his opponent: a rare instance of magnanimity, which could only proceed from a sincere love of truth, and from a consciousness of possessing a reputation, which would suffer no injury by a modest confession of fallibility.

Being entered as a licentiate without being received into the house and society of the Sorbonne, and through some informality, not being admissible according to the ordinary rules, the society requested permission from their patron, cardinal Richelieu, to dispense with their established customs in the case of Mr. Arnauld, on account of his extraordinary merit. Professor L'Escot, who was confessor to cardinal Richelieu, seized this opportunity of revenging himself upon his successful rival, and persuaded the cardinal to prohibit M. Arnauld's admission. After the death of the cardinal, he was, however, in the year 1643, admitted a member of the Sorbonne.

In the same year, Arnauld published, with the approbation of the provincial assembly of Auch, of many bishops, and of twenty-four doctors of the Sorbonne, his book "On Frequent Communion," to which he might have given a contrary title. This tract gave great offence to the Jesuits, and was represented, both in their sermons and writings, as fraught with dangerous doctrine. In the controversy, at this time on foot, on the subject of grace, Arnauld took an active part; and the books which he wrote in defence of the Jansenists increased the enmity of the Jesuits against him. But nothing excited so much tumult as two letters which he wrote on the occasion of the refusal of absolution to the duke de Liancour, by a priest of St. Sulpice, till he should break off all intercourse with the family of the Port-Royal. Two propositions, found in the second of these letters, which were thought to favour Jansenism, were censured; and Arnauld, contrary to the judgment of seventy-two of the doctors of the Sorbonne, was, in 1656, excluded from the faculty of divinity. Arnauld protested against this decision, and still retained the title of doctor.

From this time Arnauld buried himself, for twelve years, in solitude; and employed his leisure in writing curious and valuable books in various branches of science. Pope Clement IX. having in 1669 suspended the perse-

cution of the Jansenists, Arnauld returned to Paris, and was received with respect by the pope's nuncio, and by Louis XIV. At their solicitation, he now took up his pen against the Calvinists, and was deemed a zealous as well as able champion for the catholic faith. But some of his enemies finding means to bring him into suspicion with the king, on account of the numerous visits which he received from persons of various descriptions, he thought it prudent again to retire. Leaving the kingdom in 1679, he took up his residence in the Netherlands, and enjoyed the protection of the marquis of Grana at Brussels. In his retreat, known only to a few trusty friends, he wrote "An Apology for the Clergy of France, and the Catholics of England," in refutation of a work, by Jurieu, a protestant minister, published at the Hague under the title of "The Politics of the Clergy of France." This produced from the same pen another piece of keen satire, which, however, is said by Arnauld's apologists to be filled with calumnies, entitled "L'Esprit de Mr. Arnauld." Whether it is a sufficient proof that this publication was too contemptible to deserve a reply, that Arnauld declined answering it, may be doubted. Soon after he had dropped his hostilities against the protestants, he entered upon a new controversy. Father Malebranche, who entertained sentiments on the subject of grace different from those of Arnauld, wrote a treatise "On Nature and Grace," which he presented to this doctor, whom he regarded as his master. Arnauld wrote, "Reflections philosophical and theological" upon this work, and several other pieces: he also attacked Malebranche's philosophical doctrine advanced in his search after truth, in a work "On true and false Ideas." The contest was carried on with great acuteness, and not without acrimony; and terminated in a full persuasion of complete victory among the partisans of each combatant. Malebranche, however, complained of unfair attempts on the part of Arnauld to bring him under popular odium, and at last declared to Arnauld, that he was tired of exhibiting a spectacle for the entertainment of the public, and of filling the "Journal des Sçavans" with their *reciprocal poverties* [*pauvretés reciproques*; *Journ. des Sçav.* 1694.]. Arnauld still continued his invectives against the Jesuits, in a work entitled "The practical Morality of the Jesuits." He also attacked father Simon on the subject of the inspiration of the scriptures, and wrote in defence of the propriety of translating the scriptures into the vulgar tongue.

Notwithstanding all Arnauld's zeal in defence of the catholic faith, his orthodoxy appears to have lain, to the last, under violent suspicion. In the year 1690, the superiors of the several monastic fraternities at Liege issued out a canonical warrant against him, of which the bigotry can only be exceeded by the vulgarity. In a decree, written in most ludicrous Latin, they declare that [certiorati de conventiculis quæ habentur apud *certum* Arnoldum,] that "having been certified of conventicles held at *one* Arnauld's, a disperser of suspected doctrine, they are of opinion, that "the vicar be charitably certified" [vicarium charitative certiorandum], that he would condescend to disperse and prohibit such meetings, and even all conversations with the said Arnauld. What were the suspected doctrines dispersed by the said *one* Arnauld does not appear; but it is very evident that these monks knew little of the respect which was due to men of letters, and that they exercised an unjust and oppressive dominion over private judgment. Arnauld appears to have given very little occasion to be suspected of heresy; and to the last he was a faithful son of the church; for it is mentioned in his praise, that in his last moments he received the sacrament from the hands of his priest, though he had, only two days before, celebrated mass. He died at Brussels on the 8th of August, 1694. At his own request his heart was carried to Port Royal, where it was honourably deposited. Arnauld retained the full possession of his faculties to the last, and wrote with as much strength and spirit at fourscore, as in any part of his life. His exterior form did not faithfully represent his character. His body was small, and his head very large. The features of his face would have announced stupidity rather than genius, had not the fire of his eyes discovered the truth. He possessed a vigorous and active mind, penetrating in enquiry, ardent in debate, firm in resolve, and superior to the vicissitudes of fortune. His learning was extensive and accurate. He was an excellent logician, and was deeply read in theology and ecclesiastical history. He was well acquainted with polite literature, and, in conversation, a ready memory furnished him with passages from the Latin and French poets, which he applied, as occasion offered, with great facility and ingenuity. His genius was original and inventive; and he is said to have taught, in philosophy, opinions similar to those of Des Cartes, before the writings of that philosopher appeared, and to have publicly maintained the doctrines of Jansenius, several years

before that prelate's book on Grace was published. In short, Arnauld's talents qualified him for great things, and he was, in fact, one of the most distinguished men of his time. Yet his labours neither brought good fortune to himself, nor much benefit to the world. With a degree of fame which attracted the attention and admiration of princes, with connections highly respectable, and even with the favour, and, as it is said, the confidential correspondence of the sacred college of Rome; after having been admired and praised by Louis XIV. having enjoyed the esteem and affection of pope Innocent XI. and having refused the offer of a cardinal's hat, he was driven, in his last days, into an obscure retreat, without fortune, and even without a domestic. Though a violent enemy to protestant heretics, he was himself within the church the head and leader of a party, which was treated as heretical. He suffered persecution with the Jansenists while he lived; and ever since his death, it has remained a curious problem, Whether Arnauld was a heretic. The dispute concerning the nature and necessity of divine grace, begun by the Dominicans against the Jesuits, and renewed by Jansenius, bishop of Ypres, in a famous book entitled *Augustinus*, and continued by Arnauld, Nicole, Pascal, Quenel, and other eminent and learned men, contributed little, while it lasted, to the advancement of real knowledge or liberality of sentiment, and left the defenders of the supposed heresy under the full influence of intolerant principles and of a gloomy and austere fanaticism. The character and fortunes of Arnauld are well expressed in an epitaph written by Boileau.

The writings of Arnauld are more distinguished by fire and spirit, than by accuracy and precision: they are chiefly controversial; and he attacked his adversaries with a sarcastic freedom which often degenerated into acrimonious severity. In vindication of this method of writing, he published a piece entitled, "A Dissertation on the Method of Mathematicians; in justification of those, who, in certain disputes, employ terms commonly thought harsh." There are, however, in all his writings, evident marks of a strong intellect and lively fancy. His numerous works written in French, of which it would be difficult to give a complete list, may be divided into *five* classes. 1. Books in polite literature and philosophy: among these are, "A general and rational Grammar," intended to explain the universal principles of language; of which a new edition, with notes by M. Ducloux, was published, in 12mo. in

1756; "Elements of Geometry;" "The Art of Thinking," a prolix, and scholastic, but ingenious work; "Reflections on the Eloquence of Preachers," printed in 1695; "Objections to the Meditations of Des Cartes;" and "A Treatise on true and false Ideas," printed at Cologne, in 1683. 2. Works on the subject of grace, of which the principal are, "Reflections philosophical and theological," and translations of several pieces of Augustine: a long list of controversial pieces on this subject may be seen in Moreri. 3. Treatises in the controversy against the protestants; "The Perpetuity of Faith," a work published under his name, but chiefly written by his friend Nicole, which attracted more attention, than any other publication in this controversy; "The Overthrow of Christian Morality by the Calvinists," printed in 4to. in 1672; "The Impiety of Calvinistic Morality," printed in 1675; "An Apology for the Catholics;" "The Calvinists convicted of impious Tenets in Morals;" "The Prince of Orange a new Absalom, a new Herod, a new Cromwell," published in 1688; a work, which Louis XIV. is said to have ordered to be printed, and to have circulated through all the courts of Europe. 4. Pieces against the Jesuits, among which the most famous is "The practical Morality of the Jesuits," in 8 volumes: this work is ascribed to Arnauld, by Jurieu and others, but is said to be disowned by Arnauld himself: it was probably the joint production of several learned Jansenists. It was republished at Amsterdam in 1742: to this class may be referred all Arnauld's writings against relaxed morals, to which he was a great enemy. 5. Writings upon the holy scriptures: "Difficulties proposed to M. Stevaert;" "Defence of the new Testament of Mons;" "The Translation of the Missal into the vulgar Tongue authorised by Scripture and the Fathers;" and, in Latin, "An History and Harmony of the Evangelists." After his death were published, in nine volumes, by Quesnel, his "Letters" and several "posthumous pieces," among which is the "Dissertation on the Method of Mathematicians," mentioned above.

Arnauld was the head of that learned body of Jansenist writers, known by the denomination of Messieurs de Port-Royal, who passed their days in literary pursuits, and pious exercises, in the retreat of Port Royal, a mansion situated at the distance of six leagues from Paris, originally a monastery, and afterwards a sanctuary of letters. *Histoire Abregée de la Vie*



de M. Arnauld. *Causæ Arnaldinæ*. Perrault. *Hommes Illust.* Bayle. *Moreri.* *Nouv. Dict. Hist. Mosheim.*—E.

ARNAULD, ANGELIQUE, sister of Antony Arnauld, abbess of the convent of Port-Royal in the Fields, was born in the year 1591. Her original name was Jaqueline, but at her consecration to religion, she took the name of Angelique de la St. Madelaine: She was appointed abbess at eleven years of age. At seventeen, she began to reform her convent, and introduce a degree of rigour which might seem to revive in this house the spirit of Benedict. She converted all the property of the nuns into a common stock. She established a recluse life, perpetual abstinence, vigils, labour and silence. From this time the rigorous sanctity of this convent was highly celebrated; and multitudes of pious persons of both sexes, under the denomination of Jansenist-Penitents, built huts without its precincts, and practised the utmost rigour of fanaticism. At the age of twenty-seven, this abbess, who was esteemed a prodigy of talents as well as piety, was appointed to reform the convent of Maubuisson. Here she passed four or five years, during which her sister Agnes Arnauld had the charge of Port Royal convent, in the capacity of coadjutress. Angelica afterwards obtained permission from the king to remove her society to Paris, and to make the office of abbess elective, and triennial. She died in her convent in the year 1661. Six sisters of the family of Arnauld devoted themselves to religion, and the venerable mother of the Arnaulds ended her days with them in this monastery. *Moreri.* *Nouv. Dict. Hist.* Bayle. *Arn. Ant.* notes E. F. *Memoires de Port-Royal.*—E.

ARNAUD, FRANCIS, abbé of Grand-Champ, a native of Aubignan, has obtained some distinction among the *literati* of France in the eighteenth century. He was employed on the "Journal Etranger," during the last years of that periodical publication. In 1764 and following years, he wrote, in concert with M. Suerd, the "Gazette Littéraire de l'Europe," a work which displayed much critical judgment and taste for the fine arts. The abbé Arnauld, well trained in the school of antiquity, wrote with strength and energy. He published, "Variétés Littéraires," [A Collection of Pieces, partly original, partly translated, in Philosophy, Literature and the Arts.] in four volumes 12mo. printed at Paris in 1770. *Nouv. Dict. Hist.*—E.

ARNDT, JOHN, a protestant divine, was born at Ballenstadt, in the duchy of Anhalt, in

the year 1555. He at first studied medicine, but, falling sick, he made a vow that if he recovered he would devote himself to divinity. He recovered and fulfilled his vow. He was successively minister in his own country, at Quedlinburg and at Brunswick. In the latter situation, the success of his preaching excited jealousies among his brethren: he was accused of errors, and to escape from persecution retired to Isleben, where he remained three years. In 1611, the duke of Lunenburg gave him the church of Zell, and appointed him superintendent of all the churches in his duchy. The principal ground of complaint against Arndt was a work written in German, which he published at Jena in 1605 and 1608, under the title of "True Christianity." The writer's design was to shew, that the moral irregularities which prevail among protestants are to be ascribed to their rejecting good works, and contenting themselves with a barren faith. But with the practical doctrine of the work were interwoven many mystical ideas and expressions borrowed from the writings of Taulerus, Thomas à Kempis, Bernard, and other ascetics. These gave much offence to several of his brethren, particularly to Osiander, a divine of Tübingen, who wrote against the work in a treatise, entitled, "Judicium Theologicum." In this treatise he was charged with admitting into theology the jargon of Paracelsus, Weigelius, and other mystical chemists, who pretended by the power of fire to unfold both the secrets of nature and the mysteries of religion. It is probable that this worthy man placed too much confidence in the obscure opinions of these adventurous philosophers; he was, however, thought by many of his brethren to be free from any considerable error; and he was universally allowed to be a man of great piety and integrity. Arndt died in 1621. His work has been frequently republished and translated into Latin and into several modern languages. *Moreri.* *Nouv. Dict. Hist. Mosheim.*—E.

ARNDT, JOSHUA, a German divine, was born at Gustrow in 1687. He was professor of logic at Rostock, and preacher, and ecclesiastical counsellor to the duke of Mecklenburg. He died in the year 1587, and left behind him several works, particularly, "Miscellanea Sacra," in 8vo. 1643; "Clavis Antiquitatum Judaicarum," printed at Leipsic, in 4to. 1707; and "Tractatus de Superstitione." His son Charles, professor of oriental philosophy, wrote his life, which was printed at Gustrow in 1697. *Moreri.* *Nouv. Dict. Hist.*—E.

ARNE, THOMAS AUGUSTINE, a cele-

brated musical composer, born May 28, 1710, was the son of Mr. Thomas Arne, upholsterer, in Covent-garden, the person at whose house the Indian kings who visited this kingdom in the reign of queen Anne had their lodging. Young Arne was sent for education to Eton, but a love for music, even at his seat of classical literature, was his predominant passion; and at his return home, he gratified it unknown to his father by putting on a livery and going into the upper gallery of the opera-house, then appropriated to domestics. He also contrived to secrete a spinet in his room, on which he used to practise in the night, first muffling the strings with an handkerchief. His father, who designed him for the law, obliged him to serve a three years clerkship; but, during this period, he devoted all the time he could command to the study of music; and, having procured a violin, he took some lessons of Festing, an eminent performer. Such was his progress, that soon after the expiration of his clerkship, his father, happening to go into a private concert-room, was much surprised with seeing his son in the act of playing the first fiddle. This decisive proof that music was more his talent than law, induced his father to consent to his following it professionally; and young Arne, soon after discovering great powers of voice in his sister, gave her such instructions as enabled her to appear on the stage as a singer, which was preparatory to her more brilliant career as an actress, under the name of Mrs. Cibber. Arne himself was engaged as leader of the band at Drury-lane, a situation he held for many years with great credit.

His first public performance as a composer was setting to music Addison's opera of "Rosamond," which was brought on the stage in March 1733, and met with great applause; and soon afterwards he converted Fielding's "Tom Thumb" into a burlesque opera, which likewise was well received. In 1738 he greatly added to his reputation by setting Milton's "Comus." "In the masque, (says Dr. Burney, Hist. of Music, vol. iv.) he introduced a light, airy, original and pleasing melody, wholly different from Purcell and Handel, whom all English composers had hitherto pillaged or imitated. Indeed, the melody of Arne at this time, and of his Vauxhall songs afterwards, forms an æra in English music; it was so easy, natural, and agreeable to the whole kingdom, that it had an effect upon our national taste." Somewhat before this period he married Miss Cecilia Young, a favourite singer, and a pupil of Geminiani. In 1740 he set Mallet's masque of "Alfred,"

which was represented at Cliefden, then the residence of Frederic prince of Wales. It was in this place that the song "Rule Britannia" was introduced, still one of the most popular of all our political lyrics, and called for with enthusiasm on all occasions which excite the patriotic spirit. In 1744 Arne was engaged as composer to Drury-lane theatre, in which situation he produced a great variety of pieces. He frequently rebelled against the sovereignty of Handel, but with as little effect, according to Dr. Burney, as Marsyas against Apollo. Yet his "Artaxerxes," composed in 1752, met with very great success. In this performance he quitted his former style of melody, and crowded the airs with all the Italian divisions and difficulties; but he had great merit in first adapting to our language many of the best passages of Italy, which all Europe admired. His general melody (from Dr. Burney's representation) appears to have been an agreeable mixture of English, Italian, and Scots. Many of his ballads were professed imitations of the Scots style; but in his other songs too he frequently dropped into it. The composition of airs for popular occasions seems to have been his real *forte*. His oratorios were commonly so unfortunate, that he was a loser when they were represented; and persons of refined musical taste were disgusted with his frequent introduction of play-house and ballad passages into serious compositions. His musical character is thus candidly summed up by Dr. Burney. "Upon the whole, though this composer had formed a new style of his own, there did not appear that fertility of ideas, original grandeur of thought, or those resources upon all occasions which are discoverable in the works of his predecessor Purcell, both for the church and the stage; yet, in secular music, he must be allowed to have surpassed him in ease, grace, and variety; which is no inconsiderable praise, when it is remembered, that from the death of Purcell to that of Arne, a period of more than fourscore years, no candidate for musical fame among our countrymen had appeared, who was equally admired by the nation at large." Of his literary talents, when he attempted to write the words of a song, very little favourable can be said.

The degree of doctor of music was conferred on this composer by the university of Oxford, in July 1759, on which occasion he wrote an admission-ode. Dr. Arne died on the 5th of March 1778, of a spasm of the lungs, at the age of sixty-eight. He is said to have been fond of a pleasurable life, and to have dissipated in revelry most of his professional gains. He was

educated in the Roman catholic religion, but during the course of gaiety and dissipation, he attended little to graver duties of any kind. Towards the approach of death, however, the powerful influence of original principles began to be felt. He earnestly seized the consolations afforded to moral defaulters by the rites of that religion, and his last moments were cheered by a hallelujah sung by himself. *Burney's Hist. of Music*, vol. iv. *Monthly Magaz. for Oct.* 1796.—A.

ARNGRIM, JONAS, an Icelandic clergyman of Melstadt, and coadjutor of the bishopric of Høla. The king of Denmark offered to make him a bishop; but he declined that dignity, and desired his majesty to confer it upon any one who might be less fond of study. He married a young woman when at a very advanced period of life. Neither Jöcher nor Adelung mention the year of his death. Luisius in his "Algemeen historisch Woordenboek," says he died in 1649. He wrote "Anatome Blefkeniana," or a refutation of a work published by Dith. Blefkenius at Leyden in 1607, 8vo. under the title of "Islandia sive Descriptio populorum et memorabilium hujus Insulæ." He wrote also "Crymogæa sive Commentarius de Islandia." "Specimen Islandicum Historicum." "Vita Gudbrandii Thorlacii." "Idea veri magistratus." "Epistola pro patria defensoria," 1625, 4to. which is an answer to "Tractatus de Islandia et Grœnlandia," 1616, by Dan. Fabricius. "Αποκριβη Calumniæ," 1622, 4to. "Schediasma de literis Runicis, et divisione vocalium," which may be found in "Olai Wormii Litterat. Dan." "Epistola de diis populorum Borealium ad Steph. Joh. Stephanum," 1632. "Grœnlandia," written in Latin, but never printed in that language. It first appeared in Icelandic by an anonymous translator, Skalholt, 1688; and afterwards in German, Copenhagen, 1732, together with a translation of some other works respecting Greenland. Arngrim left behind him in manuscript, "Historia Norvegica," and "Historia Ionis-Burgensium," both which were preserved in the king's library at Paris. *Jöcher's Gelehrten-Lexicon*, and *Adelung's Continuation*.—J.

ARNOBIUS THE AFRICAN, a Christian divine, who flourished at the beginning of the third century, taught rhetoric in the reign of Dioclesian at Sicca, an inland town of Africa. (Hieron. de Vir. Ill. c. 79.) He was at this time a zealous pagan, and an avowed enemy to the Christian religion; but afterwards became a convert, and wrote against the heathen superstitions. The time and circumstances of his

conversion are uncertain. In Jerom's Chronicle, at the 20th year of Constantine, or the year of Christ 326, it is recorded that Arnobius was admonished in his dreams to embrace Christianity; that when he applied to the bishop of the place for baptism, he rejected him because he had been wont to oppose the Christian doctrine; and that upon this he wrote an excellent work against his old religion, and thus obtained the seal of the covenant. But Arnobius does not himself ascribe his conversion to dreams, and nothing of this kind is elsewhere mentioned by Jerom: the date on this passage does not well agree with Jerom's Catalogue, in which Arnobius is said to have flourished in the time of Dioclesian, or with Arnobius's own accounts, (Arnob. lib. i. p. ed. Lugd. Bat. 1659.) that he wrote three hundred years, a little more or less, after the rise of Christianity, and not much less than a thousand and fifty years after the building of Rome, that is, according to the common computation of that epoch, in the year 297 or 298: it is improbable that Arnobius, if he wrote his work as the preceding passage intimates, while he was a catechumen, would speak of himself as a Christian, as he frequently does; nor is it less improbable that a mere catechumen would undertake the defence of the religion of which he was learning the rudiments. For these reasons it may be questioned whether the passage in Jerom's Chronicle be genuine, and consequently whether there be any truth in the story of Arnobius's being indebted to dreams for his conversion. It is more probable that he was converted, in the time of Dioclesian, as Cave conjectures, by observing the fortitude with which the Christians at that time endured persecution.

Arnobius wrote his defence of the Christian religion, entitled, "Adversus Gentes," [Against the Gentiles] during a time of persecution, for he frequently speaks of their sufferings as then endured. The work is written with some degree of harshness and obscurity, but is not destitute of energy. It abounds with quotations from Greek and Roman authors, but has no references to Christian writers. Its method is not clearly pointed out, but may be discovered by an attentive reader. The evidences for the divine authority of the Christian religion are forcibly represented; and the absurdities and follies of paganism eloquently exposed; but the writer mingles with his account of Christian doctrines several opinions, which belong rather to the pagan than the Christian school. With the Platonists, he imputes the disorders of nature to the imperfection of matter: he tests the belief

of the existence of God on an innate principle: the soul of man he supposes to be material and naturally mortal, and to become immortal by the Grace of God. He depreciates human reason, and maintains the uncertainty of all human knowledge. With all its defects, the work is, however, valuable, and will repay the trouble of an attentive perusal.

Arnobius had among his scholars the learned Lactantius. The time when this Christian apologist died is uncertain. The treatise "*Adversus Gentes*," was first printed at Rome, in folio, in the year 1542; afterwards at Basil in 1546 and 1560; at Paris in 1580; at Antwerp, with the notes of Canter, in 8vo. 1582; at Cologn 1604; at Leyden, in 4to. with various notes, in 1651; and, at the end of Cyprian's works, at Paris, in 1666. *Hieron. de Vir. Ill. et Chron. et Ep. ad Paulin. Cav. Hist. Lit. Cave's Life of Arn. Dupin. Fabric. Bibl. Lat. lib. iv. c. 3. Lardner's Cred. pt. ii. c. 64.*—E.

ARNOBIUS OF GAUL, a Christian divine, flourished about the year 460. He is the author of a "*Commentary on the Psalms of David*," dedicated to Laurentius, or Leontius, bishop of Arles, and Rusticus bishop of Narbonne. He took part with the Pelagians in the disputes on predestination against the followers of Augustine. The work was printed at Basil in 1522; by Erasmus, at Cologne, in 8vo. 1532; and by Laurentius de la Barre, at Paris, 1639. *Cav. Hist. Lit. Dupin. Mori.*—E.

ARNOLD, an Italian monk, a native of Brescia, flourished in the twelfth century, and distinguished himself as a bold reformer. In his youth he went into France, and became a pupil of Abelard. Under him, while he acquired much learning, he probably imbibed notions concerning the Trinity and the sacraments repugnant to the orthodox creed. On his return to Italy he assumed the monastic habit, and preached heretical doctrines. His principal heresy, however, was not theological but political. Having observed the animosities and calamities which had arisen in society from the overgrown opulence of the clergy, he formed an opinion, that the happiness of mankind and the interests of religion required that they should be divested of their temporal rights and worldly possessions. Upon the ground of Christ's declaration, that his kingdom was not of this world, Arnold openly maintained, that the treasures and revenues of popes, bishops, and monasteries ought to be solemnly resigned, and transferred to the civil magistrate for the

public benefit, and that the clergy ought to content themselves with their spiritual authority, and such decent subsistence as they might derive from voluntary tithes and oblations. In brief, he taught, that the dignitaries of the church must either renounce their state or their salvation. The doctrine, as may be easily conceived, was popular among the laity: the preacher was honoured as a patriot, and the diocese of Brescia revolted against the bishop. This attack upon the temporal emoluments of the clergy was the more formidable, as it was made by a man of talents and erudition, and of irreproachable character. So dangerous an heresy was not to be endured. In a general council of the Lateran, held by pope Innocent II. in the year 1139, the doctrine and its author were condemned. The civil magistrate, commonly at this time obedient to the authority of the church, executed her sentence, and Arnold was obliged to fly from Italy. He escaped beyond the Alps, and found an hospitable asylum at Zurich in Switzerland. Here, at a period when few men thought of ecclesiastical or civil reformation, these honest citizens received his doctrine with applause; and even the bishop of Constance and the pope's legate himself were disposed to listen to this reformer, and might have adopted his self-denying doctrine, had not the epistles of Bernard stimulated their dying zeal.

Persecuted in Switzerland, Arnold, after the death of Innocent II. in 1141, doubtless encouraged by secret friends, ventured to return to Italy, and even to set up the standard of ecclesiastical reform, and of civil freedom in Rome. In the face of the pontiff he declaimed, in a strain of bold invective, against clerical ambition and avarice: he called upon the people of Rome to compare the present degenerate state of the church with its primitive purity and simplicity, and to recollect the days of ancient Roman liberty: he exhorted them "to assert the inalienable rights of men and Christians; to restore the laws and magistrates of the republic; to respect the name of the emperor; but to confine their pastor to the spiritual care of his flock." His bold harangues produced a general ferment. The inferior clergy threw off the despotic yoke of the cardinals, and the mob pillaged their palaces. The people new modelled the civil government of the city; the dignity of prefect was abolished; and Arnold, in fact, possessed the chief power in Rome during ten years, while the popes "either trembled in the Vatican, or wandered as exiles in the adjacent cities." On the accession of Adrian IV. the city was laid

under an interdict, in punishment for the insult offered to the church in the person of a cardinal, who had been killed or wounded in the street. The banishment of the seditious preacher was made the indispensable condition of absolution; and Arnold and his followers were driven from Rome. They fled to Otricoli in Tuscany, where they met with protection and favour, the people regarding Arnold as a persecuted prophet. The viscounts of Campania afforded him countenance and patronage, and he remained in quiet, till the coronation of Frederic Barbarossa afforded the pope an opportunity of completing his revenge. In an interview, previous to that ceremony, pope Adrian represented to the emperor the restless spirit which Arnold had excited in Rome, and the tendency of his heresy to destroy all civil as well as ecclesiastical subordination. Frederic thought it expedient to gratify the pope; and the life of the troublesome reformer was sacrificed. Though every effort was made by the viscounts of Campania for his preservation, he was apprehended by cardinal Gerard and brought to Rome: the prefect of the city pronounced upon him the sentence of death; and he was suffered to be burnt alive in the presence of the citizens, whose liberty he had in vain endeavoured to restore. His ashes were thrown into the Tiber, lest the people should worship them as a sacred relic. This memorable event happened in the year 1155.

The spirit of Arnold of Brescia was impetuous, and his proceedings were violent; yet it must be owned, that he lived in an age which provoked reform; and, however heretical his doctrine may have appeared in an ecclesiastical synod, it may still be true, that it is neither for the credit of religion, nor for the benefit of society, that the clergy should possess large independent emoluments. Gibbon has said, that with the ashes of Arnold of Brescia his sect was dispersed; Mosheim contradicts this, and asserts that "he drew after him a great number of disciples, who, in succeeding times, discovered the spirit and intrepidity of their leader, as often as any favourable opportunities of reforming the church were offered to their zeal." For our part we incline to the latter opinion: recent events render it highly probable, that even to this day the sect of the *Arnoldists* is not extinct. *Muratori Script. Rer. Ital.* tom. iii. p. 441. *Dupin. Gibbon*, c. 69. *Mosheim*, cent. xii.—E.

ARNOLD, NICHOLAS, professor of divinity at Franeker, was born at Lesna in Poland in 1618. After having studied in several

universities, he was, in 1639, appointed rector of the school of Jablonow. In 1644 he visited England, in hopes of attending lectures at Oxford or Cambridge, but was disappointed through the disturbances of the civil war. In 1652, he was chosen professor of divinity at Franeker in Friseland, and reputably occupied this post till his death, which happened in 1680. He is known as the author of several tracts against the Socinians, particularly "A Refutation of the Catechism of the Socinians;" "A Commentary on the Epistle to the Hebrews;" and "Lux in Tenebris," printed in 8vo. at Leipsic in 1698, containing an explanation of passages of Scripture brought by the Socinians in support of their system. *Bayle. Nouv. Dict. Hist.*—E.

ARNOLD, GEOFFRY, a German divine of the seventeenth century, a writer of celebrity in ecclesiastical history, was professor of history at Giessen. Disapproving of the forms of admission required in the German universities, he resigned his charge, and went to Alstedt, where he became chaplain to the duchess dowager of Eisenach. He afterwards was minister of Parleberg in Brandenburg, where he died in 1714. He was regarded as the patriarch of the sect of the Pietists, a German sect of mystics. He wrote in German, besides many other works, "A History of the Church and of Heresies," printed in 8vo. at Leipsic in 1700, which brought upon him the reproach of being the defender of heretics; and, in Latin, "The History of Mystical Theology." *Moreri. Nouv. Dict. Hist.*—E.

ARNOLD OF HILDESHEIM, an historian of the thirteenth century, flourished under the emperors Philip and Otho IV. He wrote a "Continuation of the Chronicle of the Slavonians by Helmoldus," with which he connects the affairs of other countries: the work is chiefly valuable with respect to the affairs of Slavonia. It was published at Lubeck in 1659; and afterwards by Meibomius in the "Opuscula Historica," printed at Helmstadt in 1660. *Dupin.*—E.

ARNOLDUS DE VILLANOVA, a celebrated physician and philosopher of the latter part of the thirteenth and beginning of the fourteenth century, took his name from Villeneuve, the place of his birth, but whether in Languedoc, Provence, or Catalonia, is not known. His family name is said to have been *Bachuone*. After studying at Paris and Montpellier, and perfecting himself in the Greek, Hebrew, and Arabic tongues, he travelled into Italy and Spain, and finally settled at Paris, where he practised

as a physician, and taught alchemy and astrology. He was contemporary with Peter de Apino and Raymund Lully, and seems to have imbibed the same thirst for science with them, mixed with the fanciful doctrines and extravagant pretensions which in those dark ages usually accompanied it. He wrote a great variety of works on medical and chemical topics, in which he united the Galenical theories with the Rosyercian mysteries. Such a man was likely enough to fall under the imputation of magical arts; and he aggravated the suspicions against him, by the freedom of discussion with which he entered into theological topics. In his books on the humanity and suffering of Christ, on the end of the world, &c. he published various reveries, the offspring of a heated imagination, together with several tenets which a modern reformer would by no means disown. He particularly called in question the efficacy of the sacrifice of the mass, and preferred to it works of mercy and the religion of the heart. His heresies were condemned by a board of inquisitors of the faith, held at Tarascon, and by the university of Paris; and his person would have been in danger, had he not made a timely retreat to Frederic of Arragon king of Sicily, who entertained him with great respect and kindness. Some time afterwards he was sent by that prince to undertake the cure of pope Clement V. at Avignon, a proof of his great medical reputation, since that pontiff was his persecutor as a theologian. In the way he died at sea, and was buried at Genoa in 1310 or 1313. Various accusations have been brought against the memory of this extraordinary person; among others, that he was author of the famous book (which perhaps never existed), "*De Tribus Impostoribus*." But his character as a heretic will account for any slanders against him. It is probable enough that he really availed himself of his astrological and alchemistical pretensions to delude the ignorant in his medical capacity. His works, in two vols. fol. have been published at Lyons in 1520; and at Basil in 1585; as well as many of them separate or in collections. They are written in a very barbarous style, and contain a vast farrago of Arabic and Galenical practice, with little or nothing of his own. His chief merit seems to have been as an introducer of chemical remedies. *Vander Linden, Script. Med. Fræind, Hist. Phys. Haller, Bibl. Med. Pract. Moreri.—A.*

ARNULPH, or ARNOUL, natural son of Carloman king of Bavaria, who was the grandson of Charlemagne, was called to the empire of Germany in 887 or 888 on the deposition of

Charles the Fat. After repressing the Slavonians who were settled in Moravia, and the Normans who ravaged Lorraine, he marched into Italy, where the princes refused to recognize him as emperor, and where Guy duke of Spoleto was declared his competitor. He took Bergamo and proceeded to Rome, which he reduced partly by force, partly by composition; and was crowned in 896 by pope Formosus. He then laid siege to Spoleto, which was defended by Agiltrude, the duchess, a woman of masculine spirit. Here it is said that one of his domestics, bribed by Agiltrude, administered to him a slow poison, which laid him asleep for three days, and afterwards threw him into a lingering disease. What is certain is, that he raised the siege of Spoleto, and returned into Germany, where he died in 899. By his wife Otta, or Oda, who was accused of unchastity, he had Lewis IV. surnamed the infant, who succeeded him. To his natural son, Zuintibold, he gave the kingdom of Lorraine. *Univers. Hist. Moreri. Nouv. Dict. Hist.—A.*

ARNULPH, or ERNULPH, bishop of Rochester, in the reign of Henry I. was born at Beauvais, in France, about the year 1040, and was in his early days a monk of St. Lucian de Beauvais. At the solicitation of Lanfranc, archbishop of Canterbury, under whom he had studied in the abbey of Bec, he came over into England, and was successively prior of the monastery of Canterbury, abbot of Peterborough, and bishop of Rochester. He was deeply tinctured with the superstition of the age. On the day of his election to the see of Rochester, he told the monks, (Monachus Roffens de Vit. Gundulf, pars. iii. en fin) that a few days before, in his sleep, Gundulphus, (the last bishop of Rochester but one) had appeared to him in his sleep, offering him a ring of great weight, which, being too heavy for him, he refused to accept; but that Gundulphus obliged him to take it, and disappeared. The monks, as superstitious as himself, were convinced that this was no fantastic illusion, for this prelate received, at his consecration, the very ring, which bishop Gundulphus had given to Ralph, then an abbot, afterwards the predecessor of Arnulph, in the see of Rochester. This bishop wrote an history of the church of Rochester, known by the name of "*Textus Roffensis*," preserved in the archives of the cathedral, from which Mr. Warton, in his "*Anglia Sacra*," has published an extract. There are extant, besides, "*An Epistle of Arnulph on Incestuous Marriages*," and "*An Epistle contain-*



Eques Joseph Caesar

Arpinas Pictor



superior

pariter

Eques Octavius Leo
16

Roman' pictor fecit
21

ing some Answers to divers Questions of Lambert, abbot of Munster, especially, concerning the body and blood of our Lord." The following specimen of these questions and answers may serve to shew how idly the ecclesiastics at this period occupied their leisure.

Question, "Why is a third part of the host put into the chalice?" *Answer*, "Because the body of Jesus Christ, which is offered upon the altar, is the sacrament or figure of the mystical body of Christ, which is composed of three orders,—superiors, virgins, and married persons; or because it represents the mystery of the Trinity, or the three estates of our saviour, his morality, death, and resurrection." Arnulph died in March 1124, aged 84. *W. Malms. de gest. Pont. ap. Stript. post Bedam. Godwin de Præsul. Biogr. Brit.*—E.

ARNULPHUS, an Egyptian by birth, and a magician by profession, deceived the Roman people by pretended miracles and enchantments, in the reign of Marcus Antoninus. Dion, the historian, writes, that, in 174, by invoking Mercury and other gods of the air, he obtained a shower which gave the Roman army the victory in an engagement with the Germans. Xephilon, his abridger, ascribes the same events to the prayers of a Christian legion, called from this circumstance, "The Thundering Legion." *Dion. lib. 55. Fufeb. Hist. Ec. lib. v. c. 5. Xephilon. Moreri.*—E.

ARNU, NICHOLAS, a dominican monk, was born at Merancourt, near Verdun, in Lorraine, in the year 1629. He taught theology at Tarragona and Perpignan. About the year 1675, he was called to Rome, and appointed regent of the college of St. Thomas; and in 1679, was removed to the chair of metaphysics, at Padua, where he died in 1692. He wrote "Clypeus Philosophiæ Thomisticæ", [The Shield of the Thomistic Philosophy] printed in eight volumes 8vo. at Padua, in 1686, and "a Commentary on the Summary of St. Thomas," the angelic doctor, whose subtleties were again subtilised by his commentator. This work was published in four volumes 12mo. at Rome, in 1679, and Lyons, in 1686. A third work was written by this monk, entitled, "The League," which appeared at Padua, in 1684: it was a defence of the league between the emperor of Germany and the king of Poland, for the destruction of the Turkish empire, and encouraged the project, by bringing together many prophecies, ancient and modern, in its support. *Moreri. Nouv. Dict. Hist.*—E.

ARON, PETER, a voluminous writer on

music, in the 16th century, was a native of Florence, of the order of Jerusalem, and a canon of Rimini. From a dedication to one of his works, it appears, that the author was admitted into the papal chapel at Rome, in the pontificate of Leo. X. and that he studied music as a profession, under the patronage of that munificent encourager of the arts. His first work was a small tract in three books, entitled "De Institutione Harmonica", 1516, written by him originally in Italian, and translated into Latin by his friend Joh. Ant. Flaminus. His second, and most considerable work, entitled "Toscanello della Musica", was printed first at Venice, in 1523, and a third edition with additions, in 1539. This is divided into two books; the first, containing a panegyric on music, an account of its inventors, definitions of terms, and explanations of characters, &c.; the second, an impartial account of the genera of the ancients; a *decalogue*, or ten precepts concerning counterpoint, an explanation of proportions, arithmetical, geometrical, and harmonical, and directions for dividing the monochord, according to the principles of Guido Arctino. There is little new in this work, but it was valuable at the time, as one of the first on that subject, written in the language of the country. His third book, published at Venice in 1525, is "A Treatise upon the Tones (or Keys) of Canto figurato." The fourth work of this author, in the title-page of which he is termed, "an excellent and consummate musician," is called "Lucidario in Musica di alcune Oppenioni antiche e moderne," Venice, 1545, [An Elucidation of certain ancient and modern Opinions in Music]. This piece contains discussions of many doubts, questions, and difficulties never solved before. A kind of supplement to this, without a date, is a small work entitled, "Compendiolo di molti Dubbi Segreti et Sentenze intorno il Canto fermo e figurato," [A brief Account of many dubious Secrets and Opinions concerning the Canto-fermo and figurato. *Barney's Hist. of Music*, vol. iii. *Hawkins*, vol. ii.—A.

ARPINAS, JOSEPH-CEsar D', usually called *Josephin*, an eminent painter, was born in 1560 at the castle of Arpinas in the kingdom of Naples. His father was an artist, reduced by poverty to paint *ex-votos*. He gave his son some instructions in drawing, and sent him to Rome at the age of thirteen. For want of other employment, young Joseph put himself to work upon the painters who were at work in the Vatican; and at leisure hours he sketched figures on the pilasters, which surprised the other ar-

tists. Pope Gregory XIII. was so struck with them that he gave him money to pursue his studies. He was placed under the care of the cavalier Pomerani, who first employed him in the ornaments of the Vatican, and afterwards raised him to history painting. His reputation increased, and several popes patronised him. He painted in a capricious style, but his bold and free manner was generally admired. After an absence for some time at Naples, where he painted the cupola of the Chartreux, he returned to Rome, and in 1596 began to paint the great hall of the capitol in fresco. Clement VIII. was his great protector, and admitted him to unusual familiarity. He made him a knight of the order of Christ, and took him as a companion when he went to receive possession of the duchy of Ferrara. In 1600 Josepin took a journey to France with cardinal Aldobrandini, where he was created knight of the order of St. Michael by Henry IV. Notwithstanding the honours he received from princes and men of rank, he was discontented with his condition, and seemed to think every distinction unequal to his merit. He quarrelled with Caravaggio, his rival in reputation, but refused to fight that painter, because he was not a knight as well as himself. His later labours were inferior to his earlier ones, as appears by his concluding piece in the capitol, finished forty years after his first. He died at the age of eighty, and left his family amply provided for. Josepin had a greater reputation in his life-time than since his death. His stiff and forced attitudes, manner remote from nature, and cold and languid colouring, have almost effaced his name from the list of great artists; and though his school was much frequented, he seems to have left no distinguished disciples. His principal works are at Rome and Naples. Several of them have been engraved. *D'Argenville Vies des Peintres.*—A.

ARRIA, a Roman lady celebrated for heroic courage and conjugal affection, was the wife of Cæcina Pætus, a man of consular dignity. Pliny the younger has delivered to posterity several anecdotes concerning her, which are highly worthy of preservation. Her husband and son were at the same time attacked with a very dangerous illness. Her son, a youth of the greatest hopes, died. Arria concealed his death from the sick father; and whenever she entered his chamber, put on cheerful looks, and answered his enquiries with apparent pleasure, while her heart was torn with grief. Pætus, afterwards joining Scribonianus in a rebellion against the emperor Claudius, was taken and carried prisoner to Rome by sea. Arria, not

being able to persuade the soldiers to suffer her to attend upon her husband in the same ship, hired a fishing-boat and followed him. Arrived at Rome, she declared her intention of dying with her husband; and when her son-in-law, Thrasea, remonstrating with her, asked her, "Would you then choose that your daughter should accompany me were I to die?" "Yes, (said she) provided she had lived so long and so happily with you as I with Pætus." Perceiving that her family watched her lest she should put her design into execution, "You may make me die more painfully, (she cried) but you cannot prevent me from dying;" and with these words, she sprung up suddenly, and dashing her head against the opposite wall of the chamber, fell senseless. On her recovery she calmly said, "I told you I would find a difficult road to death if you excluded me from an easy one." When her husband had received the command for putting himself to death, Arria seeing him hesitate, took a dagger, and plunging it into her breast, drew it forth all bloody and presented it to her husband, with these words celebrated by all antiquity, "Pætus, it is not painful!" Martial has made this scene the subject of a noted epigram, but he has given an ingenious turn to the speech which injures its noble simplicity. *Plinii Secund. Epist. Tacit. Annal.*—A.

ARRIAGA, RODERIC DE, a Spanish jesuit, was born at Lucrona in the year 1592. He taught philosophy at Valladolid, and theology at Salamanca. By the appointment of the general of his order he went into Bohemia in 1624 to teach these sciences at Prague. The provinces of Bohemia deputed him three times to Rome, to assist at the general congregations of the order: he died at Prague in 1667. Arriaga appears to have possessed a penetrating genius, and to have exercised great freedom of enquiry. He gave up most of the received opinions of the schools on points of natural philosophy, but, for want of the right clue, he ran into wild conjectures in his attempts to explain the phenomena of nature. He inclined towards scepticism, and was more successful in overturning the opinions of others than in establishing any of his own. He has been compared to a general who destroys the enemy's country with fire and sword, but is unable to put his own frontiers in a posture of defence. His works are, "A Course of Philosophy," printed at Antwerp in 1632, and since several times reprinted; and "A Course of Theology," first published in eight volumes folio, between the years 1643 and 1655, by Moret at Antwerp. The author was writing a ninth volume when

he died. The reader of this work would probably, before he finished it, recollect the old adage, "A great book is a great evil." *Nich. Anton. Bibl. Hisp.* tom. ii. *Bayle. Mœveri.*—E.

ARRIAN, a Greek historian, a native of Nicomedia, (*Enseb. Chron. Olymp.* 231.) flourished in the second century, under the emperors Adrian and the Antonines. In his own country he was a priest of Ceres and Proserpine. Taking up his residence at Rome, he became a disciple of Epictetus, (*Phot. Cod.* 58.) and, on account of his learning and talents, was patronized by the emperor Adrian. He was honoured with the citizenship of Rome, and appointed prefect of Cappadocia. In this capacity he distinguished himself by his prudence and valour in the war against the Alans and Massagætæ, and was afterwards advanced to the senatorial and even consular dignities. (*Phot. ib. Dion. lib. lxxix.*) Like Xenophon he united the literary with the military character; and through his whole life he was conversant with subjects of learning and philosophy. He was a friend of Pliny the Younger, of whose epistles, still extant, seven are addressed to Arrian.

The historical writings of Arrian were numerous; but of these, except some fragments preserved in Photius, (*Cod.* 92, 93.) and Tzetzes, (*Chil.* 3. c. 115.) only two remain. The first is, "Seven Books on the Expedition of Alexander," a valuable work, in which the exploits of that hero are related with every appearance of fidelity. The author compiled his history from the best authorities, particularly from the memoirs left by Ptolemy Lagus, and by Aristobulus, who both served under Alexander. Arrian was well acquainted with military and political science, and possessed a sounder judgment, and less disposition towards the marvellous, than Quintus Curtius. He made Xenophon his model, and in this work has imitated, not unsuccessfully, the simplicity and sweetness of his style; he has even copied him in the title and number of his books: he has been called, not altogether without reason, a second Xenophon. To this work is added a book on the affairs of India, which pursues the history of Alexander. It is considered by many as an eighth book of the former work; but to this it has been objected, that this book is written in the Ionic, but the former seven, in the Attic dialect. This book is of more doubtful authority than the former; its facts being chiefly taken from Megasthenes, to whom Strabo allows little credit. An epistle from Arrian to Adrian is also extant entitled, "Peri-

plus Ponti Euxini," probably written while Arrian was prefect of Cappadocia, containing a description of a voyage along the borders of the Euxine sea. Arrian's "Expedition of Alexander" was first printed in Greek at Venice, in 8vo. by Trineavellus, in 1535; afterwards at Basil, in 8vo. in 1539, by Gerbelius; and in folio by Henry Stephens, at Geneva, in 1575; in Greek and Latin by Blancard, in 8vo. with useful notes, at Amsterdam, in 1668; by Gronovius, in folio, at Leyden, in 1704; and in 8vo. with the notes of Raphelius and others, at Amsterdam, in 1757. The book "De Indiciis," has usually been published with the "Expedition Alexandri." The "Periplus," together with "Periplus Maris Erythræi," of which the author is doubtful, was published at Basil by Stuckius, in folio, at Leyden, in 1577, and, among the ancient geographers, in 4to. by Gronovius, at Leyden, in 1697; and at Oxford, in 8vo. 1698.

Arrian is also the author of a book "On Tactics," written in the twentieth year of Adrian; and of a book "On Hunting," both published in Blancard's edition of the works of Arrian; and he has left an invaluable moral treatise, his "Enchiridion," containing the Discourses of Epictetus, of which the most valuable edition is by Upton, printed at London in two volumes 4to. in 1739. *Toss. de Hist. Græc.* lib. ii. c. 11. *Fabric. Bibl. Græc.* lib. iv. c. 8.—E.

ARSACES I. founder of the Parthian monarchy, began his career by exciting a revolt against the governor of Parthia under Antiochus Theos, who had offered a shameful affront to his brother. The governor was killed in the quarrel, and Arsaces persuaded his countrymen to join him in totally expelling the Macedonians, and establishing the national independence. This happened about B. C. 250. The success of Arsaces caused the Parthians to elevate him to the throne, and he fixed his residence at Hecatompolis. Seleucus Callinicus, the successor of Antiochus, attempted to recover the Parthian provinces; but he was defeated in a great battle by Arsaces, and made captive; and this event was by the Parthians commemorated as the commencement of their independence, and its anniversary celebrated with great solemnity for many ages. Arsaces behaved with generosity to the captive king, who finished his days in Parthia. He possessed himself of Hyrcania and some neighbouring provinces; and was at length killed in battle against the king of Cappadocia after a prosperous reign of about thirty-eight years. He left

behind him a great reputation throughout the east; and his successors, the Parthian kings, all took his name, as the Roman emperors did that of Cæsar. The empire he founded proved an impenetrable barrier against the Romans in their attempts to extend their dominions eastward. *Univers. Hist.—A.*

ARSACES II. king of Parthia, succeeded his father Arsaces I. and proved like him a warlike prince. When Antiochus the Great was engaged in a war with Ptolemy king of Egypt, he entered Media, and made himself master of the country. Antiochus, as soon as he was at liberty, marched against Arsaces, and drove him out of Media, and pursuing him into Parthia, obliged him to take refuge in Hyrcania. In the mean time, Arsaces collecting a great army, returned to the charge, and proved so formidable to Antiochus, that this king was glad to terminate the war by a treaty which confirmed Arsaces in the possession of Hyrcania and Parthia, on the condition of becoming an ally to Antiochus. Of the further history of this prince nothing is known, but that he left his crown to his son Arsaces Priapatius. *Univers. Hist.—A.*

ARSACES TIRANUS, king of Armenia, reigned at the time when the emperor Julian made his invasion of Persia. Julian, in a haughty and menacing epistle (if that extant under his name be not a forgery) summoned Arsaces to join him with his forces in this expedition. The Armenian, who, as a Christian, did not wish him success, and was besides of an unwarlike disposition, is supposed to have ordered or connived at the desertion of his auxiliary troops from the Roman camp at a time when their aid was most wanted by the emperor, which was a considerable cause of his failure. When Jovian was compelled to make an ignominious peace with the Persian king, it was particularly specified that the Romans should renounce the sovereignty of Armenia, and give no assistance to Arsaces if attacked by the Persians. Some years afterwards Sapor entered Armenia with an army, but without declaring any hostile intentions against Arsaces. He even invited him to a banquet; but in the midst of it he caused him to be bound with chains of silver, and committed him to custody. After a short confinement in the Tower of Oblivion at Ecbatana, the unhappy prince ended his days by assassination, B. C. 369. Armenia thenceforth became a province of Persia. *Gibbon. Univers. Hist.—A.*

ARSENIUS, bishop of Constantinople, was in 1255 called by the emperor Theodore Las-

caris from a private monastic life to the patriarchal see. At his death the emperor appointed Arsenius guardian and tutor to his son and successor John Lascaris, in whose minority Michael Paleologus usurped the empire, and blinded and banished the young emperor. Arsenius, in this situation, employed superstition in the service of his pupil. He pronounced a sentence of excommunication upon Michael for his inhumanity. The emperor confessed his guilt, and seemed ready to make atonement by abdicating the empire. But when the patriarch perceived that he drew back the sword of state, which he had seemed ready to give up, he refused him absolution. He kept his monarch long in a state of penitence. The emperor found means at length to bring Arsenius into discredit with his brethren, and to obtain his deposition in a synod; after which he banished him to a small island of the Propontis. Still, however, the unrelenting patriarch refused with his last breath the pardon which was implored by the royal offender: and it was not till six years after the excommunication that Arsenius's successor restored Michael Paleologus to the communion of the church. The last will of Arsenius is still extant. *Pachymer. lib. iii. c. 10, &c. Gregoras, lib. iv. c. 4. Dupin. Cav. Hist. Lit. Gibbon, c. 62.—E.*

ARSENIUS, a deacon of the church of Rome, who flourished towards the end of the fourth century, was preceptor to Arcadius, son of the emperor Theodosius. The emperor one day coming into the apartment where Arsenius was instructing his pupil, was displeased to find the former standing and the latter sitting, and commanded Arcadius to lay aside his dignity, and receive his lessons from his master with due respect. The haughty youth submitted reluctantly; and, some time afterwards, when the preceptor had found it necessary to enforce his precepts with rigour, the young prince was so incensed, that he ordered an officer to kill him. The officer gave Arsenius notice of the order, and he retired privately into the deserts of Egypt, where he led a life of mortification and devotion among the anchorites of Sectis till the age of ninety-five. Theodosius sought in vain to discover the place of his retreat.

A small tract of Arsenius remains, written in the true monastic spirit, entitled, "Instructions and Exhortations to the Monks;" it will be found in Greek and Latin in Combesii Auct. Noviss. Paris, 1672. *Cotelier. Apophthegm. Pat. Bayle. Cav. Hist. Lit.—E.*

ARSENIUS, archbishop of Malvasia in the Morea, was a learned philologist in the six-

teenth century. He submitted to the church of Rome, and enjoyed the friendship of pope Paul III. which gave great offence to his brethren of the Greek church, and brought upon him a sentence of excommunication from the patriarch of Constantinople. He died at Venice in 1435. He published at Rome a "Collection of Greek Apophthegms;" and at Venice, in 8vo. in 1534, "A Collection of Scholia on seven of the Tragedies of Euripides." *Bayle. Fabric. Bibl. Græc. lib. v. c. 41. § 8 note.—E.*

ARTABANUS I. king of the Parthians, was third son of Priapatius, and succeeded his nephew Phrahates II. He received a wound in a battle with the Thogarians, a tribe of Scythians, in the first year of his reign, of which he died about B. C. 129, and was succeeded by his son Pacorus I. *Bayle. Univers. Hist.—A.*

ARTABANUS II. of the race of Arsaces, was king of Media when he was called by the Parthians, about A. D. 16, to take possession of their throne, to the exclusion of Vonones, whom they considered as a slave to the Romans. Artabanus drove Vonones into Armenia, and thence into Syria; and desirous of strengthening himself on the throne, he sent an embassy to Germanicus in order to renew the alliance between the two empires. After the death of Germanicus, Artabanus showed great contempt of Tiberius; and invading Armenia, placed his eldest son Arsaces on the throne of that country, and even laid claim to all the countries which had been possessed by Cyrus and Alexander. At the same time he treated the Parthians with great severity; so that a conspiracy was formed to set on the throne Phrahates, who was sent for on that account from Rome. Phrahates dying, another prince of the blood royal, Tiridates, was substituted by Tiberius, and Pharasmanes, king of the Iberians, was excited to make an attack upon Armenia. Arsaces, the son of Artabanus, who reigned there, was killed by treachery; and his brother Orodes was vanquished by Pharasmanes, who possessed himself of all Armenia. Artabanus was then attacked by the Romans and the Parthian malcontents, and obliged to quit his dominions, and take refuge in Hyrcania. He was reinstated by another party, reigned some years in peace, and obtained the friendship of Caligula, who had succeeded to the empire in Rome. His tyrannical conduct again caused his expulsion, and he was again restored by the good offices of Izates, king of Adiabene. After this time he governed with equity, and died much lamented by his subjects about the year 48. Tacitus charges his son or brother Gotarzes

with procuring his death. *Bayle. Univers. Hist.—A.*

ARTABANUS III. successor and probably son of Vologeses, lived in the reign either of Vespasian or Titus, and, through enmity to the Roman emperor, espoused the cause of a counterfeiter Nero. He had a design of invading Armenia, but died before it could be put in execution. *Bayle. Univers. Hist.—A.*

ARTABANUS IV. was brother to Vologeses III. and, encouraged by some discontented nobles, contended with him for the crown. At his brother's death he succeeded without opposition, and reigned for some time in prosperity. Being at peace with the Roman empire, he was not sufficiently on his guard when Severus ravaged the neighbouring countries; and, on an incursion of the Roman troops, it was with difficulty that he made his escape to Ctesiphon. Caracalla, by one of the basest acts of perfidy recorded in history, brought him into more imminent danger. Pretending to secure a lasting peace between the two nations, he demanded the daughter of Artabanus in marriage; and, though the Parthian king at first rejected the proposal, he was at length prevailed upon to consent. Caracalla thereupon marched his army into Parthia, and was every where received as a friend. When he approached the capital, Artabanus went to meet him with a splendid retinue, and all the demonstrations of joy and respect. But while the Parthians were unbending in the song and dance, the bloody Caracalla gave the signal to his troops, who rushed on the multitude sword in hand, slaughtered till they were weary, and dispersed the rest, Artabanus himself hardly escaping the massacre. Caracalla pillaged and burned all the adjacent country, and then retired into Mesopotamia. Artabanus, burning for revenge, assembled an army, crossed the Euphrates, and entered Syria with fire and sword, where he was met by the Romans, who had now substituted Macrinus to Caracalla. A desperate battle of two days ensued; and Artabanus, resolved not to yield, had commenced the third day's fight, when a herald from Macrinus informed him of the fate of Caracalla, and proposed a treaty between the empires. The proposal was accepted, and Artabanus, having received back his captive subjects and the expences of the war, returned to his own country in 217.

His prosperity, which had elated him so much that, first of all the Parthian monarchs, he assumed the double diadem, and the title of the *Great King*, did not continue much longer. Ardshir Babegan, or Artaxerxes (see his life)

excited the Persians to revolt against him ; and in a desperate battle he was defeated, taken, and soon after put to death in 226. By this event the Parthian empire, which had subsisted four hundred and seventy-five years, was finally overthrown. The family of Arsacidæ, however, was not extinguished in Artabanus ; for they continued to reign in Armenia till the time of the emperor Justinian. *Bayle. Univers. Hist.—A.*

ARTAVASDES I. king of Armenia, was son and successor of Tigranes. In the expedition of Crassus against the Parthians, he joined that general with a body of horse, and promised him a much larger succour ; but failing in his word, he was a principal cause of the tragical defeat and death of the Roman. In fact he had been gained over to the Parthian interest, and had agreed upon the marriage of his sister to Pacorus son to the Parthian king Orodes. He was at the court of this monarch when rejoicings were made for the destruction of Crassus, and joined in the application of verses from the plays of Euripides to that event ; which Bayle supposes to have given occasion to Plutarch to represent Artavasdes as a writer of tragedies, harangues, and histories. Afterwards he persuaded Marc Antony to engage in an expedition against the king of Media, (also named Artavasdes) with whom he was at enmity ; and, having been privately reconciled with the Mede, he treacherously misled and deserted the Roman army, and caused the enterprise to fail. Antony, who did not forget this injury, two years afterwards, by means of promises and artifices, drew him to an interview, when he put him in chains, compelled him to discover his treasures, and carried him with his wife and children to Alexandria. Here they were dragged in chains of gold at his chariot wheels amid the gazing populace. Low as they were fallen, they could not, however, be induced to kneel as suppliants at the feet of Cleopatra, or call her by any other appellation than her name. After the battle of Actium, Artavasdes was put to death, and his head was sent by Cleopatra as a present to the king of Media. *Bayle. Univers. Hist.—A.*

ARTAVASDES II. by some reckoned grandson to the preceding, and son to Artaxias II. by the favour of Augustus succeeded Tigranes II. and his sons in the throne of Armenia, which he had not long possessed before he was expelled by his subjects, who chose to live under the dominion of the king of Parthia. The emperor sent his adopted son Caius Cæsar to settle affairs in Armenia, by whom Artavasdes

was restored but he died soon afterwards. *Bayle. Univers. Hist.—A.*

ARTAXERXES I. surnamed *Longimanus*, or the *Long-handed*, in Greek, *Μακροχειρ*, was third son of Xerxes king of Persia. When that monarch was murdered by Artabanus, captain of his guards, the traitor persuaded Artaxerxes that his eldest brother Darius had been guilty of the deed, and had the same intentions against himself. The young prince, believing him, assassinated Darius, and was placed on the throne by Artabanus, B. C. 465, to the prejudice of his second brother Hystaspes, then absent. Artabanus, who meant to secure the crown to his own family, soon formed a conspiracy against Artaxerxes, which being disclosed by Megabyzus, the king prevented its execution by putting the traitor to death. Artaxerxes had then to contend with his own brother and with the sons of Artabanus. He was successful against both ; and, obtaining peaceable possession of the whole Persian empire, he employed himself in the restoration of order, and the correction of abuses, and became very popular among his subjects. It was at his court that Themistocles took refuge, and he treated him with great distinction and hospitality. In the fifth year of his reign, the Egyptians revolting under Inarus prince of Lybia, and being aided by the Athenians, a bloody war ensued, in which the Persians, after sustaining great losses, at length entirely suppressed the revolt, and recovered the dominion of Egypt. War with the Athenians still continued, and Cimon, their admiral, had great success against the Persian fleet at Cyprus ; but peace was finally concluded between the two nations upon honourable terms for the Greeks, and thus a warfare of fifty-one years was terminated, which had caused the death of vast multitudes. Artaxerxes was very favourable to the Jews, and is generally supposed to have been the Ahasuerus of scripture, who married Esther, and by whose permission Ezra restored the Jewish worship and civil government at Jerusalem. The seventy weeks of Daniel are reckoned to commence in his reign.

Artaxerxes, being long importuned by his mother to deliver up to her Inarus and the Athenians taken with him in Egypt, that she might sacrifice them to the manes of her son Achæmenes, slain in that war, at length yielded to her intreaties, and she cruelly put them all to death. Megabyzus, who had given his word that they should be spared, was so much offended at this action, that he raised a revolt in Syria, and defeated two royal armies sent against him. A reconciliation being at length

effected between him and the king, he returned to court; but he had too deeply offended his master to be cordially forgiven. On the pretext of his having thrown his dart before the king's at a chace, though for the purpose of saving the king from the attack of a fierce lion, he was condemned to death; and it was with difficulty that Artaxerxes submitted to commute the sentence for that of perpetual banishment. He was, however, reinstated, and enjoyed the king's favour till his death at an advanced age. At the breaking out of the Peloponnesian war, both the Athenians and Lacedemonians sent ambassadors to engage the king of Persia in their favour. He sent an envoy to learn the real state of Greece, and the pretensions of the two parties; but death prevented him from coming to any determination. Artaxerxes died in the forty-first year of his reign, B. C. 424, leaving his only legitimate son Xerxes his successor. *Univers. Hist.—A.*

ARTAXERXES II. surnamed *Mnemon*, as is said, on account of his great memory, was the eldest son of Darius Nothus by Parysatis, and bore the name of Arsaces before his accession, which was B. C. 404. His long reign was full of events, which, however, appear to have been little influenced by the personal exertions of the king, who was governed by women and favourites. At his inauguration he discovered a conspiracy against his life by his brother Cyrus, who was seized and sentenced to death; but by the intercession of Parysatis, whose favourite he was, he was pardoned and sent back to his government of Asia Minor, an act of lenity that Artaxerxes had soon cause to repent. The beginning of his reign was disturbed by quarrels between his favourite wife Statira and her family, and a nobleman, involving scenes of abominable wickedness, which were terminated with cruel vengeance by Parysatis. Soon after Cyrus formed a design of dethroning his brother; and for that purpose, levying a body of Greek mercenaries under Clearchus the Lacedemonian, and joining them to a large army of Asiatics, he marched towards Babylon, and at the field of Cunaxa met the king at the head of a much more numerous host. The Greeks completely defeated the wing opposed to them, and proclaimed Cyrus on the field; but in the mean time that prince, urged by impetuous valour and rage, made a violent charge on the person of his brother, whom he brought into great danger, but was himself dispatched by the guards. This event decided the contest. His friends were all destroyed; but the Greek army kept entire, and in spite of all the force and artifice of the great

king's lieutenants, made their way home by a retreat, which is one of the most brilliant facts in history, and is recorded by Xenophon, a principal actor in it. While the superior valour and discipline of the Greeks is admired, it does not appear that the conduct of Artaxerxes deserves blame, who, failing in his attempts to engage their friendship, used all his efforts to destroy a band of mercenaries, led by the allurements of pay and plunder alone, to join in a most unjust and unprovoked attack on his life and dignity. He is much more censurable for the weakness with which he gave up to the vengeance of Parysatis all who were instrumental in the death of Cyrus, (though he himself boasted of having given him his mortal wound) whom that detestable woman murdered amidst the most exquisite torments. She soon after poisoned the queen Statira, which so much excited the indignation of her son, that he confined her to Babylon, and vowed that he would never set a foot in the city while she was there. At length, however, he was prevailed upon to recal her to court, where she bore a great sway as long as she lived.

The return of the Greeks was soon succeeded by wars between the Lacedemonians and the Great King, or rather his lieutenants in Lesser Asia. Agesilaus passed over into this country B. C. 396, and met with a success that excited much alarm at the court of Artaxerxes, by the influence of whose money he was at length recalled. The Athenians, on the other hand, united with the Persians; but these differences were finally settled by the peace of Antalcidas, B. C. 393, which left the Greek cities of Asia subject to the Persian king. The power of Artaxerxes was next turned against Evagoras king of Cyprus. In this war the Athenians and Lacedemonians changed sides, the former being the foes, the latter the auxiliaries of the Persians. It ended, after much bloodshed, in rendering Cyprus tributary. Artaxerxes in person, B. C. 384, conducted a great army against the Cadusians, a hardy people inhabiting the mountains between the Euxine and Caspian seas. In this ill-planned enterprize the king was near losing his whole army through famine, but the greatest part of it was saved by a timely negotiation. A sense of the disgrace he had incurred rendered him on his return suspicious and irritable, and he put to death several of his satraps, though mildness rather than cruelty seems to have been his prevailing disposition. The next war he undertook was for the purpose of recovering Egypt, which had thrown off the Persian yoke long before. This enterprize, though

at first attended with some success, chiefly through the aid of Greek mercenaries, proved in the end abortive.

The close of his reign was embittered by the troubles usually attending eastern despots. Darius, his eldest son, whom he had declared his successor, not able to wait the course of nature, formed a conspiracy against his father, in which he is said to have engaged fifty of his brothers, for the family of Artaxerxes was extremely numerous. The satrap Tiribazus was instrumental in misleading the prince, enraged at the breach of word of the king, who had promised him one of his daughters in marriage, but had afterwards chosen to marry her himself; such were the manners of the age and family! The plot was detected, and Darius, with all his accomplices, was cut off. Three others of the king's sons then became competitors for the succession, and the worst of them, Ochus, got rid of the other two by poison and assassination. Overcome by age and affliction, Artaxerxes, now ninety-four years old, yielded to his fate, after a reign of sixty-two years. Plutarch gives these numbers; but Diodorus says that he reigned only forty-three years, and probably an equal deduction should be made from the length of his life. *Univ. Hist.*—A.

ARTAXERXES III. whose name, till he ascended the throne, was *Ochus*, succeeded his father Artaxerxes II. B. C. 359. Doubtful of the allegiance of subjects whom he had acquired by a series of crimes, he kept secret his father's death for ten months. When it was made known, what he feared took place. All the provinces of Asia Minor, Syria, and Phœnicia revolted under their several kings or governors; but falling out among themselves, and mutually betraying each other, this formidable rebellion was easily quelled. Datames alone, governor of Cappadocia, a man of great vigour and abilities, maintained his independence a considerable time till he was assassinated by one of his intimates.

Artaxerxes Ochus is characterized as one of the most bloody tyrants recorded in history. He began by putting to death all the members of the royal family within his reach, without distinction of age or sex, that he might leave no one to head a rebellion. He caused Ocha his sister, who was also the mother of his wife, to be buried alive; and having enclosed within a court of his palace one of his uncles, with a hundred of his sons and grandsons, he made his archers shoot them all to death. He was not likely to treat with greater lenity the suspected nobles about him, numbers of whom he cut off. This

severity did not prevent various rebellions of his governors and revolts of his subjects, in which the Greek states, as usual, engaged as mercenary troops on both sides. The revolt of Phœnicia was quelled by the utter destruction of Sidon. Judæa, which had rebelled, was reduced, and many of the people carried away into captivity. When these provinces were pacified, Ochus himself marched with a great army into Egypt, which country he entirely reduced, chiefly by the aid of the Greek auxiliaries, whom he amply rewarded. He showed his contempt for the Egyptian superstition by killing the sacred bull Apis, and causing his people to eat the flesh. This sacrilegious deed eventually caused his ruin. He had delegated a great share of his authority to Bagoas, a favourite eunuch, who was an Egyptian by birth, and zealous for the religion of his country. Resolved that the death of the king should expiate that of Apis, he influenced his physician to administer poison to him instead of a medicine, which carried him off in the 21st year of his reign, B. C. 338. The revenge of Bagoas did not end with his master's death; for he caused his body to be cut into small pieces, and given to the cats, and knife handles to be made of his bones. After destroying the king's other sons, he placed on the throne Arses, whom he soon after murdered with all his family; and thus the race of Ochus became extinct. *Univ. Hist.*—A.

ARTAXERXES BABEGAN. See **ARD-SHIR.**

ARTAXIAS I. king of Armenia, was governor of this province along with Zadriades, under Antiochus the Great, towards the beginning of his reign. Whilst his army were elsewhere engaged, they caused themselves to be recognized as kings; and enlarging their territories by conquests from the neighbouring provinces, they constituted the two kingdoms of Greater and Lesser Armenia, of which Artaxias had the former. Antiochus attempted in vain to reduce them under his authority. After the defeat of that king by the Romans, they formed an alliance with the conquerors, by whom they were recognized as sovereigns. Artaxias reigned in peace till the time of Antiochus Epiphanes, by whom he is said to have been defeated in battle, and made prisoner. Four years afterwards, however, he appears to have been again on the throne; but the rest of his history is unknown. Plutarch relates that Hannibal took refuge with this prince, and gave him many good counsels; also, that he pointed out to him a place very proper for the site of a city, on which, under the directions of Hannibal, Ar-

taxata was afterwards built. *Bayle. Univers. Hist.—A.*

ARTAXIAS II. king of Armenia, was proclaimed by his army on the captivity of his father Artavasdes I. He was, however, defeated by Antony; and obliged to take refuge in Parthia. By the aid of the Parthians he was restored to his kingdom; but his subjects, growing dissatisfied with his government, sent to Rome for his younger brother Tigranes. Tiberius was employed by Augustus to place Tigranes on the throne; but, before his arrival, Artaxias was put to death by those in whom he most confided. *Bayle. Univers. Hist.—A.*

ARTAXIAS III. son of Polemo king of Pontus, and first named Zeno, was made king of Armenia by Germanicus in the place of Orodes the son of Vonones. He took the name of Artaxias from the city of Artaxata, where he was enthroned, and reigned 17 years. *Bayle. Univers. Hist.—A.*

ARTAUD, archbishop of Rheims, in the tenth century, is celebrated for a contest which he had with Hebert and Hugues, counts of Paris. These nobles, jealous of the growing power of the ecclesiastic, in the year 940 engaged William duke of Normandy to assist them in laying siege to Rheims. After six days the prelate was deserted by his vassals, and submitted. His enemies obliged him to resign the archbishopric, and to quit the diocese. He fled to Laon, and presented himself at the court, then held in that place. Here every expedient was tried to intimidate him, and to make him consent to the ordination of Hugues, his young competitor, not more than twenty years of age. Artaud, however, was resolute, and threatened excommunication, and an appeal to the pope, if any one was ordained to the archbishopric of Rheims during his life. Hugues was, notwithstanding, ordained in a council of bishops held at Soissons in 941. From this time the right to the see was long contested by the two competitors. In the year 947, the king restored Artaud to his see, and not long afterwards, Hugues was excommunicated in a council held at Treves. Artaud consecrated the two kings, Lothaire, and Louis d'Outremer, and was advanced to the dignity of grand chancellor. He possessed his honours till the year 948. *Moreri.—E.*

ARTEDI, PETER, an eminent naturalist, was born of poor parents in 1705 in the province of Ingermanland in Sweden, and was educated first at the college of Hurnesand in that province, and afterwards at Upsal, with a view to the ecclesiastical profession; but such

was his decided inclination to the study of natural history, that he quitted his first destination for the more conformable one of medicine. When Linnæus first arrived at Upsal in 1728, he found Artedi there, and in high reputation for his natural knowledge; and he contracted a most intimate friendship with him, which some diversity in their tempers and pursuits rather favoured than obstructed. Artedi was of a graver turn than his companion, and better versed in chemistry, though inferior in botany and some other branches. Artedi at length confined his botanical studies chiefly to the umbelliferous plants, of which he suggested a new mode of classification, afterwards published by Linnæus. But his capital object of pursuit was ichthyology, which he studied with all the ardour of a reformer and inventor. He entirely new methodised it upon philosophical principles, and has obtained great applause for his labours from all succeeding naturalists. When Linnæus departed from Upsal for his Lapland journey, and Artedi for his visit to England, they mutually made each other the heirs of all their manuscripts in case of death. They met again, however, in Leyden in 1735, where Linnæus introduced his friend to Seba, and engaged him in preparing for the press the third volume of that naturalist's great "Thesaurus," which related to fishes. When this employment was finished, Artedi proposed returning to his native country, and publishing the fruits of his various inquiries. But unfortunately, on going to his lodgings from Seba's house in the evening of September 27, 1735, he fell into a canal, and was drowned. Linnæus, who greatly regretted his loss, obtained possession of his MSS. and in 1738 published at Leyden his "Bibliotheca Ichthyologica," and "Philosophia Ichthyologica," in 8vo. with the life of the author prefixed. *Moreri. Storer's Life of Linnæus.—A.*

ARTEMAS, or ARTEMON, one of the leaders of a christian sect, probably flourished about the beginning of the third century. Eusebius, early in the fourth century, speaks of his heresy as the same with that which Paul of Samosata had in his time endeavoured to revive (*Hist. Ec. l. v. c. 27, 28.* He cites several passages from a book written against the heresy of Artemon, also cited by Theodoret (*Hær. Fab. l. ii. c. 4, 5.*) and places his account of this work in his narrative of affairs which happened about the time of the emperors Commodus and Severus, or between the years 180 and 210. Artemon, together with Theodotus, Aselepiodotus, and others mentioned by

Eusebius, acknowledged one supreme deity, the creator of the universe, and taught that Jesus was a mere man. They asserted, that all the ancients, and even the apostles themselves, received and taught this doctrine concerning Christ, and that the truth of the gospel had been preserved till the time of Victor, the thirteenth bishop of Rome from Peter; but that by, or from the time of, his successor Zephyrinus, the truth had been corrupted. Artemon and his associates were also, in the work cited by Eusebius, accused of corrupting the scriptures, and applying the syllogistic art in explaining them: they are charged with transcribing the scriptures with variations, which they called emendations, but which their enemies pronounced corruptions. A further complaint against these men was, that, leaving the holy scriptures, they studied geometry, and admired Aristotle and Theophrastus, and that by some of them Galen was even adored. It is plain, from this account, that these were inquisitive men, who possessed a considerable share of learning; and as they took the pains to make such alterations in their copies of the scriptures as they judged to be emendations, they certainly did not in general neglect or slight the scriptures; although some of them are said, not to have thought it worth the while to corrupt the scriptures, but to have plainly rejected the law and the prophets. The truth probably was, as Dr. Lardner conjectures, that they only joined with the study of the scriptures that of mathematics and philosophy. Whether Artemon and his followers were right in their leading tenet, this is not the proper place to enquire. It is not certain, whether this sect originated with Artemon, or Theodotus, but it appears from the accounts of Eusebius and Theodoret, that Artemon was a man of some note, and that a considerable number of persons embraced his opinions. Concerning Artemon himself, none of whose writings remain, and of whom nothing is known but from the report of his adversaries, it is impossible to form a certain judgment. *Lardner's Cred.* Pt. 2. c. 32. § 2. *Hist. of Heretics*, b. ii. c. 16. *Clerici Hist. Ecc. duor. prim. Sæc. Ann.* 198.—E.

ARTEMIDORUS, of EPHEBUS [Lucian Philopat. lib. iv. c. 74.] who might not improperly be distinguished by the appellation of The Dreamer, lived, as appears from a passage in his work [De Somn. lib. 1. c. 26, 66.] in the time of Antoninus Pius. He gave himself the surname of the Daldian, to give celebrity to the native place of his mother [ib. lib.

iii. c. ult.], who was of Daldis, a town in Lydia. Suidas calls him a philosopher, but he was too superstitious and credulous to deserve that honourable title. He has left a treatise On Dreams, which, though abounding with idle absurdities, bears many marks of erudition, and may repay the trouble of perusal. The work, which is entitled "Oneirocritica," on the interpretation of dreams, contains five books, of which the first and second arranges dreams under their several classes, the third and fourth treat of the interpretation of dreams, and the fifth relates wonderful tales of dreams, and their accomplishment. The author in his preface informs his reader, that he had not only examined carefully every writer who had treated on dreams, but had also travelled for many years in Greece, Asia, Italy, and among the islands, to collect all possible information on this subject, and to obtain from the most skilful diviners a knowledge of the true principles of the art of interpreting dreams. He even affirms, that he was led to this singular undertaking by an immediate impulse from the divinity. In this strange vagary of human folly, we see how important the veriest trifles may become by constant attention, and how easily a weak or superstitious mind may imagine reality and certainty in things altogether visionary. "I always," says Artemidorus, "appeal to experience as the rule and demonstration of what I advance; for by studying oneirocrisis day and night, and doing nothing else, I have arrived at an universal experience."

The Oneirocritica was first edited in Greek by Aldus, in 8vo. in the year 1518. Cornarius published a Latin translation at Basil, in 1537, which was reprinted with the Greek text, in 4to. at Paris, in 1604, by Rigaltius. To this edition are annexed the writings of Astampsychus, Nicephones, and Achmet, on the same subject. *Lucian. Philopat. Suidas. Fabric. Bib. Gr. lib. iv. c. 13. § 5, 8. Bayle.*—E.

ARTEMIDORUS, the geographer, of EPHEBUS, frequently mentioned with respect by Strabo, Pliny and others, flourished [Marcian. Herac. in Periplo] about an hundred years before Christ. He wrote a description of the earth, which is often cited by the ancients. Fragments of this geographer are collected by Hudson, in the first volume of his edition of the minor Greek geographers, printed at Oxford in 1703. *Voss. de Hist. Græc. lib. i. c. 22. Fabric. Bib. Gr. lib. iv. c. 13. § 9.*—E.

ARTEMISIA I. queen of Caria, daughter of Lygdamis, was among the auxiliaries of

Xerxes against the Greeks, and in person brought him five ships from Halicarnassus, excellently equipped. She was the only one who opposed his design of engaging at Salamis; but being over-ruled, she acquitted herself with such valour in the combat, that the king exclaimed, that his men behaved like women, and his women like men. She was among the last who fled; and being closely pursued by an Athenian ship, she practised a stratagem more to the honour of her dexterity than her justice. Seeing near her a vessel commanded by Damasthymus king of Calyndus, with whom she was at variance, she directed her galley against it, and sent it to the bottom, not one of the crew escaping. The pursuer, seeing this, imagined that she was a friend, and ceased the chase. She arrived in safety on the coast of Asia, and was entrusted by Xerxes to convey his children to Ephesus. The Athenians were so incensed against her, that they had offered a large reward to any who should take her alive. Her statue was placed at Sparta among those of the Persian commanders. She afterwards got possession of the city of Latmus, in which she was admitted under pretence of sacrificing to the mother of the gods. In revenge for this insult, it is fabled, that the goddess rendered her desperately in love with a young man of Abydos, whose eyes she put out in his sleep, on his refusal to satisfy her passion; and that she then precipitated herself from a rock. *Herodotus. Justin. Pausanias. Univ. Hist.—A.*

ARTEMISIA II. queen of Caria, daughter of Hecatomnes, is principally known as the affectionate widow of her husband and brother, Mausolus, to whose memory she erected a most splendid monument, the work of the architect Scopas, popularly reckoned one of the seven wonders of the world, and so famous as to have given a general name to buildings in honour of the dead, which to this day are called Mausolæa. She is also said to have mingled his ashes in her drink, and to have instituted a prize for the best eulogy on his character. She appears, however, not to have given herself up to unavailing sorrow; for when she had succeeded her husband in the throne, and Caria was invaded by a Rhodian fleet, she afforded a remarkable proof of ability and courage. Having ordered the people of Halicarnassus to give an apparently friendly reception to the Rhodians, they were induced to leave their ships unguarded, and enter the city. Artemisia, in the mean time, coming with her gallees out of the lesser port, through a canal cut for the purpose, seized the whole fleet of the enemy, and sailed

with it to Rhodes. The Rhodians, observing their ships approach decorated with all the ensigns of victory, joyfully admitted them into their port; and before they discovered their mistake, Artemisia landed her troops, and falling upon the unarmed multitude, took possession of the city. She put to death the leading citizens who had promoted the expedition against Caria, and erected a trophy in the forum, with two brazen statues, representing her as branding the captive city of Rhodes with a hot iron. This event is placed B. C. 351. The Rhodians had recourse to the Athenians for assistance, by whose aid, as some say, the town was recovered: others affirm that Artemisia dying soon after, the Rhodians themselves regained their liberty. *Strabo. Pausanias. Univ. Hist.—A.*

ARTHUR. The history of this renowned British prince is so mingled with fable, that some critics have denied his very existence; but the circumstance of his being made the subject of so many fabulous narrations is of itself a strong proof that such a person really lived, and performed great exploits. We shall give a sketch of his life, as transmitted by Geoffrey of Monmouth and other ancient historians, stripped as much as possible of incredible tales. He was the son of Igerna, wife of Gorlois duke of Cornwall; but Uther, the pendragon or dictator of the Britons, is supposed to have been his father; and a story like that of Jupiter and Alemena has been invented in order to dignify the adulterous commerce, in which the magical arts of the famous Merlin are said to have effected the deception. On the death of Uther in 516, Arthur succeeded him in his office, and commenced that series of exploits against the Saxon invaders of the island which has made his name so illustrious. He routed, on the banks of the Douglas in Lancashire, a combined army of Saxons, Scots, and Picts, under Colgrin the Saxon chief. Thence he marched to York, and laid siege to it; but a powerful succour arriving to the Saxons, he withdrew to London, and requested aid from Hoel king of Armorica, or Brittany, his sister's son. Obtaining what he asked, he marched again to meet the Saxons, then besieging Lincoln, whom he defeated; and forced the survivors to a surrender, or condition of departing the kingdom. The same or another party of Saxons landing in the west of England, made great ravages, and laid siege to Badon, or Bath. Arthur was recalled by this intelligence from an intended expedition against the Scots; and hastily marching against the

Saxons, overthrew them in a obstinate combat, which lasted two days, took their camp, and slew Colgrin and another principal leader. Thence he with equal speed returned to the north, in order to relieve his nephew Hoel, whom the Scots and Piets had invested in Dunbritton. Here, too, he was victorious; obliging the foe, who fled before him, to enter into a composition with him, and setting up a sovereign of his own choice over Scotland. Returning to York, he there re-established the Christian worship on the ruins of the Pagan, and married a lady called Guanhumara, bred in the family of Cadur duke of Cornwall; the same who, under the name of Guenever, is the subject of various metrical romances, and is more famed for her beauty than her conjugal fidelity. He is then represented as invading Ireland, and entirely reducing it to subjection; and afterwards obtaining the same success against Iceland, Gothland, and the Orkneys: but these are scarcely among the more credible of his adventures. Resting from these labours, he governed his kingdom for twelve years in peace, and kept his court with a degree of magnificence and civilised splendour that ill accords with the barbarism of the age and country. He instituted his famous order of knights of the round table, those patterns of chivalry, whose names are celebrated in so many poems and romances. What remains of the story of his life is all conceived in the most licentious spirit of fiction. He conquered Norway and Denmark; invaded France, took Paris, and spent nine years in conquering the rest of that kingdom, of which he divided the provinces among his domestics. Returning, he held a grand assembly of his tributary kings and chief nobles at Caerleon in Monmouthshire, where he was solemnly crowned. He then slew a Spanish giant in Cornwall, engaged in war with the Roman empire, and defeated all its forces; after which he was in full march for Rome, when his nephew Modred, who in his absence had prevailed on queen Guanhumara to marry him, and had set up the standard of revolt, recalled him from foreign enterprises to the defence of his own kingdom. Modred called in the Saxons and northern barbarians to his assistance, and three battles were fought between the uncle and nephew, in the last of which, Arthur, though victorious, received so many wounds, that, retiring to the isle of Avalon, he died, A. D. 542. and was buried in that place. On these monstrous fables, contradictory to the histories of all the nations made the scene of them, it is needless to make many remarks; though pro-

bably some truth respecting home transactions lurks beneath the mass of invention. No one has taken so much pains in elucidating the real history of Arthur, as the ingenious Mr. Whitaker. He supposed him to have been the *Arth-uir*, great man, or sovereign, of the Silures, and to have fought under the auspices of Ambrosius, the pendragon of the Britons, who sent him to the relief of the northern Britons, oppressed by the Saxons. After great successes in these parts, he fought his twelfth battle in the south of England, after he was elected to the pendragonship, against Cerdic the Saxon. Mr. Whitaker believes in the reality of his instituting a military order, as the safe-guard and ornament of the throne, and that it was the origin of all others of the like kind on the continent of Europe. He speaks in high terms of the glories of his reign, at length fatally terminated by the civil wars, which put an end to the hero's life. *Whitaker's Hist. Manchest Biog. Britan.*—A.

ARTHUR, DUKE OF BRITANY, was the posthumous son of Geoffrey Plantagenet (4th son of Henry II. king of England), by Constantia, daughter and heiress of Conan, duke of Britany and earl of Richmond. Arthur was born on March 31, 1187, and being heir-apparent to Britany and its dependencies, he was educated under his mother's care. His uncle, Richard Cœur-de-lion, in a letter to the pope, dated from Messina in 1190, declared his intention of making young Arthur his heir, should he die without issue; yet when he received his mortal wound in 1199, he devised the kingdom of England and all his other dominions to his brother John. Arthur's claim (which, according to the regular laws of succession, was irrefragable, he being the son of an elder brother) was, however, supported by several persons of distinction in the French dominions; and his party was openly espoused by Philip king of France, who made war upon John, under that pretext. At length a peace was concluded between the two kings, in which Arthur was comprehended, and he did homage to his uncle for the dukedom of Britany. A suspicion of John, however, induced him to return with Philip to Paris. In 1202, Philip, apparently with a design to make a quarrel, haughtily required of John to give up to his nephew all his possessions in France; and his refusal caused a new war. Arthur, entering Poitou with an army, subdued that country, with Touraine and Anjou, and laid siege to the castle of Mirabeau, in which was his grandmother Eleanor, king John's mother. He had

nearly taken it, when John came to his mother's relief, entirely defeated Arthur's army, and made him prisoner. This event proved the ruin of the young prince, who a little while before had been contracted to the king of France's daughter. His uncle first sent him to the castle of Falaise, under the custody of his chamberlain Hubert; and paying him a visit, spoke to him gently, and endeavoured to persuade him to break off his connexions with Philip, and bear due allegiance to his uncle and lawful sovereign. Arthur spiritedly replied, that allegiance was due to himself, as the true heir to the English crown; and added some incautious menaces. John, provoked with this freedom, removed him to the castle of Rouen, and kept him in closer custody; and thenceforth entertained such suspicions of him, that he had resolved to put his eyes out, and render him incapable of having posterity. From this cruel design he was diverted either by Hubert, or queen Eleanor, who now began to look upon her grandson with much tenderness. In the spring of next year, however, A.D. 1203, Arthur disappeared, and was never more heard of; and the character of John rendered too probable the general suspicion that he had caused him to be murdered, though the fact and the mode were never legally proved. The fate of this unfortunate prince excited much compassion, and aggravated the hatred inspired by the tyranny and meanness of John; against whom a process was carried on for the deed in the parliament of Paris, which condemned him, as duke of Normandy, on his non-appearance, to the forfeiture of all his property in France. From a paper in *Rymer's Fadera* it appears certain that Constantia, Arthur's mother, died before him; a fact which renders entirely fictitious the pathetic scenes of her distress and rage in Shakespear's fine play of king John, though they were supported, as usual in the works of that dramatist, by the narrations of some popular historians. *Biograph. Britan.*—A.

ARTIGNI, ANTHONY GACHET, canon of the archiepiscopal church of Vienna, and a native of that city, has distinguished himself in the present century, as a writer of literary history. He is the author of "*Memoires d'Histoire, de Critique et de la Litterature*," and published in seven volumes 12mo. at Paris in 1749. The work discovers considerable talents for literary research, and for criticism. The author is said, however, to have been much indebted to a manuscript history of the French poets by the abbé Brun, dean of St. Agricola at Avignon. Artigni, who was a polite scholar,

and an entertaining companion, died at Vienna in 1769. He wrote verses, but they have not given him any distinguished rank among the poets. *Nouv. Dict. Hist.*—E.

ARTUSI, GIAMARIA, a writer in music about the end of the 16th century, was a canon regular in the congregation del Salvatore in Bologna. He published at Venice in 1586 "*L'Arte de Contrappunto ridotta in Tavole*" (The Art of Counterpoint reduced to Tables); in which he had admirably analysed and brought into a compendium the diffuse works of Zarlino and other preceding writers on musical composition. In 1589 he published a second part of this work, which is an useful and excellent supplement to the former. In 1600 and 1603 he published the first and second parts of a work "*Delle Imperfezioni della moderna Musica*" (On the Imperfections of modern Music). In the first of these, a curious account is given of a concert performed by the nuns of a convent in Ferrara in 1598, on occasion of a double marriage, between Philip III. of Spain and Margaret of Austria, and the archduke Albert and the infanta Isabella. This leads the writer to a description and critique of all the principal musical instruments used in his time, which forms a valuable article in the history of the art. The subsequent comparison of ancient and modern music displays much judgment and science. The second part of his work consists of a defense of a treatise written by Francesco Patricio; and also of an inquiry into the principles of certain modern innovators in music. Artusi published at Bologna in 1604 a small tract in 4to. entitled "*Impresa del molto R. M. Gioseffo Zarlino da Chioggia*," the subject of which was an impress or device chosen by Zarlino, and forming an harmonical scale or diagram. It of course involved the doctrine of harmonical proportion. We learn nothing more of this ingenious writer and musical critic. *Burney's Hist. Music*, vol. iii. *Harekins' Hist.* vol. iii.—A.

ARVIEUX, LAURENT D', a celebrated French resident in the east, was born at Marseilles in 1635, of a family of rank, originally from Tuscany. He early manifested a taste for the eastern languages, and a desire for travelling; and a relation of his being named consul of Seyde, he gladly accompanied him in 1653. At this place, and other towns of Syria and Palestine, he resided twelve years, perfecting himself in the principal eastern languages, and by their means acquiring a thorough knowledge of the history, manners, and politics of all the Levant. He returned to France in 1665, and

in 1668 was sent envoy to Tunis for the purpose of negotiating a treaty. He succeeded in the object of his mission, and moreover procured the liberation of 380 French who had been made slaves, and who on their return, through gratitude for his services, offered him a purse of 600 pistoles, which he refused to accept. In 1672 he was sent to Constantinople, charged with a number of demands to the Porte of great importance to the general and commercial interests of the state. He obtained all that he asked, and greatly astonished the Turks by holding all his conferences without the aid of an interpreter. On his return he received several marks of the king's approbation; and was sent in 1674 to Algiers, where he obtained the freedom of 240 French slaves. In 1679, through the interest of M. Colbert, he was nominated to the consulate of Aleppo, the most considerable in the Levant. Here he not only attended to the concerns of commerce, but took upon himself the protection of the missionaries, to whom he did a number of good offices. These were so much esteemed by the pope, Innocent XI. that he sent him a brief for the bishopric of Babylon, with permission, if he chose to decline it, to nominate another person in his stead. In consequence, M. d'Arvieux named father Pidou to that dignity. He returned to Marseilles in 1686, where he fixed himself for the remainder of his life. He married in 1689, and devoted his time principally to letters. He wrote several memoirs on modern history and the affairs of the Levant. The latter years of his life he spent solely in studying the scriptures in their original languages, with the eastern commentaries and paraphrases. He died in 1702, aged 67. M. de la Rocque printed in 12mo. in 1717, a MS. left unfinished by M. d'Arvieux, containing an account of a journey which he made by order of the king, to the grand emir of the Arabs of the desert, with a description of the manners and customs of that people. And in 1734 there appeared "Memoirs of the Chevalier d'Arvieux," with an account of all his travels, &c. &c. in 6 vols. 12mo. collected and arranged by father Labat, a Dominican. *Moreri's Dict.*—A.

ARVIRAGUS, a British king, flourished, according to Geoffrey of Monmouth, and other native writers, in the time of the emperor Claudius; but a line in the satirist Juvenal is supposed to prove that he was living in the time of Domitian. That poet, representing the base Veiento, as breaking out into a prophetic adulation of the emperor, for some trifling omen, makes him say,

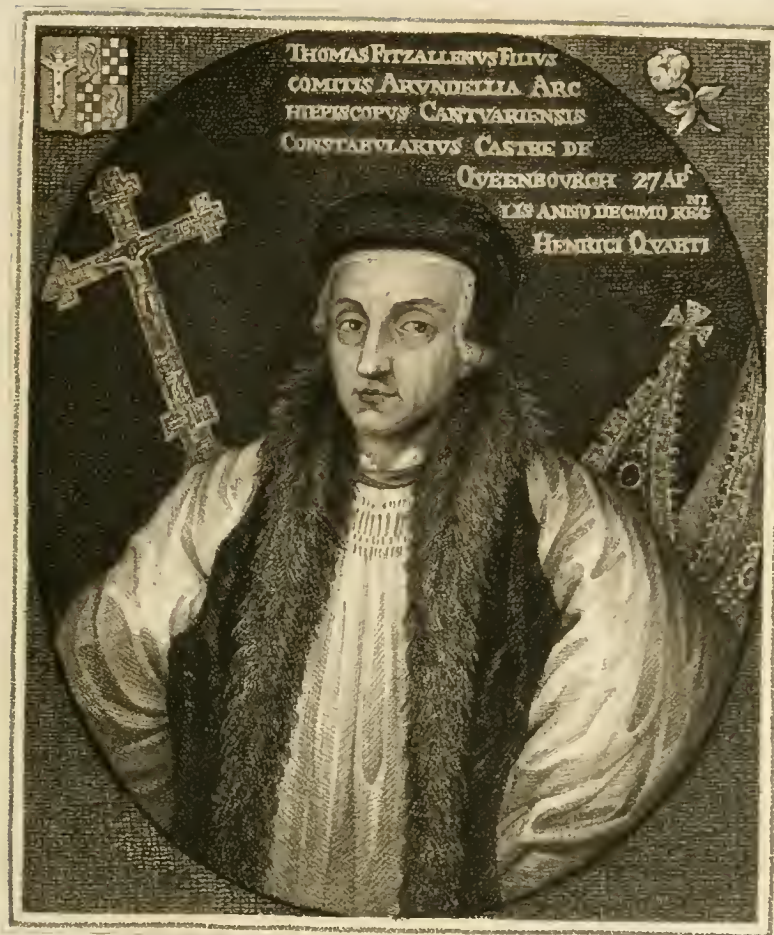
Regem aliquem capies, aut de temone Britanno
Excidet Arviragus.

Sat. IV. Lib. 128.

I see some captive king; or, tumbling down,
Arviragus desert his British car.

But it is sufficiently probable that the name of Arviragus, as a British chief or king of renown, might be used in a general sense in this instance, without regard to his being actually living or dead; just as in the very same satire Juvenal calls Domitian the *bald Nero*. Geoffrey, indeed, gives a manifestly fabulous account of Arviragus, of which some parts, however, may be true—as, that he was the younger son of Kymbeline; that, after the death of his father and brother, he headed the Britons; that on the departure of Claudius he raised himself to the state of an independent prince; that he was engaged in war against Vespasian, and made a compromise with him; and that at length he ruled over the Britons to a good old age, and after his death was buried at Gloucester in a temple which he had erected to the honour of the emperor Claudius. *Biogr. Britan.*—A.

ARUNDEL, THOMAS, an English divine, second son of Robert Fitz-Alan, earl of Arundel and Warren, and in the reigns of Richard II. Henry IV. and Henry V. archbishop of Canterbury, was born in the year 1353. Long before this time, the pope had exercised a kind of feudal authority in England, and had claimed the right of bestowing benefices, and even of nominating to them by *provision*, or anticipation, before they became actually void. Against the whole of this usurpation the English government had protested; and, in the year 1350, by a statute bearing date 25 Edw. III. the pope's authority in providing for, or filling up, the vacant bishoprics, was taken away. Still, however, in defiance of the English law, he continued to exercise this power. It was to this illegal authority of the pope, that Thomas Arundel owed his preferment from the archdeaconry of Taunton to the bishopric of Ely: and it is remarkable, that he received the mitre at an earlier time of life than has been known, in any other single instance, in the whole English history. At twenty-one years of age he was consecrated bishop, and two years afterwards was enthroned at Ely with the usual solemnities. [Bentham's Hist. and Antiq. of the Church of Ely, p. 164—166.] Godwin relating this *singularly judicious* exercise of pontifical power, humorously describes this venerable prelate as full of years and gravity;—an old man, with one foot in the grave, who had



Engraved from a Painting in the Long Gallery, Lambeth Palace

Bishop. Grand.

almost completed his *twenty-second* year—*annosum quemque virum facile credas gravissimum—cum jam, O capularem senem! ætatis annum explevisset—ferè vicesimum secundum.*

Bishop Arundel seems to have carried with him, through every stage of his advancement, a puerile taste for shew and splendour. While in the see of Ely, he presented the church and palace with a curious table of massy gold, enriched with precious stones: after his accession, in 1388, by virtue of the pope's bull, to the archiepiscopal see of York, besides building, at a vast expense, a palace for his residence and that of his successors, he gave to the church several pieces of silver-gilt plate and other rich ornaments; when, in 1396, by the same authority, he was raised to the summit of ecclesiastical preferment, he was enthroned with great pomp at Canterbury, and he afterwards presented to the cathedral church several rich vestments, a mitre enchased with jewels, a silver gilt crosier, and a golden chalice. During the ten years which preceded his appointment to the archbishopric of Canterbury, he occupied, with some interruptions, the honourable and important post of lord high chancellor of England. He removed the courts of justice, in 1393, from London to York, for the purpose, as he said, of mortifying the insolence and pride of the inhabitants of London, with whom the king was at that time highly displeased, and, doubtless, at the same time, to bring additional splendour and wealth to his own diocese. After two or three terms, however, the inconveniences of this removal were sufficiently experienced, and the courts were brought back to their old station. Soon after his accession to the metropolitan see, he revived, on his visitation to the city of London, an old institution, introduced by Simon Niger, bishop of London, requiring the inhabitants of each parish to pay to it's rector one halfpenny in the pound, out of the rent of their houses [Matt. Parker. Antiq. Brit. p. 407. Ed. Lond. 1729.]

Archbishop Arundel was active and busy in the civil affairs of his time. Having taken a leading part in the first attempt which was made to deliver the nation from the oppression of Richard II. by obtaining a commission to the duke of Gloucester, the earl of Arundel and others, to assume the regency, he was banished from his see, and from the kingdom. Pope Boniface IX. seized this occasion of expressing his displeasure against the king and parliament of England for having attempted to deprive him of his *provisional* jurisdiction in that country, and gave Arundel an honourable reception at

the court of Rome, nominated him to the archbishopric of St. Andrew's, and declared his intention of giving him other preferments in England. The king wrote an expostulatory letter to the pope, in which he describes Thomas Arundel as a man of a turbulent, seditious temper, who was endeavouring to undermine his government; and entreats, that his holiness would not shock his interest and inclinations, by granting him such favours, as might create misunderstandings between the mitre and the crown; at the same time adding, "If you have a mind to provide for him otherwise, we have nothing to object, only we cannot allow him to dip in our dish." [Parker. Antiq. ib.] The pope, not choosing to hazard a refusal of this request, withheld his intended favours from Arundel.

It was not long, however, before the increasing dissatisfaction of the people of England with the government of Richard II. afforded archbishop Arundel an opportunity of returning to England, and regaining his dignities. Having left Rome, he was in Brittany at the time when the nobility and others determined to solicit Henry, duke of Lancaster, who had been banished by Richard, to return from France, and take the crown. A letter of invitation was written to the duke, and conveyed to his hands by the archbishop, his fellow-sufferer. Arundel willingly undertook the commission, and, strongly representing to the duke the wretched state of the English nation, entreated him to attempt the redress of it's grievances. The duke seemed not unwilling to comply, but expressed some scruples concerning the lawfulness of the attempt. The archbishop, to obviate these scruples, enumerated many examples of kings deposed and banished, and in conclusion observed, that these instances were "enough to clear this action of raveness in other countries, and novelty in ours [Complete Hist. Eng. Rich. II.] The event of this negotiation is well known.

The accession of Henry IV. was accompanied by the return of the archbishop, and his restoration to the metropolitan see. Arundel had the gratification to place the crown on the head of his new master.

Early in the reign of Henry IV. the exigencies of the state requiring large supplies, a design was formed of seizing the revenues of the church, and applying them to the public service. In a parliament, held at Coventry in 1404, called, from it's deficiency of lawyers and other learned men, the *lack-learning* parliament, it was urged, that the wealth of the church, be-

stowed upon men who ought to be despisers of the world, might well be spared; that the clergy, who had accumulated immense revenues, lived in idleness and luxury, and contributed little to the public benefit, while the laity were hazarding both their persons and fortunes in the service of their country, and that, therefore, in a moment of public necessity, it was reasonable to have recourse to this plentiful fund. Arundel, who was present, to avert the blow which threatened the church, pleaded, that the clergy had always contributed more to the public service than the laity; and that they were at least as serviceable to the king by their prayers as the laity by their arms. Sir John Cheney, the speaker, replied, that he thought the prayers of the church a very slender supply, and was of opinion, that their lands would do the nation more good. The archbishop angrily retorted, that the kingdom could not expect to prosper, as long as the prayers of the church were despised. At the same time he importuned the king to protect the church from depredation; and these spirited exertions put a stop, for the present, to the prosecution of this violent measure. (Walsingham, Hist. Angl. p. 371.)

While Arundel zealously defended the temporalities of the church, he discovered equal zeal for the preservation of its internal constitution. The Lollards, or Wickliffites, who were attempting large innovations both in doctrine and worship, excited the ardour of the metropolitan; and he adopted violent and unjustifiable measures for the suppression of this rising sect. Finding that the university of Oxford was beginning to be infected with these new opinions, he determined to pay an official visit to that seat of learning, on the ground of an ancient claim of his predecessors, which had been confirmed to him as metropolitan by the late king. The university at first refused to receive him as a visitor, but afterwards acquiesced on the king's decision in his favour. Supported by the body of the clergy, assembled in convocation at St. Paul's in London, who complained of the strange degeneracy and contumacy of the students in an university hitherto exemplary for its adherence to the catholic faith, and for orderly and obedient behaviour; the archbishop sent delegates to the university to enquire into the state of opinions among the students. A committee of twelve persons was appointed by the university to sit in inquisition, under the authority of the visitor's delegates, upon heretical books, particularly those of Wickliffe, and to examine such persons as were suspected of favouring this new heresy, and compel them to a

declaration of their opinions. The report of these inquisitors was transmitted to the primate, who confirmed their censures: and the persecution was carried by this bigot to an absurd and cruel extremity. (Wood's Hist. and Antiq. of Oxford, p. 205.) Arundel solicited from the pope a bull for digging up Wickliff's bones, which, however, was wisely refused him. Upon the authority of the horrid act for burning heretics, passed in the reign of Henry IV. a Lollard, in the year 1410, was consigned to the stake; and, at the commencement of the reign of Henry V. Sir John Oldecastle, lord Cobham, one of the principal patrons of the sect, was indicted by the primate, convicted of heresy, and sentenced to the flames. Soon after the archbishop had pronounced the sentence of excommunication on lord Cobham, he was seized with an inflammation in his throat, which speedily terminated his life: he died on the 20th of February in the year 1413. The Lollards, who partook of the superstitious character of the times, imputed this sudden illness and death to the just judgment of God. A more enlightened age may condemn, in every sect alike, such presumptuous attempts to point the thunderbolts of heaven; but it will not fail to pronounce all endeavours to restrain, by violent means, the freedom of enquiry, as at once impolitic and criminal. This prelate might possess strong talents and a courageous spirit, fit for the station which he occupied as guardian of the church; but he was too zealously attached to the papal power, to set a just value on the civil rights of his country; and the severities which he exercised towards the Lollards, together with the synodic precept which he issued, forbidding the translation of the scriptures into the vulgar tongue, will leave upon his memory the perpetual stain of bigotry and intolerance. *Godwin de Præsul. Biog. Brit.—E.*

ARZACHEL, or ARZCHAEI, a Spanish mathematician, lived in the tenth or eleventh century. He wrote an astronomical work entitled, "*Observationes de Obliquitate Zodiaci.*" *Blancan. in Chron. Math. Vossius. Moreri.—E.*

ASA, king of Judah, the son of Abijam, began his reign about 955 years before Christ. He showed great zeal for religion, demolishing the altars erected to idols, and restoring the worship of Jehovah. He obtained a victory over the Midianites, commanded by Zerah an Ethiopian. In a war with Baasha, king of Israel, he called in the assistance of Benhadad, king of Syria. The prophet Hanani reproved him for calling in foreign aid, and was severely punish-

ed. He held the sceptre of Judah forty-one years. 1 *Kings*, xv. 8—24. 2 *Chron*, xiv, xv, xvi. *Joseph. Ant. lib. viii. c. 6.—E.*

ASAPH, the son of Berachius, of the tribe of Levi, was a celebrated Hebrew musician in the time of David. Twelve of the Hebrew psalms are inscribed with his name, and are supposed to have been written by him: but this cannot be true concerning several, which relate to the Babylonish captivity. 1 *Chron.* vi. 39. 2 *Chron.* xxix. 25. xxxv. 15. *Nehem.* xii. 46. *Psalms*, 50. 73—83.—E.

ASAPH, a monk, who flourished about the year 500, under Carentius, king of the Britons, obtained the appellation of Saint, and gave name to the episcopal see of St. Asaph in Wales. He wrote the “Ordinances of his Church,” and the “Life of Kentigern,” a Scotch bishop, who presided in the convent of Llan Ely, which afterwards came under the care of St. Asaph, and took his name. *Baleus de Script. Brit. Godwin de Præsul. Biog. Brit.—E.*

ASAR-HADDON, son of Sennacherib king of Assyria, succeeded his father about 712 years before Christ. He reigned thirty-two years in Niniveh, when he became also king of Babylon. He sent a colony of Babylonians and Cutheans into the kingdom of Israel or Samaria. His reign terminated 667 years before Christ. *Esdra*, lib. i.—E.

ASCELIN, a monk of the eleventh century, a native of Poitou, and a pupil of Lanfranc, was a zealous defender of the catholic faith against Berenger. In a public disputation at Brione with that divine, he is said to have put him to silence. Berenger afterwards wrote to Ascelin on the subject of the conference, and Ascelin replied in a letter, which maintains the catholic doctrine of transubstantiation. The letter may be found in D'Achèri's notes on the Life of Lanfranc prefixed to his works, printed at Paris in 1648. *Merceri.—E.*

ASCHAM, ROGER, a learned Englishman, of high reputation in the sixteenth century, was born at Kirby Wiske, a village near Northalerton in Yorkshire. His father, John Ascham, was house-steward in the family of Scroop; his mother, Margaret, was allied to several considerable families. They are said to have lived together in perfect harmony and affection sixty-seven years, (Dr. Johnson's Life of Ascham) and to have at last died almost on the same hour of the same day.

Roger, the third son of this worthy pair, a short time before his father's death, was received into the family of Sir Anthony Winfield, and enjoyed, with that gentleman's sons, the be-

nefit of private education under a domestic tutor. He discovered an early fondness for reading, and made a rapid progress in classical learning. His friend and patron, pleased with the proofs which the young scholar gave of genius and docility, determined to afford him the advantage of an university education, and, in 1530, sent him to St. John's College, Cambridge.

With the peculiar talents for the study of languages which Ascham possessed, it was fortunate for him that he entered upon life at a period when the attention of the whole educated world was turned towards the revival and advancement of learning, and Greek and Roman authors were edited with diligence, and read and studied with avidity. The college in which he was to study had caught the classical spirit of the age. Metcalf the master was, as Ascham himself informs us, “though meanly learned himself, no mean encourager of learning in others.” Fitzherbert his tutor was a good scholar, and possessed a happy facility of teaching; and his friend Pember, who was ready on all occasions to assist him in his studies, was a great proficient in Greek learning. Ascham, from his entrance upon academic life, felt the inspiration of an ardent desire to excel in learning, and devoted himself with uncommon industry to his studies. According to the maxim, “Qui docet, discit,” he thought a language might be best learned by teaching it; and, when he had made some progress in Greek, he undertook to instruct boys in the rudiments of this language. His friend Pember approved his plan, and said, that he would gain more knowledge by reading with a boy a single fable in *Æsop*, than by hearing another read Latin lectures on the whole *Iliad*. Under the direction of the same valuable friend he became intimately acquainted with the best Greek and Roman authors. In his reading he observed a rule well worth the attention of students, to “lose no time in the perusal of mean or unprofitable books.” Cicero and Cæsar, in particular, he diligently studied, as his best guides in writing the Latin language, and he formed his style upon these excellent models.

In the eighteenth year of his age, Ascham took his first degree of bachelor of arts, and was, about a month afterwards, chosen fellow of the college. Notwithstanding his uncommon merit, his election to the fellowship was attended with some difficulty, on account of the favourable disposition which he had discovered towards the reformed religion: so powerful was the influence of religious bigotry at this period, even in the schools of the learned. At the age

of twenty-one, in the year 1537, he was inaugurated master of arts, and from this time, and perhaps sooner, publicly took upon him the office of tutor.

The high reputation which he had acquired in Greek learning, brought the young tutor many pupils; and they were so ably instructed, and so happily incited to industry by emulation, that several of the scholars of Ascham afterwards rose to great eminence. Among the rest William Grindall was so much distinguished, that, on the recommendation of Sir John Cheke, he was appointed master of languages to the lady Elizabeth. Whence it happened that Ascham himself was not nominated to this honourable post is not certain; but from one of his letters it seems probable that he was at that time too fond of an academical life to exchange it for a station at court. Though no regular lectureship in Greek had then been established, Ascham was appointed to read public lectures on that language in the schools, and received an honorary stipend from the university. At this time a controversy arose in the university concerning the pronunciation of the Greek language, in which Ascham at first opposed the method introduced by Sir John Cheke and Sir Thomas Smith, but afterwards, upon giving the matter a fuller examination, he came over to their opinion and practice; and it is probable that it is in part owing to the ingenuity with which he defended it, that this mode of pronunciation was generally adopted, and has since prevailed in the schools of England. This excellent scholar was so generally admired for the purity and elegance of his Latin, that he was constantly employed to write the public letters of the university; and it was a circumstance, which contributed not a little to recommend him to this honourable office, that he was master of an uncommon neatness of hand-writing.

Among the amusements with which Ascham enlivened his hours of leisure, was that of instrumental music; and for the relief and entertainment which this elegant art afforded him he was indebted to his friend Pember, by whose advice he turned his attention this way. He also amused himself in his study by embellishing the pages of his manuscripts, according to the custom of the age, with elegant draughts and illuminations. In the open air he frequently exercised his body, and relieved his mind from fatigue, by the liberal diversion of archery. At a time when the use of fire arms was in its infancy, the skilful management of the bow was still of more value than as a mere amusement, and the learned Ascham might be justified in

writing his *Toxophilus*. This ingenious treatise, though, as a book of precepts, perhaps of little value, might, at the time when it was written, materially contribute to the improvement of the English language; for it was well adapted to answer the author's intention, expressed in a letter to bishop Gardiner, of introducing in English prose a more natural, easy, and truly English diction than was then in common use. This work, besides the purity and perspicuity of its style, has also the recommendation of abounding with learned allusions, and with curious fragments of English history. Ascham has the honesty to confess, that another more selfish motive had a considerable share in producing this treatise. He wished to make a tour into Italy, at this time the capital of the republic of letters, and particularly the chief seat of Greek learning; and he hoped, by dedicating his book to the king, to obtain a pension which might enable him to accomplish this favourite design. It may reflect a small ray of honour on the name of Henry VIII. that this modest wish of the learned Ascham was not altogether frustrated. The king, in the year 1544, settled upon him an annual pension of ten pounds: a pension which Dr. Johnson, reckoning together the wants which this sum would enable Ascham to supply, and the wants from which, by the general habits of the times and the peculiar habits of a student's life, he was exempt, estimates at more than one hundred pounds at the present day. This pension was for some time discontinued after the king's death; but was restored by Edward VI. and doubled by queen Mary. Ascham, also, the same year received the pecuniary benefit as well as the honour of an appointment to the office of orator to the university; an office which, while he remained in the university, he occupied with great credit.

The name of Ascham had now, by means of his pupils and writings, acquired considerable celebrity. He had for some years past received an annual gratuity, to what amount does not appear, from Lee, archbishop of York. Among his patrons and his pupils either in languages or the art of hand-writing, for which he was famous, were several illustrious persons. At length, in 1548, upon the death of his pupil Grindall, preceptor to the lady Elizabeth, that princess, to whom he had already given lessons in writing, called him from his college to direct her studies. He accepted the honourable charge, and instructed his pupil in the learned languages with great diligence and success. After two years, some unknown cause of dissatisfaction arose, which led Ascham to take an abrupt leave of

the princess, and return to the university. This circumstance did not, however, alienate her regard for her preceptor: for, in the same year, 1550, after visiting his native place and his old acquaintance in Yorkshire, he was recalled to the court, and appointed secretary to Sir Richard Morisine, who was then going as ambassador to the emperor Charles V. In his return to London he paid a visit to lady Jane Grey, to whom he acknowledges himself exceedingly beholden, and of whom he relates that he found her, while the duke and duchess with the rest of the household were hunting in the park, reading in her chamber Plato's *Phædo* in Greek, "and that (says he) with as much delight as some gentlemen would read a merry tale in Boccace." (Schoolmaster, p. 34. ed. Upton, 1711).

During his foreign expedition, which lasted three years, he travelled through a great part of Germany, and visited many learned men. When he was with the ambassador he was useful to him, both in his private studies and in the management of public concerns. For four days in the week he read with him in the morning some pages of Herodotus or Demosthenes, and in the afternoon a portion of Sophocles or Euripides. On the other days he wrote the letters of public business, and at night continued his diary or remarks, and wrote private letters. One of the fruits of this tour was a curious tract entitled, "A Report and Discourse of the Affairs and State of Germany," &c. which contains valuable information and judicious reflections. It bears no date, but was probably written in 1532. Ascham made a short excursion into Italy, and was much disgusted with the manners of the inhabitants, particularly of the Venetians.

On the death of Edward VI. in 1553, Morisine was recalled, and Ascham returned to his college with no other support than his fellowship and salary as orator to the university, and the liberality of his friends. The tide of his fortune, which was now at its ebb, soon turned. Through the interest of bishop Gardiner, who, though he well knew that Ascham was a protestant, had the generosity not to desert him, he was appointed to the office of Latin secretary to the queen, with a salary of ten pounds a year, and permission to keep his college preferment. If it be thought surprising that he met with such good fortune under the intolerant reign of Mary, let it not be imputed to any servile compliance on his part. Ascham was prudent but not dishonest. He maintained his interest with Elizabeth in the most perilous times; and to the fidelity of his

friendship with Cecil he in part owed his prosperity under the next reign. The fact probably was, that, besides the respect paid by all parties to Ascham for his learning, the facility and elegance of his Latin pen rendered him, in some sort, necessary at court. It is a striking instance of uncommon readiness and assiduity, that, in his capacity of Latin secretary, he wrote in three days forty-seven letters to persons of such high rank, that the lowest in dignity was a cardinal.

The transmission of the crown from a popish to a protestant princess made little change in the situation of Ascham. He had been protected and favoured by Mary; and upon the accession of Elizabeth he was continued in his former employments with the same stipend. He was indeed daily admitted to the presence of the queen, and read with her in the learned languages some hours every day; and of her proficiency under so excellent a master many proofs remain. We shall select one testimony from Ascham himself. "Point forth six of the best given gentlemen of this court, and all they together show not so much good will, spend not so much time, bestow not so many hours daily, orderly, and constantly for the increase of learning and knowledge as doth the queen's majesty herself. Yea, I believe that beside her perfect readiness in Latin, Italian, French, and Spanish, she readeth here more Greek every day than some prebendary of this church doth read Latin in a whole week. And that which is most praise-worthy of all, within the walls of her privy chamber she hath obtained that excellency of learning to understand, speak and write both wittily with head and fair with hand, as scarcely one or two wits in both universities have in many years reached unto." (Schoolmaster, p. 62.) To the master who taught his sovereign with so much success, and who was sometimes permitted to play with her at draughts and chess, a recompense might have been expected more worthy of royal munificence than a pension of twenty pounds a year, and the prebend of Westwarg in the church of York. (Wood's *Fasti Oxon.* vol. i. col. 65.) Yet, through the queen's parsimony, Ascham remained thus pitifully provided for till his death. It has been suggested that the queen kept him poor because she knew him to be extravagant; and he is accused, (Compare Camden's *Annal.* an. 1568, Clarke's *Mirror*, c. 62, and Nicholson's *Engl. Library*, p. 247. as it seems not unjustly, of a propensity disgraceful to a man of letters and humanity, a fondness for cock-fighting: (In his "Schoolmaster," Ascham intimates an inten-

tion of writing a book "Of the Cockpit," which he reckons among "the kinds of pastimes fit for a gentleman.") But if these defects in his character did not render him worthy of her patronage, they ought to have been overlooked in the remuneration of his services.

It happened in the year 1563, at the castle of Windsor, that a conversation arose in the apartment of the secretary, sir William Cecil, on the subject of education. Some Eton scholars having that morning run away from the school for fear of chastisement, the discourse turned upon the severity of the correction used in the public schools. Contrary opinions were maintained upon the subject. Sir Richard Sackville, one of the company, was silent, but was so struck with the arguments of Ascham in favour of a mild treatment of boys, that he afterwards entreated his advice and assistance in the education of his grandson, and at the same time requested that he would compose a treatise on the general subject of education. These circumstances gave birth to an excellent performance, entitled, "The Schoolmaster." The work is strongly expressive of the author's humanity and good sense, and abounds with proofs of extensive and accurate erudition. It contains excellent practical advice, particularly on the method of teaching classical learning. It is surprising that Ascham's observations on the utility of the method of *double translation* has not led to the universal adoption of this method in schools. This treatise was published after the author's death by his widow in 1571; and was reprinted with notes, in 8vo. at London, by Upton, in 1711. His last illness was occasioned by too close application to the composition of a poem, which he meant to present to the queen on the New Year's Day of 1569. He died in his fifty-third year, on the 23d of December, 1568. His death was generally lamented; and the queen oddly, but emphatically, expressed her regret by saying, "She would rather have lost ten thousand pounds than her tutor Ascham." His epistles, which are written in the most perfect style of classical elegance, and contain valuable historical matter, were published after his death in 1577 by Grant, and dedicated to Elizabeth; and his miscellaneous pieces have since been collected by Bennet into one volume.

From the writings and other memorials of Roger Ascham, it appears that he was of an amiable temper; of great kindness to his friends, and exemplary gratitude to his benefactors; disposed to freedom of inquiry in religion, but too intent on other pursuits to exercise much zeal upon this object; respectable as a man, but

chiefly to be honoured as a scholar, who deserved from his contemporaries more liberal rewards than he received, and who rendered essential service to posterity, by promoting correct taste and sound learning. *Ed. Grant. Orat. de Vit. R. Aschami. Epist. Aschami. Biog. Brit. Dr. Johnson's Life of Ascham.*—E.

ASCHARI, a celebrated musulman doctor, the head of the Ascharians, a sect which opposed the Hanbalites. This sect taught, that God acts always from particular volition for the individual good of every creature; while Aschari taught that God governs the world by general laws. Aschari died at Bagdat about the year of the Hegira 329, or of Christ 940, and was secretly interred, lest the Hanbalites, in their zeal to punish his impieties, should tear up his remains from the grave. *D'Herbelot, Bibl. Orient. Morevi. Nouv. Dict. Hist.*—E.

ASCLEPIADES, a Greek philosopher, of the Eliac school, native of Phlia in Peloponnesus, flourished about 350 years before Christ. He was a disciple of Stilpo, in whose school he formed friendship with Menedemus, which, Diogenes Laërtius says, was not at all inferior to that of Pylades and Orestes. They were obliged through poverty to submit to manual employment, and, attending the school of Phædo at Elis, they worked together as masons. Leaving their native country to attend the school of Plato at Athens, they supported themselves by grinding in the night, in one of the public prisons, till they had earned enough to enable them to spend the next day in the academy. When the magistrates of Athens, on making the customary inquiry concerning the manner in which these strangers subsisted, were informed of the extraordinary proof which these young men had given of an ardent thirst after knowledge, they applauded their zeal, and presented them with two hundred drachmas. (Athen. lib. iv. c. 19.) Asclepiades lived to a great age, and lost his sight, but bore the loss with cheerfulness. (Cic. Tusc. Disp. lib. v. c. 39.) *Diog. Laërt. ap. Vit. Mened. Bayle. Brucker. Stanley.*—E.

ASCLEPIADES, an eminent physician of antiquity, born at Prusa in Bithynia, was originally a rhetorician, and turning his studies to medicine, became the author of a new sect. In physiology he followed Epicurus and the corpuscularian philosophers. He paid little regard to the authority of the older physicians, and rejecting all medicines of strong operation, he chiefly depended on diet, frictions, baths, &c. He allowed wine to his patients, and in general indulged their inclinations; whence he arrived at

great fame and practice in Rome, where he lived somewhat before the time of Pompey. He was intimate with Licinius Crassus the orator, and other illustrious characters. Mithridates was very desirous of drawing him to his court, but could not succeed; but he corresponded with that prince on medical topics. He was confident of his own powers, and treated the opinions of others with little respect. It is said that he staked his reputation upon preserving himself in health; and that he lived to a great age, and was at last killed by a fall.

Many writings of Asclepiades are referred to by the ancients, and fragments of his opinions and practice are preserved in the works of Celsus, Galen, Cœlius, Aëtius, &c. He was also an esteemed commentator upon the most difficult parts of Hippocrates. He had many disciples, and his sect continued to flourish some time after his death. *Plinii Hist. Nat. Haller, Bibl. Med. Pract.*—A.

ASCONIUS, PEDIANUS, a Roman grammarian, a native of Padua, lived in the time of Augustus, and, as we learn from Servius and Philargyrus, in their commentary on Virgil's fourth Eclogue, was a friend of that poet. He seems to have been known to Quintilian; and he speaks of Livy under the appellation of "Livius Noster," which may imply personal acquaintance. Eusebius, in his Chronicon, places Asconius as low as the time of Vespasian; but this is probably a mistake, unless we have recourse, with Vossius, to the supposition of two writers of this name, one an historian, as Eusebius calls him, the other the commentator on Cicero. As nothing remains of the historian, the inquiry, however, is nugatory. The notes of Asconius on several of Cicero's orations, still extant, though in a mutilated state, are succinct and judicious. These notes were first published with those of Luscus, in folio, at Venice in 1477; and afterwards, with other valuable additions, at Padua in 1493.

In subsequent editions of Cicero's orations, the notes of Asconius have been intermixed with those of other commentators: they will be found in Gronovius's edition of Cicero, published in 4to. in 1692. *Fabric. Bibl. Lat. lib. ii. c. 6. Voss. de Hist. Lat. lib. i. c. 27. Moreri.*—E.

ASDRUBAL, a Carthaginian general, son-in-law of Hamilcar the father of Hannibal, accompanied his father-in-law into Spain after the first Punic war. On the breaking out of a rebellion of the Numidians against the Carthaginians, Asdrubal was detached with a part of the army into Africa, where by his military talents he soon restored tranquillity. He returned to

Spain, where, on the death of Hamilcar, he was elected by the army his successor. Asdrubal commanded there with great prudence and success. He defeated the natives in a great battle, after which all the cities in that part of Spain submitted to him. To secure his conquests, he built a city in an admirable situation for maritime consequence, to which he gave the name of New Carthage, now Carthagena. The Romans, alarmed at the progress of his arms, negotiated a treaty with him, B. C. 222, by which he engaged that the Carthaginians should not pass the Iberus or Ebro, and should leave Saguntum and the other Greek colonies in Spain in possession of their independence. He observed the conditions faithfully; and turning his efforts towards the other parts of Spain, he brought the petty kings of the country, from the western ocean to the Iberus, partly by force, partly by persuasion, under the Carthaginian dominion. His manners were kind and affable, and he further ingratiated himself with the Spaniards by marrying the daughter of one of their princes. Asdrubal sent to Carthage for his brother-in-law young Hannibal, who made three campaigns under him. After a prosperous administration in Spain for eight years, he was openly assassinated by a Gaul, whose master he had put to death. The assassin was so pleased with his revenge, that he smiled in the midst of the tortures with which he was executed. *Polybius. Livy. Plutarch. Unicers. Hist.*—A.

ASDRUBAL BARCA, son of Hamilcar, and brother of Hannibal, possessed a large share of those military talents which distinguished the latter, though with less good fortune. He was commander in Spain while his brother was in Italy; and had been successful in extinguishing a rebellion of the natives, when he received orders to march to the assistance of Hannibal. On his progress he was completely defeated by the Romans with the loss of great part of his army, and the design was for that time rendered abortive. After this he and the other Carthaginian, generals found great difficulty in maintaining themselves in Spain, and sustained various defeats from the two Scipios; but these leaders were in their turn defeated by the united armies of the Carthaginians, and killed. Asdrubal's influence over the Celtiberians, whom he prevailed upon to desert the Romans in a great body, was the principal cause of this disaster. Some time afterwards, Asdrubal having suffered himself to be shut up in an isthmus by the Roman army under Claudius Nero, escaped by a stratagem of the Punic kind, deluding the enemy by a pretended convention. The younger Scipio then

taking the command in Spain, gave Asdrubal, who was again advancing towards Italy, a signal defeat; notwithstanding which, forming a junction with the other generals, and composing a new army from their troops, he proceeded to the Pyrenees, and crossing them, entered Italy with little opposition. He is charged with want of policy in losing time with the siege of Placentia, which at last he was obliged to raise. He advanced to join his brother along the coast of the Adriatic with a numerous army, chiefly of Spaniards and Gauls; and never did the Roman state appear in greater danger. When arrived at the river Metaurus, now Metaro, he was opposed by the consul Livius with his whole army, reinforced by the other consul, Claudius Nero, who had advanced by forced marches from Umbria with a detachment of his own army. A most bloody and decisive engagement ensued, in which Asdrubal, exerting all the efforts of a general and a soldier, was slain, and nearly his whole army destroyed. Claudius Nero returned to his station before Hannibal, carrying with him the head of Asdrubal. It was thrown into the Carthaginian trenches; and when brought to Hannibal, he recognised his brother's features, and crying, "I perceive the fortune of Carthage," he retired into the extremity of Italy. This event took place B. C. 203. *Polybius. Livy. Plutarch. Univers. Hist.*

Several other Carthaginian generals bore the name of *Asdrubal*. One of the most distinguished was *Asdrubal the son of Gisco*, who served in Spain with the last mentioned Asdrubal, and afterwards in Africa against Scipio. He was father of the celebrated Sophonisba. Another *Asdrubal* defended Carthage in its last siege by Scipio, and, foreseeing its fate, surrendered himself to the Romans, leaving his wife and children behind him in the temple of *Æsculapius*. The temple being set on fire, the wife of Asdrubal appearing magnificently adorned on the walls with her two children, first bitterly reproached and execrated her husband for his base desertion, and then, stabbing her two children, threw herself into the flames. *Univers. Hist.—A.*

ASELLI, GASPARD, a native of Cremona, was professor of anatomy at Pavia about 1620, where he distinguished himself by many curious observations. A fortunate discovery in 1622 has placed him among the great inventors in anatomical knowledge. Dissecting a live and well-fed dog, he remarked the lacteal vessels in the mesentery, which had remained unnoticed from the times of Herophilus and Erasistratus. He detected their use in absorbing the

chyle, observed their valves, and traced them, as he thought, to the liver. He first gave them the name of lacteals, and prepared a description of them, illustrated with elegant coloured engravings, which was printed after his death at Milan in 1627, under the title, "*De Lactibus, seu Lacteis Venis, quarto Vasorum Mesaraicorum Genere, novo Invento, Dissertatio*," 4to. He erroneously represented the congeries of mesenteric glands, as the pancreas; and took the real pancreas for an unknown gland; which threw much obscurity on his discovery. *Douglas, Bibliogr. Anat. Haller, Biblioth. Anat.—A.*

ASGILL, JOHN, an English barrister, and a writer of singular character, was born about the middle of the seventeenth century, and educated in Lincoln's Inn under Mr. Eyre, a very eminent lawyer. He possessed a whimsical vein of humour, which displayed itself in several publications, in which there was a strange mixture of gravity and mirth. In 1698 he published, "Several Assertions proved, in order to create another Species of Money than Gold and Silver," and, "An Essay on a Registry for Titles of Lands." These were in the year 1700 followed by a most fanciful and enthusiastic work, entitled, "An Argument, proving, that according to the Covenant of eternal Life, revealed in the Scriptures, Man may be translated from hence without passing through Death, although the human Nature of Christ himself could not be thus translated till he had passed through Death." This performance raised a general outcry against the author as an infidel and a blasphemer; and, after Asgill had passed two years in Ireland, practising the law with so much success, that he was enabled to purchase an estate, and obtain a seat in the Irish parliament, he had the mortification to be expelled from the house, after having taken his seat only four days, as a person whose blasphemous writings rendered him unworthy to be one of the representatives of a Christian people. On his return to England, however, he found means to obtain a return to the British parliament in 1705, from the borough of Bramber in Sussex, and he enjoyed his seat two years. A neglect and contempt of œconomy, which was through life one of the prominent features of his character, now involved him in extreme embarrassment; and, during an interval of privilege, his person was seised for debt, and committed to the Fleet prison. On the opening of the next session of parliament in 1707, he was demanded out of custody by the serjeant at arms, and resumed his seat. But many persons, particularly the new members from Scotland, in this first

session of the first *British* parliament, thought it a disgrace that a debtor, who enjoyed his liberty only under privilege, should sit in the house; and it was resolved to make the publication, which had given such general offence, the ground of his expulsion. A committee was appointed, which reported that the book contained several blasphemous expressions, and seemed intended to expose the scriptures; and, notwithstanding a very spirited defence, in which Asgill solemnly protested, that he did not publish the treatise with any intention to expose the scriptures, but under a firm belief of their truth as well as of the truth of his argument, he was expelled.

From this time Asgill grew daily more involved in debt; and he was soon laid in the King's-bench prison by his creditors. Here he remained through the long period of thirty years, furnishing himself with amusement, and occasional supplies, by writing pamphlets, chiefly political, against the pretender, and by practising in the way of his profession. Notwithstanding misfortunes, which must have been at least accompanied with a consciousness of indiscretion, he retained great vivacity of spirits, and powers of entertaining conversation, till his death, which happened in the rules of the King's-bench in 1738, at the age of four score, or, according to some accounts, of near a hundred.

After all the stir which was made about the treatise "*On the possibility of avoiding Death*," the production appears to have been rather absurd than impious; and the author deserved rather to be pitied or ridiculed as an enthusiast, than to be condemned as a blasphemer. Nothing indeed can be more impolitic or oppressive, than to stigmatise with opprobrious appellations the eccentricities of genius, or the vagaries of fancy, and to employ the public wisdom or force in restraining or chastising them. *Biog. Brit.*—E.

ASHMOLE, ELIAS, a very industrious English antiquarian and philosopher of the seventeenth century, was born at Lichfield in 1617, of parents in the middle condition of life. After a common education, he came up to London at the age of sixteen, and was received into the family of James Paget, Esq. a baron of the exchequer, his kinsman, where he studied the law, together with other branches of knowledge. He married in 1638, and settled in London as an attorney. On the breaking out of the civil war he retired from town, his wife being dead, and entered into the king's service in the ordnance department, in which he was employed first at Oxford, then at Worcester. While in the former city, he entered himself of Brazen

Nose College, where he engaged in the studies of natural philosophy, mathematics, and astronomy. From the latter science he deviated into the spurious branch of it, astrology, then sanctioned by the belief of some men of eminence, though beginning to fall into discredit. His turn of mind, however, which seems to have been not a little prone to grave and learned fooleries, was favourable to the impressions made by the mysterious pretences of astrological imposture; and a similar propensity caused him to consider as a great æra of his life, his election into the society of free and accepted masons, of whose history in this kingdom he afterwards made large collections. On the surrender of Worcester in 1646, to the parliament whose cause was now become triumphant, Ashmole withdrew first into Cheshire, and then came to London, where he formed a close intimacy with the celebrated astrologers, Moore, Lilly, and Booker, though he seems only to have shared in their absurdities, not in their frauds. A retirement in Berkshire the next year gave him an opportunity of adding a knowledge of botany to his other acquirements. A more profitable pursuit to him was that of a "well-jointured widow," lady Mainwaring, then the relict of her third husband. He so ingratiated himself with this lady, that she conveyed to him her estate at Bradfield; and though it underwent sequestration on account of his known loyalty, his interest with Lilly and others of that party enabled him to recover it. In 1649 he married the lady, and settled with her in London, where his house became a resort of all the proficients in the curious and occult sciences. A taste for chemistry, or rather that pretended art which bears the same relation to it that astrology does to astronomy, viz. *alchemy*, was infused into him by a Berkshire adept, William Backhouse, called *father* by his disciple; and Ashmole published, under a feigned name, a treatise by the famous Dr. Dee, with another by an anonymous author, on this subject. He likewise undertook to prepare for the press a complete collection of the manuscript works of English chemists; a business of great labour and expense. This appeared in 1652 under the title of "*Theatrum Chymicum Britannicum*," in 4to. and it acquired him a mighty reputation among the *learned*, who at least saw in it a proof of wonderful application and minute accuracy, with a warm zeal for the promotion of what he conceived to be useful knowledge. It is to be understood, that this *chemistry* was all *alchemy*, and that Ashmole appears to have been entirely unacquainted with real chemical science. Among

his acquaintance he now began to number the better names of Selden, Oughtred, and Dr. Wharton.

His wealthy marriage involved him in abundance of legal disputes; and at length the lady herself made an attack upon him in chancery; but to his honour serjeant Maynard observed, that in eight hundred sheets of depositions on her part, not so much as an ill word was proved against Mr. Ashmole; and the result was, that her bill was dismissed, and herself re-delivered to her happy spouse.

He had for some time attached himself to the study of antiquity and the perusal of records, which were very happily suited to his talents. He accompanied Sir W. Dugdale in his survey of the Fens, and traced a Roman road to Lichfield. He took a civil leave of hermetic philosophy in the preface to a treatise on the philosopher's stone, which he edited; and began to make collections for the work on which his fairest reputation is built, his "History of the Order of the Garter." For this purpose he was most assiduous in examining the records in the Tower and elsewhere. In a visit to Oxford he drew up a full description of the coins given to that university by archbishop Laud. His love for botany had induced him to take up his residence at the house of the celebrated gardener of Lambeth, John Tradescant. This person and his father had made a great collection of curiosities, which he, with the concurrence of his wife, made over to Ashmole by a deed of gift signed in December 1659. On the restoration, Ashmole was very graciously received, both as a loyalist and a man of learning, by the king, who appointed him to the suitable post of Windsor herald, and committed to his care a description of the royal medals. He was also made a commissioner and afterwards comptroller of the excise; was called to the bar in the Middle Temple, and admitted a fellow of the newly constituted royal society. Various other employments were successively bestowed upon him, as well honourable as lucrative, and Oxford presented him with the diploma of doctor of physic. His second wife dying, he soon after married the daughter of his friend, Sir W. Dugdale. He was now considered as a first-rate literary character, and was visited with respect by the greatest persons in the kingdom. In May 1672 he presented to the king his capital work on the "Order of the Garter," which obtained great applause not only from his majesty, but from all the knights companions and others attached to studies of that kind. It is entitled, "The Institution, Laws, and Ceremo-

nies of the most noble Order of the Garter. Collected and digested into one body by Elias Ashmole of the Middle Temple, Esq. Windsor Herald at Arms," fol. Lond. 1672. In 1675 he resigned his office of Windsor herald in favour of his brother-in-law, Mr. Dugdale. On a vacancy in the office of garter king-at-arms some time afterwards, he was thought of for the place, but declined it, and it was given to Sir W. Dugdale. An accidental fire which broke out in the chambers next to his in the Temple, destroyed a library he had been thirty-three years in collecting, with a cabinet of nine thousand coins, and a number of valuable antiquities; but his MSS. and gold medals escaped. In 1683, the university of Oxford having finished an edifice for a museum, Mr. Ashmole sent thither his Tradescantian collection of rarities, with the addition he had made to it; and afterwards added to this donation that of his books and MSS. They are the foundation of the *Museum Ashmoleanum*, now subsisting at Oxford. On the death of Sir W. Dugdale he was offered, but again declined, the place of garter king-at-arms. It appears that his own wish had long been to be appointed historiographer to the order, but for some reason this desire was never gratified. He died in May 1692, in the seventy-sixth year of his age, and was interred in the church of Great Lambeth. Besides the works abovementioned as printed in his life-time, he left a number of pieces in manuscript, chiefly on subjects of English antiquities, of which a few have been published; as has likewise a "Diary of his Life," written by himself, which has afforded copious materials for his biographers. The rank he bears in literature may be estimated from the account of his pursuits already given. To class him with our first philosophers and men of letters, and call him, in the words of the *Biogr. Britan.* "one of the greatest men in the last century," is manifestly ridiculous. Neither the strength of his understanding, nor the nature of his studies, at all justify such a panegyric. But industry, perseverance, curiosity, and exactness, may be allowed him in a high degree; and Antony Wood, in his quaint language, has perhaps, not ill characterised him as "the greatest virtuoso or curioso that was ever known or read of in England before his time." *Biogr. Britan.*—A.

ASHWELL, GEORGE, an English episcopalian divine, born at Harrow on the Hill, in Middlesex, in the year 1612, and educated at Wadham College, Oxford, was rector of Hanwel in Oxfordshire. He was a zealous advocate for the doctrine and worship of the church

of England, and wrote in their defence several treatises: "Fides Apostolica," [A Discourse on the Authors and Authority of the Apostle's Creed] with "An Appendix on the Nicene and Athanasian Creeds," printed in 8vo. at Oxford, 1653; "Gestus Eucharisticus," [Concerning the Gesture to be used at the receiving of the Sacrament] in 8vo. at Oxford, 1663; "De Socino et Socinismo;" "De Ecclesiâ Romanâ," 4to. Oxford, 1658. He also translated into English Pococke's Latin translation of an Arabic work, "The Self-taught Philosopher, Hai Ebn Yokdan," by Tophail. *Wood, Athen. Oxon. Biog. Brit.*—E.

ASPASIA, a Grecian lady more celebrated for her talents than her virtue, was a native of Miletus, and daughter of one Axiochus. Settling at Athens, in the profession of a courtesan, and even of a procuress, she excited as much admiration by the accomplishments of her mind as the beauty of her person. She was a proficient in rhetoric, and was well versed in philosophy and political science; and even the wise Socrates (such were the manners of the time) did not think it misbecame him to cultivate an acquaintance with her, and receive lessons from her. Her house was frequented by persons of character, who even brought their wives to be her auditors. The great statesman Pericles was so much attached to her, that after maintaining for some time an illegitimate commerce with her, he divorced his wife and married Aspasia. She was supposed to have a great influence over his political conduct; and the war against Samos, in order to assist the Milesians, is imputed to her. The satirists of Athens also accused her of being the author of the war with Megara, (which was the commencement of the Peloponnesian war) in revenge for the seizure of two of her damsels by the Megarians, who only retaliated a similar outrage of the Athenians. Aspasia was criminally prosecuted by Hermippus, a comedian, on the two charges of impiety and procurement; and it required all the tears and entreaties of Pericles to save her. After the death of Pericles she attached herself to a man of mean condition, whom, by her interest, she raised to the first offices of the state. *Plutarch. in Vit. Pericl. Athenæus. Aristophanes. Bayle.*—A.

ASPASIA, daughter of Hermotimus of Phocæa, a person of mean circumstances, was originally named *Milto*, and was brought up with no other advantages than nature gave her. She neither possessed nor wished for foreign ornaments to set off a person exquisitely beautiful, and decorated with modesty and feminine softness. The commander for Cyrus, brother of

Artaxerxes Mnemon, in those parts, took her away by force along with other maids of the country, and sent her to his master. Here she so much distinguished herself from her companions by the reserve and repugnance with which she received the advances of Cyrus, that he became deeply enamoured with her, and treated her more like a wife than a concubine. He gave her the name of *Aspasia*, in honour of the subject of the preceding article, whose renown had pervaded all Lesser Asia. She participated in his counsels, and accompanied him in his expeditions. She used her power with great moderation; and, contented with making the fortune of her father, she showed herself indifferent to wealth and splendor on her own account. She dexterously obtained the favour of the imperious Parysatis by respectful attention; and her chief magnificence was displayed in her offerings to Venus, whom she esteemed the patroness of her fortunes. After the fatal battle in which Cyrus lost his life fighting against his brother, she fell into the conqueror's hands, over whom she soon gained an influence almost equal to that she had possessed with her former master. The remainder of her story, as related by Plutarch and Justin, almost surpasses the bounds of credibility. They assert that Darius, son of Artaxerxes, on being publicly declared his successor, and, according to custom, allowed to demand a favour, asked of his father his Aspasia; and that the fair one, being allowed to make her choice between the father and son, preferred the latter. It is further added that Artaxerxes, jealous of his gift, took her out of his hands, by making her priestess of Diana, which bound her to perpetual continence; an artifice so mortifying to Darius, that it occasioned him to rebel. As Darius was fifty when declared successor to the throne, this precious object of contention must then, by calculation, have been about her seventy-fifth year! [In the passage of Plutarch's Life of Artaxerxes, where Darius's age is thus stated, some read twenty-five; and the length of Artaxerxes' reign is abridged near twenty years by Diodorus] If there is any truth in the story, the event must probably have happened in an earlier period of Darius's life, perhaps when he came of age. *Bayle's Dict.*—A.

ASSELYN, JOHN, a painter, was born in Holland about 1610. He was brought up under Isaiah Vanden-Velde, a battle painter, at the Hague, and afterwards travelled into France and Italy. He studied at Rome, and was particularly an imitator of the manner of Bamboccio. The Flemish community of students gave him the

name of *Krabbete*, on account of the crookedness of his hand and fingers ; but no traces of this defect appear in his paintings, which are remarkable for the freedom and lightness of their touch. During his residence in Rome he was perpetually copying nature in the environs of that city—villages, remains of antiquity, animals, human figures, all were with great rapidity committed to paper, so that he acquired a prodigious stock of studies of this kind. On his return he staid some time at Lyons, where he gratified the curious with his designs. In this city he married the daughter of a merchant of Antwerp, and brought her with him to Amsterdam in 1645. He was received with great applause by his countrymen, and his example first gave the Dutch painters the idea of imitating the clear and natural manner of colouring landscape so much admired in Claude Lorrain, and quitting their dark and sombre style, with the prevalent blue and green tints of Paul Bril and Breugel. Asselyn was in great vogue at Amsterdam, and obtained a high price for his paintings, which were history pieces, battles, but chiefly landscapes with antiquities, and men and animals, represented with great truth and admirable brilliance of colouring. They are highly esteemed ; and a set of twenty-four of his landscapes and ruins has been engraved by Perelle. Asselyn died at Amsterdam in 1650. *D'Argenville, Vies des Peintres.*—A.

ASSER, or ASSERIUS MENEVENSI, an English divine, bishop of Salisbury, lived in the ninth century. He was born in Wales, and took the monastic habit among the Benedictines at St. David's. He was appointed secretary to the bishop of Sherbourn, and afterwards preceptor to the son of Alfred, which prepared the way for his advancement to the see of Sherbourn. It is said, that it was by the advice of this bishop that Alfred founded the university of Oxford ; but the time when this university was founded has been a subject of much dispute. Asser wrote the "Life of Alfred," which was first published by archbishop Parker in the old Saxon character at the end of his edition of Thomas Walsingham's History, printed in folio, at London, in 1574 ; and reprinted the next year at Zurich. The life was brought down by Asser only to his forty-fifth year, or, according to his computation, the year of Christ 893 ; the rest has been added from authors of later date. Another work, under the title of "Asserius's Annals," was published by Dr. Gale, in folio, at Oxford, in 1691. It has been doubted, whether his name has not been prefixed without sufficient authority to a collection, which, at its first ap-

pearance, was anonymous : but the learned editor makes no question of its authenticity ; and the copious manner in which it treats of the fortunes of Alfred favours this opinion. Asserius has the reputation of a very faithful historian. The time of his death is fixed by Godwin in 883, but by Cave in 909. *Godwin de Præsul. Voss. de Hist. Lat. lib. ii. c. 39. Nicholson's English Historical Library, p. 47. ed. 1736. Cav. Hist. Lit.*—E.

ASSER, a Jewish rabbi of the fifth century, wrote, with the assistance of Hamai, "The Talmud of Babylon," so called from the city where it was compiled. This collection, commented upon in 547 by the rabbi Mair, and afterwards by another Asser, was printed at Leyden, in 4to. in 1630 ; and with various notes, in twelve volumes folio, at Amsterdam in 1744. *Nouv. Dict. Hist.*—E.

ASSHETON, WILLIAM, an English episcopalian divine, rector of Beckenham in Kent, was born at Middleton in Lancashire in the year 1641, and was educated at Brazen Nose College, Oxford. He was frequently chosen proctor for Rochester in convocation ; a proof that he was thought a worthy representative of his order. In his professional character he appears to have been faithful and assiduous. With a considerable share of ability and learning, and, doubtless, with genuine integrity and purity, he defended the established system of religion ; and he wrote several useful pieces on subjects of morality and practical religion. It will not however, at present, be considered as any proof of the liberality of his spirit, or the soundness of his judgment, that he wrote expressly against toleration, and in defence of belief in apparitions. He published his "Toleration disapproved," at Oxford in 1670 ; and his "Cases of Scandal and Persecution," in 1674. His "Possibility of Apparitions," was occasioned by the story of Mrs. Veal, since prefixed to "Drelin-court on Death." Assheton was a strenuous advocate for monarchy, and in 1685 wrote "The Royal Apology," in defence of James II. yet, in 1688, he happily transferred his loyalty to William and Mary, and wrote, "A seasonable Vindication of their present Majesties ;" declaring to the world the reasons which induced him to swear allegiance to them. He wrote against popery, and in defence of the Trinity. This divine is, perhaps, chiefly entitled to memorial as the first projector of the scheme for providing for clergymen's widows and others, by a jointure payable out of the mercers' company. The worthy doctor took great pains to bring this scheme to perfection, and had the sa-

isfaction to see it accomplished, as appears from his "Account of the Rise, Progress, and Advantages of Dr. Assheton's Proposal, &c." printed in 1713. For want, however, of an accurate acquaintance with the doctrine of annuities, the plan was erroneously constructed, and the society was not able completely to make good its proposals. Assheton died at his rectory in 1711, in the seventieth year of his age. *Wood, Athen. Oxon. Watts's Life of Dr. Assheton. Biog. Brit.—E.*

ASTELL, MARY, an English lady, who distinguished herself as a writer, was born at Newcastle upon Tyne in 1668. She was the daughter of a merchant; and from her uncle, a clergyman, received an education more literary and scientific, than was at that time usually given to young women. She was instructed in philosophy, mathematics, and logic, and in the Latin and French languages. At about twenty years of age she left Newcastle, and spent the remainder of her life in or near London, still devoting a great part of her time to study. Lamenting the ignorance then prevalent among the generality of her sex, she endeavoured to excite in them a desire of knowledge, by publishing "A serious Proposal to the Ladies, wherein a Method is offered for the Improvement of their Minds," printed in 12mo. at London in 1697. Her proposal was the establishment of a seminary for female education. It excited so much attention, that a certain great lady, not mentioned by name, but probably the queen, formed a design of giving ten thousand pounds towards erecting a sort of college for the education and improvement of the female sex, and as an asylum to such ladies as might wish to retire from the world: but this laudable design was frustrated by the unnecessary caution of bishop Burnet, who suggested to the lady, that such an institution would too much resemble a nunnery. Mrs. Astell wrote "Reflections on Marriage," published in 1700 and 1705, in consequence, as it is said, of her disappointment in a marriage contract with an eminent clergyman. This lady was a zealous defender of the system commonly deemed orthodox in religion; and in politics was a staunch advocate for the doctrine of non-resistance. She published some controversial pieces, particularly, "Moderation truly stated;" "A fair Way with the Dissenters;" "An impartial Enquiry into the Causes of the Rebellion;" and "A Vindication of the Royal Martyr;" all printed in 4to. in 1704. Her most elaborate performance was a large octavo volume, published in 1705, entitled, "The Christian Religion as professed by a Daughter of the

Church of England." Dr. Waterland called it a very good book. In the controversial part, she has had the courage to attack Locke and Tillotson. Towards the close of her life, Mrs. Astell suffered the severe affliction of a cancer in her breast, and bore the pain of amputation with uncommon fortitude. She died in the year 1731.

Mrs. Astell appears to have been a woman of very austere manners and rigid principles, and to have possessed no extraordinary talents as a writer. At a later period, when female education has been so much improved, that a new era of female character has commenced, such an authoress would scarcely be noticed: but, at a time when few women read, and hardly any wrote, it was meritorious to suggest hints, however rude and imperfect, for the improvement of female education; and it may be worth recording, that a century ago, a woman ventured to think, and to say in print, that "women, who ought to be retired, are, for this reason, designed for speculation," and that "great improvements might be made in the sciences, were not women enviously excluded from this their proper business." It may deserve mention concerning this lady, that she valued her time too much to suffer it to be often interrupted by trifling visitors; and that, though she had not learned the modern refinement of dictating lies to servants, she would often prevent such intruders, as she saw them approach, by jestingly saying to them, "Mrs. Astell is not at home." *Ballard's Memoirs of British Ladies*, ed. 8vo. 1775. *Biog. Brit.—E.*

ASTERIUS, a Christian writer of the Arian sect, flourished at the beginning of the fourth century. He was a native of Cappadocia, and by profession a sophist. Forsaking gentilism, he professed Christianity. In the time of Maximian's persecution, probably about the year 304, his courage failed him, and he consented to sacrifice to the pagan divinities; but he was afterwards recalled to the faith by his master, Lucian of Antioch. He associated much with Arian bishops, frequented their synods, and was desirous of being himself bishop of some city; but, on account of his temporary lapse into paganism, this honour was refused him. He wrote books in defence of Arianism, which gave great offence to Athanasius, who calls him a cunning sophist and patron of heresy: he was also the author of "Commentaries on the Psalms, the Gospels, and the Epistle to the Romans," and several other books, which Jerom says, (Hieron. de Vir. Ill. c. 94.) were much read by men of his party. A few fragments only

remain of this writer, in citations made by Athanasius, (*Orat. 2. Cont. Ar. n. 37. Orat. 3. n. 2. De Synod. n. 18, &c.*) Eusebius, (*Euseb. Cont. Marc. lib. i. c. 4, &c.*) and Epiphanius, (*Hær. 72.*) *Lardner's Cred. Pt. ii. c. 69. § 9. Dupin. Cav. Hist. Lit.—E.*

ASTERIUS, bishop of Amasea in Pontus, a native of Antioch, flourished in the fourth and at the beginning of the fifth century. Ancient writers take little notice of him; but we learn from his own remains, that he received his early instruction from a Scythian slave; that he lived near the time of Julian, and that he continued to a great age. Extracts from his sermons are preserved by Photius, (*Cod. 271.*) five entire Homilies were printed in Greek and Latin by Rubenius, in 4to. at Antwerp, in 1615; and six others were added, together with the extracts of Photius, by Combesis, in his supplement to the "*Bibliotheca Patrum*," printed in 1648. Dupin, who has given a distinct account of these homilies, allows them much commendation. The characters and descriptions, he says, are excellent; the explanations of scripture ingenious, and the thoughts and reflections solid and useful: yet we do not apprehend they would be much admired by a modern auditory. *Dupin. Cav. Hist. Lit. Fabr. Bib. Græc. lib. v. c. 28. § 7.—E.*

ASTERIUS URBANUS, a Christian divine, whether bishop or presbyter is uncertain, lived about the beginning of the third century. He was probably the author of a treatise against the Montanists, of which large extracts are preserved in Eusebius. The work was the substance of the author's arguments in a disputation which he held at Ancyra in Galatia. *Euseb. Hist. Ecc. lib. v. c. 16, 17. Cav. Hist. Lit. Lardner's Cred. part 2. c. 33.—E.*

ASTRONOME, L', an historian and astronomer of the ninth century, was the author of a "*Life of the Emperor Louis le Debonnaire*." He passed a great part of his life in the court of that prince, under whom he had some honourable post. It appears from this work, that he sometimes conversed with that prince on astronomical subjects, and that he made the science of astronomy his particular study. The work, which was written in Latin, has been translated into French by Cousin. The original may be seen in the second volume of "*Du Chesne's Collection of Historians*." *Nouv. Diet. Hist.—E.*

ASTRUC, JOHN, M. D. an eminent French physician and medical writer, was born in 1684 at Sauve in the diocese of Alais, and studied physic in the university of Montpellier, of which he became a doctor and professor. He appeared

as a writer so soon as 1702, and several of his early treatises relate to the theory of digestion. After the plague had visited Marseilles in 1720, he distinguished himself by taking a principal part in the dispute which arose among the physicians, whether it was an imported or a home-bred disease; and he strongly supported the doctrine (which nothing but an inveterate spirit of dogmatism could have called in question) of its contagious nature. His capital work, "*De Morbis Venereis*," appeared first in 1736, but was several times reprinted with additions. It abounds in learned disquisition, and was long (if it is not at this day) the standard of sound practice. The author warmly contends for the novelty of the disease in Europe, and its importation by the discoverers of America. In 1737 he published a quarto volume of "*Memoirs relative to the Natural History of Languedoc*," which contained a particular account of the mineral waters of Balaruc. His reputation had now become so considerable, that the faculty of Paris adopted him as a member in 1743, and the king created him one of his consulting physicians, and gave him the place of professor in the Royal College at Paris. A great concourse of students from all parts attended his lectures, so that his school was often too small for the auditors. He continued to publish various works, as "*A Treatise on Pathology*," and another "*On Therapeutics*;" and he entered deeply into the dispute between the physicians and surgeons of Paris, in which his learning furnished him with many curious facts concerning the ancient state of the two branches of medicine in the kingdom. In 1756 he published some "*Doubts on the Inoculation of the Small-pox*," addressed to the Faculty of Paris." In 1759, "*A Treatise on Tumours and Ulcers*," in two vols. 12mo. written in French, appeared without his name. It contains many valuable observations; and was among the first works which denied that *marks* were produced by the mother's imagination. His popular performance, "*On the Diseases of Women*," in French, four vols. 12mo. was published in 1761. Two more volumes were added in 1765; and a separate volume "*On Midwifery*," in 1766. Several smaller pieces on medical topics came from his pen at different times; and a posthumous work of his in 4to. entitled, "*Memoirs relative to the History of the Faculty of Medicine of Montpellier*," was edited by Mr. Lorry in 1767. Besides these numerous productions in his own profession, he wrote "*Conjectures on the original Memoirs used by Moses in writing Genesis*," 12mo. 1753; and "*A Dissertation on*



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the Immateriality and Immortality of the Soul," 12mo. 1755.

Dr. Astruc was made first physician to Augustus, king of Poland, and spent some time at his court; but finding that this situation was a restraint on his literary pursuits, he quitted it. He died at Paris, May 5, 1766, in the eighty-third year of his age. He was a modest, polite, and benevolent man, wholly attached to the pleasures of his family and his closet. He spent all the time he could spare from his studies in the education of his son, and in conversation with young persons of the profession, whom he loved to guide and instruct. His works, though not free from inaccuracies, abound in various and agreeable information, and are written in a good taste, with a candid and judicious spirit of criticism, and every where display a zeal for the welfare of mankind. *Nouv. Dict. Hist. Haller, Bibl. Med.* tom. iv.—A.

ASTYAGES, king of the Medes, son of Cyaxares, is reckoned to have commenced his reign B. C. 594. The history of this remote period is so mingled with fable, that little dependance can be placed upon it beyond the account of a few leading events. The story of Astyages is chiefly memorable from its connexion with that of the great eastern conqueror, Cyrus; and Herodotus relates it in the following manner. Astyages married his daughter Mandane to a Persian nobleman named Cambyses. During her pregnancy, he had a dream, which was interpreted to signify, that the child to be born should rule over all Asia. This prediction so much alarmed Astyages, that he resolved to destroy the child; and at its birth delivered it for this purpose to one Harpagus, who, moved by compassion, disobeyed the command, and entrusted the infant Cyrus to one of the king's herdsmen, by whom he was brought up. On the discovery of this fraud, when Cyrus was ten years old, Astyages caused the only son of Harpagus to be killed, and his flesh to be served up to him in a banquet. Harpagus, who at first dissembled his resentment of this monstrous barbarity, nourished the secret intentions of revenge, which he afterwards put in practice, by calling Cyrus, now grown up to manhood, out of Persia, whither he had been sent to his real parents, and enabling him to raise a revolt against his grandfather. Astyages was defeated; and in revenge for the want of foresight of the magi, who had assured him that all danger from his grandson was at an end, caused them all to be impaled. In a second engagement he was again defeated and made prisoner. Cyrus deposed him, and rendered the Medes subject to the Persians.

Astyages had at this time reigned thirty-five years. He was suffered to live, confined to his palace, till the natural period of his days.

Xenophon, in his "Cyropædia," (which, however, the best critics have always considered rather as a work of fiction than true history) represents the matter very differently; and describes Cyrus as openly educated at the court of his grandfather Astyages, who retained the crown till his death, and was succeeded by his son Cyaxares II. Astyages is by some reckoned to be the *Ahasuerus* of the Jewish scriptures. *Univ. Hist.*—A.

ATAHUALPA, or ATABALIPA, last inca of Peru, was the son of Huana Capac by the daughter of the king of Quito; and, at the death of his father in 1529, was appointed his successor in the conquered province of Quito, while his elder brother Huascar, descended from a virgin of the sun, succeeded to the throne of Peru. A civil war soon arose between the brothers, which ended in the defeat and captivity of Huascar; and Atahualpa secured his own usurped authority over the Peruvian empire by putting to death all of the royal race, called children of the sun, whom he could get within his power. During the course of this war, the Spanish adventurer Pizarro arrived in Peru, and was suffered, without opposition, to penetrate to the town of Caxamalca, in the neighbourhood of the camp of Atahualpa. This prince, confiding in Pizarro's professions of friendship, made a visit, with a splendid and numerous train, to the Spanish quarters. When he arrived, the friar Valverde addressed him in an harangue, explaining the nature of the Christian religion, and the authority of the pope, and terminating with a requisition to the inca, that he should embrace the catholic faith, and acknowledge himself a vassal of the king of Castile. The astonished prince demanded by what authority he was enjoined such strange compliances, and where the priest had learned these extraordinary things: "In this book," replied Valverde, reaching him his breviary. The inca turned over the leaves, put the book to his ear, and saying, "This is silent. it tells me nothing;" threw it disdainfully on the ground. "To arms!" cried the furious Valverde, "revenge the profanation offered to our holy religion!" Immediately the Spaniards, who had been prepared for the scene, fell upon the innocent Peruvians, massacred numbers of them without mercy, and seized the person of the inca himself, the great object of Pizarro's treacherous designs. They retained him in a respectful kind of captivity, issuing in his name

such orders as they thought conducive to their own security, which were implicitly obeyed. Atahualpa offered, as a ransom, to fill the room in which he was kept with vessels of gold as high as he could reach. By the faithful exertions of his subjects, this immense mass of treasure was nearly collected; and in the mean time the inca was allowed to sacrifice to his own safety the life of his captive brother Huascar. The greedy Spaniards divided the rich spoil of Peru among them, but the inca was still kept in confinement. He now became an object of contention between the soldiers of Pizarro, and those newly arrived under Almagro; and the latter demanded his life, that there might be no pretext of inequality in sharing the future plunder of Peru, under the idea of its being the inca's ransom. Pizarro at length consented to the sacrifice; and this abominable scene of perfidy and injustice was concluded by a mock trial, in which, on the most absurd charges, Atahualpa was found guilty, and condemned to be burnt alive. He was instantly led to the place of execution, where the promise of mitigating his punishment induced him to submit to the ceremony of baptism. As soon as it was performed, he was strangled at the stake, A. D. 1533. *Robertson's Hist. of America.*—A.

ATHALIAH, daughter of Ahab (2 Kings viii. 18.) or of Omri (ib. ver. 28, and 2 Chron. xxii. 2.), wife of Jehoram king of Judah, and mother of Ahaziah, soon after the accession of her son to the crown of Judah, was an evil counsellor to her son; and after his death, that she might ascend the throne, massacred all the princes of the royal house, except the infant Joash, who was concealed by Jehoshaba the daughter of Jehoram. She possessed the kingdom seven years; at the expiration of which, the infant king was presented to the people, and crowned in the temple; and Athaliah, brought to the temple by the shouts of the people, was, by the order of Jehoiada the high priest, put to death. This story is made the subject of one of Racine's finest tragedies. 2 Kings xi.—E.

ATHANASIUS, honoured with the appellation of saint, a celebrated Christian bishop of the fourth century, was a native of Egypt, and probably (Orat. i. cont. Arian.) of Alexandria. The exact time of his birth is not known; nor do any authentic accounts remain of his parentage, infancy, or education. Ruffinus's story of his imitating the ceremonies of the church in play, while a child, and baptising his comrades, is given up by Dupin, and by Cave himself in his last work. In his early studies, his attention was chiefly turned to theology, and, de-

voting himself to the church, he was ordained a deacon under Alexander, bishop of Alexandria. He appears to have been a favourite with that prelate, for he was employed as his secretary, and accompanied him to the council of Nice, (Ath. Apol. ii. Soc. lib. i. c. 8.) and was nominated by him as his successor. Alexander dying in the year 326, five months after the council of Nice, Athanasius was, by the general voice of the people, chosen bishop of the church of Alexandria, and was ordained by the bishops of Egypt, Libya, and Pentapolis, assembled in that city. This is attested by a synodical letter, preserved by Athanasius, (Apol. ii.) in which is contradicted the account of the Arians, who asserted, that he was ordained by seven bishops alone, against the will of the rest. When accounts directly contradict each other concerning a recent and public fact, it is in vain, at the distance of 1400 years, to attempt to ascertain the truth. Athanasius was probably at this time not more than thirty years of age, for he speaks of the persecution of Maximin, (Ep. ad Solit.) as an event of which he had heard from his fathers, and he lived forty-six years after his episcopal ordination.

During the life of Alexander, his predecessor, Athanasius had entered with great vehemence into the dispute which at that time agitated the whole Christian world, concerning the person of Christ; and at the council of Nice, though then only a deacon, had distinguished himself by a violent speech against Arius. Upon the death of his master, and his advancement to the prelacy, he became the head of the catholic party in the contest with the Arians, and through his whole life maintained the struggle with inflexible firmness, and irreconcilable hostility. To the defence of the doctrine of the Trinity he consecrated all his time and talents; and his zeal for this cause was such, that he thought no sacrifice too great in its support.

The Arians, who, notwithstanding the condemnation of their leader in the council of Nice, were still numerous and powerful, had in Alexandria united with the Meletian party, in opposing the bishop of Alexandria, and, with the support of their interest, were endeavouring to obtain the restoration of Arius to the catholic communion. They so far succeeded, as to obtain a request to this effect from the emperor Constantine to Athanasius; and Eusebius of Nicomedia, the zealous friend and patron of Arius, at the same time, in an importunate and menacing letter, urged the bishop to compliance. Athanasius resolutely withstood these solicitations, and the resentment of the Arian

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party was inflamed. Determined, if possible, to remove so formidable an adversary, in the year 331 they brought several accusations against him before the emperor. They charged him with having tyrannically oppressed the inhabitants of Alexandria by a tax on their vestments; sacrilegiously caused a chalice in one of their churches to be broken; and traitorously assisted the emperor's rival, Philumenus, by supplying him with money. The emperor summoned Athanasius before him; and, having upon examination found him innocent, sent him back to Alexander with a letter of acquittal and approbation. The enemies of Athanasius repeated their attack. They revived one of the former charges, deposing, that one Macarius, sent by him to expell Ischyrius a presbyter in church of Marcotis, had rushed upon him in the church, overturned the sacred table and broken the chalice: they asserted, that he had whipped, or imprisoned, six of their bishops; and they even accused him of having murdered, or mutilated, Arsenius, a Meletian bishop. (Sozom. lib. iii. c. 25. Socrat. lib. ii. c. 27. Athan. Ap. ii.) The accusations were referred by the emperor to a synod at Cæsarea; but Athanasius refused to appear before a tribunal of enemies. Another council was, soon afterwards, in the year 335, by Constantine's order, summoned at Tyre, (Socrat. lib. ii. c. 28. Sozom. lib. ii. c. 25. &c.) and the bishop, after a long refusal, at last obeyed the emperor's peremptory commands, and appeared in the presence of sixty bishops, to make his defence. His reply to the charge concerning the six bishops does not appear. From that which respected Arsenius he effectually exculpated himself, by producing Arsenius alive and unhurt, in the midst of the assembly. With regard to the affair of the chalice, a deputation of six bishops was appointed to make inquiry on the spot: they inquired, and returned with a confirmation of the charge. In the mean time, some of the members of the synod went to consecrate a church at Jerusalem, and there received Arius into communion; while Athanasius, who foresaw the probable issue of the trial, seized the opportunity, which a bark, just then hoisting sail for Constantinople, offered him, of presenting himself before the emperor. With that intrepidity which so strongly marked the character of this prelate, he encountered his sovereign, as he was passing on horseback through the principal street of Constantinople, (Ath. Apol. ii. Socrat. lib. i. c. 34, 35.) and entreated an audience. The emperor listened to his complaints, and summoned the members

of the council to appear before him, that the cause might be fairly examined. When they came, however, instead of renewing their former accusations, they brought against Athanasius an entirely new charge; that he had attempted to detain the ships at Alexandria which supplied Constantinople with corn, of which they were then in want. Upon this, Constantine, whether from resentment, conviction, or policy, it may be difficult to determine, consented to his degradation, and the council pronounced upon him a sentence of deposition and banishment. In a remote province of Gaul, but in the hospitable court of Treves, the prelate passed about eighteen months in exile; his see, in the mean time, remaining unoccupied. We assign this period, as the synod of Jerusalem was held at the latter end of the year 335, and Athanasius was restored soon after the death of Constantine, by a letter of Constantius bearing date 15. Cal. Jul. Ann. 337. Theodoret makes the duration of this exile two years and four months, which account is adopted by Gibbon; and Epiphanius strangely says, that he remained in the parts of Italy twelve or fourteen years. Hær. 68.

Upon the death of Constantine, Athanasius, being by an honourable edict of Constantius restored to his country, resumed his episcopal functions. (Theodor. lib. ii. c. 2. Socr. lib. ii. c. 2. Soz. lib. iii. c. 1.) The Arians, however, treated this proceeding as an offence against synodical authority; and a council of ninety bishops, of whom the leaders were Theognis, bishop of Nice, Theodore of Heraclæa, and Eusebius, lately of Nicomedia, now of Constantinople, was held at Antioch in 341, which confirmed the former deposition of Athanasius, and placed in the see of Alexandria one of their own party, Gregory of Cappadocia: and the young emperor, who was easily brought over to their interest, confirmed the nomination by giving instructions to the prefect of Egypt to support the new primate with the civil and military powers of the country: a most injurious act of tyranny, which no pretence of purity of faith could justify. Although the conduct of Athanasius had received the sanction of a synod which he had called at Alexandria, he found himself compelled to yield to superior force; and fled for protection and support to Julius, bishop of Rome. This official guardian of the catholic faith disapproved of the doctrines and conduct of the Eastern churches, and gave the orthodox exile a welcome reception. For three years he was resident at Rome; but how he employed his time there, we are not informed. At the expiration of this term, he was summoned

ed to Milan, by the emperor Constans, who was disposed to favour the catholic party. Here it was agreed, that a new council should be held to settle the disputes which the council of Nice had not been able to terminate. Sardica in Illyricum was the place fixed upon for this general council; and, in the year 347, assembled about 170, or, according to some, 300, bishops, of which 73 were from the eastern, and the rest from the western churches. (Soer. lib. ii. c. 20. Sozom. lib. iii. c. 12. Athan. Apol. ii.) But, the eastern bishops requiring, as a preliminary condition of the meeting, that Athanasius should be excluded from the assembly and from communion, the western bishops refused this condition, and the two parties separated: the partisans of Athanasius remaining at Sardica, and the rest assembling at Philippopolis. Among the former, this prelate was revered as a saint; among the latter, he was held up, together with Marcellus, Paul, and Asclepas, who had likewise been condemned in the eastern councils, as a wicked disturber of the peace of the church. The latter also deposed Pope Julius, and Hosius of Corduba, who had supported them: whilst the former, in their turn deposed Basil of Ancyra, Theodore of Heraclea, and many others. Constans was so intent upon the restoration of Athanasius, whose see lay within the dominions of his brother Constantius, that he peremptorily demanded it by letter, (Socrat. lib. ii. c. 22. Athan. ad Solit.) and threatened him with war in case of non-compliance. The timid Constantius complied, and wrote three letters to Athanasius, to invite his return to his see, now vacant by the death of Gregory, and to give him full assurance of safety. (Athan. Apol. ii. Soer. lib. ii. c. 23.) The prelate before his return to Alexandria, waited upon Constantius, who received him kindly, but expressed a wish that he would allow the Arians the use of a church within his diocese. Athanasius did not object to the proposal, but requested, in his turn, that his brethren might be indulged in the same manner in those places where Arianism was established. It is a striking proof of the intolerant spirit of these times, that so reasonable a plan could not be carried into effect. The Arians, being now in this part of the empire the ruling party, were less disposed to toleration than the depressed Athanasians, and, when they were consulted upon the proposal, coldly replied, that it would be inconvenient. Athanasius, though in this instance not deficient in candour, was not cooled in his zeal for the catholic doctrine of the Trinity. In all the cities through which he passed, he admonished the people to avoid

the Arians, and to receive into their communion none but those who would admit into their creed the term *consubstantial*. When he arrived in Alexandria, in 350, the people, whose attachment to their old pastor was not likely to be diminished by the tyranny which had been exercised over themselves during his absence, welcomed his return with every demonstration of joy; and the church with its bishop enjoyed from this time a short period of repose. (Theod. lib. ii. c. 12. Athan. ad Solit.)

After the death of Athanasius's faithful friends, the emperor Constans, and pope Julius, new dangers threatened him. The emperor Constantius, strongly attached to the party of Arius, had long regarded this prelate as a disturber of the public tranquility, and entertained hostile sentiments towards him. His animosity was now so deeply rooted, that he declared, that he was more desirous to subdue Athanasius, than to vanquish Magnentius. (Theod. lib. ii. c. 16.) To execute a scheme of revenge against a popular prelate, was, in these religious times, an undertaking of no small difficulty. The emperor proceeded with slow and cautious steps. His purpose was, to revive and enforce the sentence pronounced against Athanasius by the synod of Tyre, which had never been reversed. For this purpose, his first endeavour was to bring over the pope and the rest of the Latin bishops to his interest. Liberius, the successor of Julius, was more inclined than that pontiff to listen to the complaints of the Arians. According to a letter of Liberius preserved by Hilary, which some writers, who support the immutable orthodoxy of the papal chair, have thought to have been forged by the Arians, that pope, soon after his accession, in compliance with the solicitation of the Arians in the East, had resumed the consideration of the charges against Athanasius, and had, upon that prelate's refusal to obey a summons to Rome, excommunicated him. If this was true, the sentence was soon repealed; for, after some preliminary negotiations, it was agreed between the pope and the emperor, that a general council should be called by the latter. This council was held at Arles in the year 353. (Athan. Apol. ad Constan.) Here the Arian party prevailed, and, either from conviction or through corrupt influence, all the bishops present signed the condemnation of Athanasius, except Paulinus of Treves, who, for his refusal, was banished to Phrygia. Liberius, dissatisfied with the proceedings of this council, entreated the emperor to give the business of Athanasius a second hearing in another council. Upon this, Constantius, who was then at Milan, summoned a ge-

neral council in that city, in the year 355. (Soz. lib. ii. c. 36. Soz. lib. iv. c. 9.) In this assembly, which consisted of upwards of three hundred bishops chiefly of the western churches, the emperor, who was present, exercised all his influence and authority (Hilar. cont. Const. c. 5.) to obtain the concurrence of the western bishops in the condemnation of Athanasius. After a violent contest, the sentence against him was passed; and the bishops, who had opposed the measure, and still refused to sign the sentence, were sent into exile by the authority of Constantius, who affected to execute the decrees of the church. (Theodor. lib. ii. c. 16. Soz. lib. iv. c. 11. Ammian. Marc. lib. xv. c. 7.) Whatever was the truth respecting the doctrines in dispute, or respecting the charges brought against Athanasius, those prelates certainly acted a meritorious part, who thus boldly withstood the arbitrary interference of the emperor: and it is only to be regretted, that, among these, Liberius, bishop of Rome, and Hosius of Cordova, afterwards suffered their firmness to be subdued by the hardships of exile, and purchased their return by an unworthy compliance.

Notwithstanding the decisions of the eastern and western councils against Athanasius, the emperor, apprehensive of danger from this prelate's popularity, proceeded with extreme caution in executing the sentence. Messengers were sent to inform him of the decrees, and to persuade him voluntarily to abdicate his see: the civil officers of Egypt were employed to effect his removal, if possible, by peaceable means; but Athanasius still remained inflexible, and his friends and supporters were numerous. Syrianus, the commander of the forces in Egypt, appeared in Alexandria, and urged an immediate compliance. The bishop's party entreated a delay of further proceedings, till the emperor's pleasure could be more fully known. Syrianus consented; but while the messengers were passing, the legions of upper Egypt and of Libya advanced by secret orders towards Alexandria; and suddenly, before any effectual steps could be taken to oppose them, the commander appeared at the head of five thousand men in the heart of the city. At midnight, while the bishop and many of his clergy and people were performing their nocturnal devotions in the church of St. Theonas in preparation for the communion, the church was invested by a numerous body of soldiers, and was instantly filled with tumult, violence, and slaughter. The intrepid bishop remained in his place during the scene of confusion and terror, calmly expecting death, and animating the piety

of his flock by ordering a psalm of praise to be sung; when at length, the congregation being dispersed, he was, with extreme hazard, conveyed through the tumultuous crowd to a place of safety. Similar outrages were committed in other churches; and the city continued, for four months, at the mercy of a savage and rapacious military force. (Soer. lib. ii. c. 26. Soz. lib. iv. c. 9. Ath. Apol. ad Const.)

While the see of Alexandria was bestowed by the emperor upon George of Cappadocia, a violent supporter of the Arian cause; and while the adherents of Athanasius were every where pursued with the utmost severity, and he himself was proscribed, with the promise of a large reward to any one who should produce him, alive or dead; this persecuted prelate suddenly disappeared, and remained for six years in impenetrable obscurity. (Apol. ad Const. Epist. ad Solit.) In the deserts of Thebais, among the disciples of Antony, a numerous fraternity of monks, or hermits, whose lives were devoted to solitude and piety, he found a secure asylum. (Nazianz. Orat. 21.) These faithful guardians of his safety sometimes hazarded their lives, to enable him to elude the pursuit of his enemies. When the diligence of this pursuit was abated, Athanasius ventured beyond the limits of his retreat, and is said sometimes to have visited in disguise his confidential friends in Alexandria. Romantic stories are related of the adventures which he met with in his excursions. One of these, though rejected by some historians as unworthy of credit, is so well attested, (Pallad. Hist. Lausi. c. 136. in Bibl. Pat. tom. ii. p. 1039. Sozom. lib. v. c. 6.) that it may deserve mention. At Alexandria, being one night in extreme danger of discovery, he sought protection in the house of a young female, celebrated for her beauty. At the hour of midnight, the bishop, as she many years afterwards related the story, hastily conjured her to afford him the protection which he had been directed by a celestial vision to seek under her hospitable roof. The pious maid conveyed him to a private apartment, where he remained in perfect concealment, and, as long as his danger continued, gave him the attendance of a faithful servant, and supplied him with books and provision. Palladius, (Hist. Lausi. in Vit. Patrum, p. 776.) bishop of Helenopolis, relates this anecdote, and asserts, that he received it from the woman herself, then seventy years of age, when he was in Alexandria, and that it was universally believed among the clergy of that city. From the deserts of Thebais, Athanasius frequently assailed his enemies, and consoled his

friends, by his writings. He sent out an "Apology for his Flight," and general apologies for his conduct addressed to the emperor; and, in his Epistle to the Monks, he loaded Constantius with vehement invectives.

Constantius, the inveterate enemy of Athanasius, being, in the year 361, succeeded by Julian, and George, bishop of Alexandria, being, the same year, killed in a tumult, the way was opened for the third return of Athanasius to his see. It was, doubtless, with much exultation that, after a tedious exile, he again found himself, in the midst of a crowd of devoted followers, seated on his episcopal throne. (Soc. lib. iii. c. 1, 5. Soz. lib. v. c. 5, 12. Theod. lib. iii. c. 4. Nazian. Orat. 21.) The prelate, who might now, with some reason, consider himself as the head of the orthodox church, after settling the affairs of his diocese, extended his pastoral care to the general state of religion. With unabated zeal for the catholic faith, and particularly for the doctrine of the Trinity, he summoned a council at Alexandria, in which it was determined, that those bishops, who had attached themselves to the Arian party in the late reign, might, upon a recantation of their errors, expressed by signing the Nicene creed, be admitted into the communion of the church, and be restored to their sees.

These zealous exertions for the unity of the church were soon interrupted. Julian, an enemy to all the Christian sects, appears to have regarded Athanasius with peculiar aversion. In an edict (Juliani Epist. 26, 10.) sent to Alexandria, he expressed his astonishment at the presumption of this daring man, in not only returning without an imperial edict to recall him, but re-possessioning himself of the episcopal see of Alexandria, and commanded him to depart the city immediately. The prefect, through caution or negligence, having delayed the execution of the sentence, Julian sent him a severe reprimand, (Jul. Epist. 6, 51.) in which he swears by the great God Serapis, that unless, on the calends of December, Athanasius has departed from Egypt, his officers shall be fined an hundred pounds of gold; and adds, that he should hear nothing with more pleasure, than that this wretch was expelled from all Egypt: in other epistles Julian speaks with mingled indignation and contempt of this prelate, as a busy factious man, or rather a pitiful, despicable fellow, for whose sake it was not worth while to hazard a public disturbance: and declares a wish, "in words," as Gibbon says, "of formidable import," that the whole venom of the Galilæan school were contained in the single person of

Athanasius (Conf. Greg. Naz. Orat. 21. Sozom. lib. v. c. 15. Socrat. lib. iii. c. 14. Theod. lib. iii. c. 9.). The grounds of Julian's peculiar hatred of Athanasius the emperor does not distinctly specify: whatever they were, it was necessary for the Christian bishop to retire from the lifted arm of the pagan emperor. He prudently resolved, once more, to visit the monasteries of the desert. But, as he was going up the Nile with this intention, perceiving that the vessel was followed by some persons who were sent to apprehend him, and finding that he must be overtaken, he, with admirable presence of mind, ordered the boat to turn about and meet his pursuers. They, not suspecting that the vessel contained the person they were pursuing, asked the crew if they had seen Athanasius: they told them that he was not far off, and might soon be overtaken: upon which his pursuers went on, and he returned to Alexandria, where he found means to lie concealed till the death of Julian, in the year 363. (Socr. lib. iii. c. 14. Soz. lib. iv. c. 10. Theod. lib. iii. c. 9.)

Under Jovian, the fortune of Athanasius once more began to smile. This emperor, who on his accession had declared himself a Christian, recalled all the exiled bishops to their sees; and Athanasius issued from his retreat, and again resumed his episcopal functions. At the request of Jovian, who was inclined to favour the catholic faith, and who respected the talents and age of the bishop of Alexandria, he presented to him a statement of the orthodox faith in a synodical letter, and the Nicene creed again became the general formulary of the churches. (Athan. et Theod. lib. iv. c. 3. Greg. Naz. Orat. 21.)

From this time to his death, this prelate, reverend in age and authority, continued for ten years, with only a small interruption, to enjoy the honours, and discharge the offices, of his prelacy. It was unfortunate for Athanasius, that, in the distribution of the empire which succeeded the short reign of Jovian, Valentinian, who was disposed to favour the catholic party, chose the western, and Valens, who was a decided Arian, took the eastern division. Valens, who had been instructed in Arian principles by Eudoxus bishop of Constantinople, under the influence of that prelate, endeavoured to bring over, by that coercion which each party exercised when it was able, the Athanasians to the Arian faith. Edicts were issued (Sozom. lib. vi. c. 12.) for again banishing those bishops, who had regained their sees on the accession of Jovian; and Athanasius was again in the list of the proscribed. His zealous friends

in Alexandria, more attached to him on every new persecution, warmly resented this fresh instance of imperial oppression, and were prepared to defend their own rights, and the person of their revered patriarch, by force. Athanasius, however, to avoid the storm, retired into temporary concealment in the country, in the monument belonging to his family, where he is said to have lain hid four months. This retreat has been called Athanasius's fifth exile. The emperor, either through fear or respect, soon gave up the contest; and, in the midst of commotions and persecutions, this venerable prelate passed his last days in tranquillity. (Socrat. lib. iv. c. 15—20. Sozom. lib. vi. c. 14.) His life, which, in a degree not easily paralleled, had been harassed with troubles, at last terminated happily, in the 46th, or according to some the 48th, year of his pelacy, and in the year of Christ 373.

In the present age, in which the phrensy of theological controversy is, in some measure, subsided, it may be thought surprising, that the whole character and the whole fortune of Athanasius should have hinged upon a single question concerning the divine nature; whether Christ had existed from eternity, as a second person consubstantial, or of the same substance, with the father and the holy spirit, forming together one undivided trinity in unity; or whether he had been, before all worlds, produced by the will of the father, and was only of like substance with him. A dispute, in which so many previous questions are taken for granted; which lies so far above human comprehension, and so remote from human concerns; and the solution of which must depend upon the critical interpretation of passages of ancient writings, whose precise meaning it is exceedingly difficult, perhaps impossible, to ascertain; might have been altogether dropped, or have been examined with coolness as a matter of inferior importance. But with Athanasius and Arius, and the whole body of Christian divines at this period, the question concerning the consubstantiality of the father and the son in the trinity was the most important, which could come before the human mind. This question filled books, agitated synods, disturbed nations, and set the world in flames. It was not wonderful, that Athanasius, a man of strong talents and an active resolute spirit, should be infected with the general enthusiasm, and become the head of a theological party. Yet we must condemn the bigotry which would not permit him to prevent the confusion which he brought into the church, and the troubles with which he dis-

turbed his own repose, by receiving as a Christian brother a man whose only crime was, that he believed Christ to be a created being. More liberal conduct might have been expected from one, who acknowledged, that it is the property of religion, not to compel, but to persuade, and that truth is not to be propagated by force, but by reason and argument; and who complained of the Arians, that those whom they could not subdue by reasoning, they endeavoured to convince by scourging and imprisonment (Hist. Arian. ad Monach. n. 33, 67.). But Arianism was to Athanasius a daemon of terror, a child of the devil (Orat. contra Arian. n. 1.), which must at all events be exorcised from the church. Of the conduct and spirit of Athanasius we might be better able to judge, could we compare his own accounts, and those of his partisans, with equally minute evidence on the other side from Arius himself, his friend Eusebius of Nicomedia, or other leading actors in the Arian party. We might, then, understand the meaning and grounds of the numerous accusations brought, at various times, against him, and might perhaps find that their proceedings were not altogether so full of absurdity and malice, as they at present appear. From the portrait of this illustrious Christian bishop, as it is now presented to us, if we are to consider the strokes of Julian's pencil as mere dashes of malignity, without adopting the extravagant praises of ancient or modern eulogists, who have called him "the most holy eye and light of the world," and said, that "to commend him was the same thing as to commend virtue itself;" we may conclude, that, though not intimately conversant with other branches of learning or science, he was a great theologian; that, with a strong tincture of fanaticism, he possessed a pious zeal for religion; that he was, in his personal conduct, regular, discreet, and generous; that he was patient of labour, jealous of fame, and fearless of danger; that his perseverance was not to be broken by any discouragements; that his intrepidity was impregnable by any violence; in short, that, though he might not be better entitled than many of his adversaries to be canonised as a saint, he had talents and virtues which justly commanded respect, and which, guided by more enlarged views to more useful ends, might have rendered him, what he certainly was not, a benefactor to the world.

Athanasius wrote many books, which are chiefly apologies for himself, or invectives against his enemies, or controversial treatises against Arianism. His style is clear, easy,

and not destitute of dignity and ornament. In his reasonings he is sufficiently copious; in his attacks upon the Arians, more than sufficiently acrimonious. His first book, "Against the Gentiles;" "Apologies;" "Letter to those that lead a monastic Life;" "Letters to Serapion;" "Two Books on the Incarnation;" "Conferences with the Arians;" "The Life of St. Antony;" and "The Abridgement of the holy Scriptures," are among the more valuable of this bishop's genuine writings. The latter of these pieces contains an enumeration of all the canonical books of the old and new testament, with a summary of their contents, and an account of their respective authors: it treats particularly of the four gospels. A great number of other pieces have been admitted among the works of Athanasius, which are commonly allowed to be supposititious. Both the genuine and the spurious works are distinctly enumerated by Dupin, who gives a brief account of the contents of the former. The creed which bears his name, is generally admitted not to be his: it is not mentioned by Athanasius in all his writings, nor by any writer of that period, nor was heard of till above six hundred years after his death. The works of Athanasius were first printed only in a Latin translation, and in a very imperfect state, by Celsanus at Vicenza in 1482. Other enlarged editions, still in Latin only, appeared at Paris, in 1520; at Rome, in 1523; at Cologne, in 1532; and by Nannius, at Basil, in 1558, and at Paris, in 1608. The publication of the Greek text was first undertaken, in two volumes folio, by the printer Commelinus at Heidelberg, in 1601. This is a large but confused edition. In 1627, a neat but incorrect edition was published at Paris. A fuller, better arranged, and less faulty edition was printed, in three volumes folio, at Paris in 1698, by a learned Benedictine, Bernard de Montfaucon. *Athan. Apol. et Epist. Greg. Naz. Orat. 21. Socrates. Sozomen. Photius, Cod. 32, 139, 140, 258. Vit. Athan. ap. Op. ed. Bened. Dupin. Cave, Hist. Lit. and Life of Athan. Fabric. Bib. Gr. lib. v. c. 2. Gibbon, ch. 21, 23. Lardner's Cred. pt. ii. ch. 75.—E.*

ATHELSTAN, king of England, succeeded his father Edward the elder, in 925. Though of illegitimate birth, his mature age and capacity caused him to be preferred, with little opposition, to the lawful children of Edward. Soon after his accession, he marched into Northumberland in order to quiet some commotions among the Danes settled there, and he thought it expedient to give the title of king of that

district to Sithric, a powerful Danish nobleman. On the death of Sithric the next year, two of his sons, Anlaf and Godfrid, assumed the regal authority without the consent of Athelstan, who soon expelled them, and obliged one to take shelter in Ireland, and the other in Scotland. The latter being protected by Constantine king of Scotland, involved the two countries in a war, which was so unfortunate to Constantine, that, according to the English historians, he was obliged to do homage for his crown to Athelstan, in order to preserve it. His forced submission, however, was soon exchanged for a renewal of hostilities; and joining Anlaf, who had collected a body of Danish pirates, together with some discontented Welch princes, the confederates entered England with a great army. Athelstan met them at Brunbury in Northumberland, and obtained a complete victory, chiefly ascribed to the valour of his chancellor Turketul. Constantine and Anlaf escaped with difficulty, leaving the greatest part of their troops on the field of battle. After this event Athelstan enjoyed his crown in peace, and governed with great ability. A remarkable law was passed in his reign for the encouragement of commerce, which conferred the rank of thane upon every merchant who had made three sea voyages on his own account. Athelstan died at Gloucester in 941, after a reign of 16 years, and was succeeded by his brother Edmund. *Hume's Hist. of Eng.—A.*

ATHENAGORAS, a Christian philosopher, a native of Athens, lived in the second century, in the reigns of Adrian and the Antonines. In his youth he conversed with the philosophers of Athens, and appears to have been well instructed in their doctrines. Leaving Athens, he went to Alexandria, the common resort of philosophers, where he became a convert to the Christian religion. If we may credit the account of Philip Sidetes, who flourished in the fifth century, whose ecclesiastical history, however, is mentioned with little respect by Socrates and Photius (Cod. 35.), Athenagoras, while he was preparing to write against the Christians, on reading the scriptures in order to make his work the more complete, was converted, and after his conversion, still retaining the habit of a philosopher, was master of the Christian catechetical school in Alexandria, and had among his scholars Clement, the author of the *Stromata*, and Clemens Pantænus. Except a short citation from his works, made by Methodius in a passage preserved by Epiphanius (*Hæc. 64.*) and Photius (Cod. 234.), no notice is taken of Athenagoras by the more ancient ec-

clesiastical writers. For information concerning him, we therefore chiefly rely upon his writings; and these rather serve to acquaint us with his opinions, than his history. His principal work is "An Apology for Christians," which was addressed to Marcus Antoninus and his son Lucius Commodus, whose names, as Fabricius attests, are prefixed to it in all the manuscripts. It was therefore, probably, written about the year 177 or 178, and not in the year 169, as several learned men suppose, who are of opinion that the piece was inscribed to Marcus Antoninus, and Lucius Verus, his adopted brother and colleague, who died in 169. In this work, Athenagoras repels the calumnies of the pagans against the doctrines and manners of the Christians. He explains and refutes the notions of the Stoics and Peripatetics concerning God and divine things. In stating his own opinions, he frequently supports his arguments by the authority of Plato, whose doctrines he blends with those of Christianity, particularly on the subject of the divine nature. According to this Christian philosopher, God is underived, indivisible, and distinct from matter: the Logos, or Son of God, is the Reason of the Father, in whom the *ideas* of all things subsist; and by this Reason, proceeding from God, all things were made. On the imperfect nature of matter, and on angels, demons, and other beings compounded of matter and spirit, he argues with Platonic subtlety. In morals, he embraces the austerities practised among the early Christians, making celibacy meritorious, and condemning second marriages as legalised adultery. His other work is "A Discourse on the Resurrection of the Dead," written to prove, that a resurrection is possible, and credible. His Greek is Attic, and his style, though sometimes obscured by parentheses and transpositions, is on the whole elegant. These two pieces have been commonly printed together, in Greek and Latin. They were published, in 4to. by Vokel at Paris in 1541, and in 8vo. by Stephens, in 1557; by Rechenberg, in 8vo. at Leipsic in 1684; by Fell, bishop of Oxford, in 12mo. with notes, at Oxford in 1682; and from the same press, with various notes, by Dechair, in 8vo. 1706. A romance, under the name of Athenagoras, said to be a translation from a Greek manuscript brought from the east, was published in French, in 1599 and 1612, by M. Fumée, entitled "True and perfect Love, written in Greek, by Athenagoras, an Athenian Philosopher, containing the chaste Loves of Theagonus and Charida, of Phereides and Melangenia."

The work is an imitation of the Theagenes and Chariclea of Heliodorus; and the manuscript having never been produced, the whole may confidently be pronounced to be a fiction. *Athenag. Apol. Cave, Hist. Lit. Dupin, Lardner's Cred.* pt. ii. c. 18. *Fabric. Bibl. Græc.* lib. v. c. 1. *Bayle. Brucker.*—E.

ATHENÆUS; a Greek grammarian, a native of Naucratis in Egypt, flourished in the third century. Suidas places him in the second; but it appears from his own work, that he wrote after the death of the emperor Commodus (*Deipnosoph.* lib. xii. p. 537. ed. Casaub. 1612.), and after the time of the poet Oppian (*lib. lib. ii. p. 13.*). He was one of the most learned men of his age, and for his extensive reading, and capacious and retentive memory, might not improperly be called the Varro, or Pliny, of the Greeks. A large and curious work of this writer remains, which bears the title of "Deipnosophistæ, or the Table Conversations of the Sophists." In this work are introduced several learned men, of different professions, conversing upon various subjects at the table of Larensius, a Roman citizen. It is a vast collection of facts, anecdotes, and observations, in which the compiler has taken more pains to amuse his readers, than to afford them correct information. He has been particularly industrious in collecting scandalous stories to the discredit of philosophers, and has, perhaps not less unjustly than unmercifully, aspersed their characters. By those who are in search of truth, his work must be read with caution. It is, however, a copious fund of entertainment; and the more valuable, as most of the writings, from which the compilation was made, are no longer extant; it may be considered as a cabinet of rare curiosities, perhaps singly of no great intrinsic value, but forming together a precious treasure of antiquities. The work consists of fifteen books, of which the two first and part of the third are come down to the present times only in an epitome. It has suffered much from the carelessness or ignorance of transcribers, and has never yet been edited with sufficient diligence. The first edition is that of Aldus Manutius, printed in Greek, under the care of Marcus Musurus, in folio, at Venice, in 1514. In 1535, it was published at Basil with a wretched translation of Natalis Comes. Dalechamp, a physician of Caen, amused the small portion of leisure he could steal from his patients, for near thirty years, in translating this author (*Præfat. Casaub. in Athen.*), and after all left his translation incorrect. This translation, with large

annotations by the learned Casaubon, accompanied a new edition of Athenæus, published in folio at Leyden in 1583, 1597, 1612, and 1657. This work was translated into French by Marolles in 1680. *Suidas. Præfat. Casaub. in Athen. Bayle. Fabr. Bibl. Græc. lib. iv. c. 20. § 5—8.—E.*

ATHENÆUS, a mathematician, whose country is uncertain, flourished about 200 years before Christ. He wrote, in Greek, a treatise "On Machines for War," which he dedicated to Marcellus, who took Syracuse in the 142d Olympiad. In this work he not only describes the inventions of others, but mentions several of his own, which he illustrates by figures. The tract may be seen in the Collection of ancient Mathematicians, published, in folio, at Paris, in 1693. *Fabric. Bibl. Græc. lib. iii. c. 4. § 1.—E.*

ATHENÆUS, an orator and peripatetic philosopher, a native of Seleucia, lived in the time of Augustus. He had a share in the government of his native country, and was for some time a demagogue among his countrymen. He came to Rome under Augustus, and became an intimate friend of the conspirator Muræna. Upon the discovery of the plot, he fled with his associate, but was taken in his flight. The emperor, not finding him guilty, set him at liberty. On his return to Rome, when he first met his friends, he exclaimed, in the words of Euripides,

Ἦκω νεκρῶν κενθρίμωνα καὶ σκοτὸν πυλᾶς
Λίππων.

From death's dread seats and gloomy gates I come.

He was soon afterwards crushed to death in the night by the fall of his house. *Strabo, lib. iv.—E.*

ATHENODORUS, a stoic philosopher, the preceptor and friend of Augustus, was born at Cana, a village near Tarsus, the capital of Cilicia. It is conjectured, that he was a disciple of Posidonius, the most celebrated stoic of his age, not only because he held the same opinion concerning the nature of the ocean, and the cause of the tides, but because he is often mentioned together with him by Strabo. Julius Cæsar made choice of him as a proper tutor to Octavius, afterwards Augustus. When his pupil came to the empire, having had long experience of the wisdom and moderation of Athenodorus, he admitted him to his confidence, and paid much deference to his advice. The counsellor, though no longer a preceptor, spoke to his prince with freedom, and did not fail, when occasion required, to reprove him. Augustus,

addicted to gallantry, indulged a passion for the wife of a senator, a friend of Athenodorus. The philosopher, at this time, happening to visit his friend, found him bathed in tears. Aware of the cause of his distress, he dressed himself in woman's cloaths, and, arming himself with a poignard, put himself into the chair in which the lady was to have been conveyed. Appearing in this disguise before the astonished emperor, he said, "To what danger, sir, do you expose yourself! Cannot an enraged and despairing husband disguise himself, and revenge with your blood the injury which you offer him?" The lesson, thus forcibly expressed, had its effect; and the emperor was less criminal, or more circumspect, for the future. Zosimus (*Lib. i. c. 6.*) asserts, that the wisdom and moderation of Augustus's reign were in a great measure to be ascribed to the counsels of this philosopher.

Athenodorus procured from Augustus in behalf of his countrymen, the inhabitants of Tarsus, relief from a part of the burden of taxes, which had been imposed upon them; and, at an advanced age, still retaining his predilection for his native soil, he obtained permission from his sovereign to return home. He had, however, the mortification to find his country distracted by factions excited by Boethus, a bad poet, and a worse citizen, whom Antony had raised to a post of distinction. By prudent and firm exertions, he recruited the wasted funds of the city, corrected the abuses which had threatened its ruin, and introduced a new code of municipal law, under which Tarsus long prospered. Having thus, through a long life, served his sovereign faithfully, and laboured for the good of his country, Athenodorus died in the 82d year of his age, leaving behind him a name so much endeared to his fellow citizens, that they honoured him with an altar and an annual festival. Many of his writings are mentioned by the ancients, but none of them remain. He must be distinguished from another Athenodorus, whom Augustus, according to Suetonius, trusted with the charge of the education of Claudius Nero, afterwards emperor. *Fabric. Bib. Græc. lib. iii. c. 15. Memoires de l'Academie des Inscriptions et Belles Lettres, tome 13. Moreri.—E.*

ATHENODORUS CORDYLIO, also a stoic philosopher of Tarsus, lived about fifty years before Christ, and was the friend and companion of Cato of Utica. Having acquired a great reputation for wisdom and virtue, and having refused repeated solicitations from princes and other great men, who had endeavoured

by flattering offers to entice him from his retreat at Pergamus, where he was keeper of the public library, to their courts, Cato went over to Asia, on purpose to persuade him to become his associate in the war which he had undertaken for the restoration of Roman liberty. Athenodorus, charmed with the conversation and character of Cato, consented; and Cato valued himself upon his success, more than if he had shared the conquests of Pompey. We are told by Strabo (Lib. xiv. p. 674.), that Athenodorus lived and died with Cato. Perhaps this Athenodorus was the author of a work against the categories of Aristotle, mentioned by Porphyry. *Plut. Vit. Catonis Min. Diog. Laërt. Fab. Bib. Gr. lib. iii. c. 15.—E.*

ATHIAS, JOSEPH, a Jew, printer, at Amsterdam, in the 17th century, published, in the years 1661 and 1667, two editions of the Hebrew bible, in two volumes 8vo. which are much valued. The states, in reward of this meritorious service, presented him with a medal and a golden chain. He also printed the bible in Spanish, German, and English. *Prideaux, Hist. des Juifs, tome ii. Moreri.—E.*

ATKYNs, SIR ROBERT, an eminent and patriotic English lawyer, descended from an ancient family in Gloucestershire, and born in 1621, was the son of sir Edward Atkins, one of the barons of the exchequer. He received his early education in his father's house, and was thence sent to Baliol college, Oxford. After completing his academical course, he was removed for the study of law to the inns of court, probably to Lincoln's inn. He became eminent in his profession; on which account, as well as his loyalty, he was created a knight of the Bath soon after the restoration; and in 1672 he was appointed one of the judges of the court of common pleas. This station he filled with great wisdom and integrity till 1679, when the prevalence of arbitrary maxims in government, and the appearance of a formed plan to subvert the constitution, induced him to resign his post and retire into the country. He did not, however, look with indifference on the scenes that were transacting; and being applied to in 1683 for his advice and opinion in the case of lord William Russel, he did not scruple to give it, and afterwards to write free remarks upon the trial. We find him on this occasion firmly adhering to the maxim, "There is, nor ought to be, no such thing as *constructive treason*; it defeats the very scope and design of the statute of the 25th of Edward III. which is to make a plain declaration what shall be adjudged treason by the ordinary courts of justice."

Some time afterwards, sir Robert gave an excellent argument in favour of sir William Williams, speaker of the house of commons, who was prosecuted by the crown for signing an order for the printing of Dangerfield's narrative concerning the popish plot. This was afterwards printed under the title of "The Power, Jurisdiction, and Privilege of Parliament, and the Antiquity of the House of Commons asserted." In the more dangerous reign of James II. he manifested his attachment to the constitution by an argument in the case of sir Edward Hales, also printed, with the title of "An Enquiry into the Power of dispensing with penal Statutes." This involved him in a sort of controversy with lord chief justice Herbert, in which he conducted himself with great candour and decorum. The further discussion of the doctrine of dispensation occasioned his writing "A Discourse concerning the ecclesiastical Jurisdiction in the Realm of England," which is accounted a very clear and learned performance. Sir Robert Atkins was a friend to the revolution, and was on that account cordially received by king William, who in 1689 made him lord chief baron of the exchequer. He wrote two pieces in defence of the memory of lord Russel, whose attainder was now reversed in parliament. The house of lords chose him for their speaker in 1689, which office he held till the year 1693. The last public act of his life was a memorable speech he made to sir William Ashhurst, lord mayor of London, on swearing him into his office, in October 1693. This turned chiefly upon the alarming power and projects of Lewis XIV. the designs of Charles II. and James II. to make themselves absolute and introduce popery; and the necessity of vigorously supporting the constitution of the country. It was printed, and passed through many editions, and was thought to have done important service to the government. In 1695 sir Robert resigned his offices, either on account of advanced age, or, as some surmised, in consequence of a disappointment respecting the place of master of the rolls. He retired to his seat in Gloucestershire, where he died in 1709, at the age of 88. He was equally esteemed for probity, as for legal and constitutional knowledge; and his "Tracts," which were collected into a volume, are considered as a valuable treasure of argument and information relative to some of the most important points of the English constitution. He is said also to have been the author of a work against the exorbitant power of the court of chancery.

Sir Robert left an only son, *Sir Robert Atkins, jun.* who passed his life as a country gentleman, and has made his name known by a considerable topographical work, entitled "The ancient and present State of Gloucestershire, by Sir Robert Atkins;" large folio. It was finished and sent to the press, but not published, before his death, which happened in 1711, at the age of 65.—A.

ATTALUS I. king of Pergamus, was descended from a father of the same name (brother of Philetærus who first reigned over Pergamus), and a daughter of Achæus. He succeeded his cousin Eumenes I. B. C. 241. His reign began with a war against the Gauls who had settled in his country, and whom he expelled with great slaughter. After this success he assumed the title of king, and was recognised as such by the neighbouring princes. Taking advantage of the wars in which Seleucus Ceraunus was occupied, he entered his dominions with a powerful army, and conquered all the Asiatic provinces as far as mount Taurus; but he soon experienced a reverse of fortune, in consequence of the union of his grandfather Achæus with Seleucus, who stript him of all his acquisitions, and even besieged him in his own capital. In this extremity he had recourse to the Gauls settled in Thrace, and by their aid was delivered from his danger, and repossessed of all his own dominions. He afterwards made great conquests in Ionia, many of the cities of which province acknowledged him for their sovereign. His career was stopt by the refusal of the Gauls to advance farther; whence he returned to the Hellespont, and allowed his allies to settle there in a fertile and extensive region. In order to secure the territories he had thus acquired, he made an alliance with the Romans, whom he vigorously assisted in their two wars against Philip II. of Macedon. In conjunction with the Athenians, he invaded Macedonia, and thus recalled Philip from his enterprise against Athens; a service which gained him a profusion of honours from the Athenians, who even named one of their tribes after him. It was during his reign that the Romans sent to request from Pessinus in Phrygia the stone said to have fallen from heaven, and to be an image of the mother of the gods. Attalus treated their deputies with great friendship and respect, and delivered to them the precious symbol with his own hands. This prince was seized with an apoplexy, at Thebes in Bœotia, while he was making an harangue to persuade the people to take arms against Philip. He was conveyed to Pergamus, where he soon after died, in the

72d year of his age, and 43d of his reign. Attalus was a generous and amiable prince, a great encourager of men of letters, and himself a writer. He lived in perfect union with his virtuous queen Apollonias, by whom he left four sons. A singular instance of his veneration for Homer is related by Suidas and Valerius Maximus—that he caused the grammarian Daphnidas to be thrown from a rock for speaking disrespectfully of that great bard; a truly regal mode of settling literary controversies! *Livy. Polybius. Univ. Hist.—A.*

ATTALUS II. second son of Attalus I. was called *Philadelphus* from the fidelity and affection he showed to his elder brother Eumenes, who was king of Pergamus before him. During the reign of that prince, Attalus was his coadjutor in all his transactions. He defended Pergamus against Antiochus the Great, was present with his brother at the battle of Magnesia, and afterwards assisted him in placing the son of Antiochus on the throne of his ancestors. His fraternal love, however, incurred some suspicion when, upon the false rumour of the death of Eumenes, he hastily assumed the royal ensigns, and even married his brother's wife. But on his brother's return in safety, Attalus went to meet him with every token of satisfaction and allegiance, laying down the diadem, and bearing a halberd as one of his guards. Eumenes kindly embraced him, and only cautioned him, in a whisper, "not again to be in such haste to marry his wife, till he was sure he was dead." Attalus was active on the side of the Romans in their war against Perses, while his brother fell under the suspicion of being less warm in the interest of the republic on that occasion. On this account, Attalus, when sent by his brother to Rome with his congratulations on the success of the Roman arms, was received with great distinction, and urged by several of the senators to request the kingdom of Pergamus for himself, which they did not doubt would be granted him. It is said that this proposal made some impression on him; but that he was recalled to better sentiments by the admonitions of Stratus the physician, who accompanied him. Certain it is, that he left Rome without making any such suit to the senate, and that they were offended with his abrupt departure. He afterwards again visited Rome, with his brother Athenæus, for the purpose of exculpating Eumenes from the charges made against him; and he even made a third visit on the same account, but without success. Soon after this, Eumenes died, and bequeathed both his kingdom and his wife to Attalus. He

left an infant son in the guardianship of his uncle.

The commencement of the reign of Attalus (B. C. 159.) was distinguished by his success in restoring to his throne Ariarathes VI. king of Cappadocia. But he soon after experienced a sad reverse of fortune; for Prusias king of Bithynia, invading his dominions, defeated him in battle, and even took and almost ruined his capital, Pergamus. Attalus applied to the Roman senate for aid. Prusias sent his son Nicomedes to answer and retort the complaints of Attalus; and, partly by artifice, partly by open force, pursued the war for three years, and reduced the unhappy kingdom to the most deplorable condition. Attalus at length collected a strong army, and the Romans employed their powerful mediation in earnest; so that Prusias was compelled to restore all his conquests, return to his own country, and pay large damages. New differences, however, arose between the kings; and Attalus incited Nicomedes to take up arms against his father, which terminated in the dethronement of Prusias, presently followed by his assassination. The odium of this action is divided by historians between Nicomedes and Attalus. The last war in which Attalus was concerned, was in favour of the Romans against Andiscus, the pretended Macedonian prince. After its conclusion, he gave himself up to a life of ease, committing all public affairs to the management of his prime minister—which, indeed, his great age rendered excusable. He faithfully discharged his trust to his nephew, by a careful education, and a preference to his own children in the succession. Attalus died in his 82d year, after a reign of twenty-one years. He, like his predecessors, was an encourager and lover of learning, and in many instances displayed a truly royal magnificence. Two cities in Asia, Attalia and Philadelphia, acknowledged him for their founder. The Romans always held him in great esteem, and reckoned him one of the most faithful of their allies. *Livy. Polybius. Appian. Plutarch. Univers. Hist.—A.*

ATTALUS III. son of Eumenes II. succeeded his uncle Attalus II. B. C. 138. He soon began to exhibit one of those characters which a line of despotic princes never fails to produce; sacrificing to his cruel and suspicious temper most of his own family, and a number of the principal persons about his court, with their wives and children. The pretence for some of those deeds was a charge against the victims for being concerned in the death of his mother Stratonice, who lived to an advanced age, and

of his wife Berenice, who died of an incurable disease. His real or affected love for his mother caused him to bear the surname of *Philometor*. After filling his capital and kingdom with mourning, either compunction, or a natural melancholy, drove him to solitude. He put on mean apparel, suffered his hair and beard to grow, and sequestering himself from mankind, shut himself up in a garden, which he cultivated with his own hands, and sowed with all kinds of poisonous herbs. Of these he occasionally sent a packet, mixed with pulse, to persons who were the object of his gloomy suspicions. This conduct, which appears absolute madness, has by Varro and Columella been represented (perhaps with some mixture of truth) as a fondness for horticulture and the study of medicinal simples; and Attalus has been numbered among those who wrote on these subjects. The manner in which, after a reign of five years, he terminated his life, gives the idea of a curious experimenter, as well as of one deranged in his intellects. Deserted by all his courtiers and friends, and almost without attendants, he took a fancy to exercise the laborious occupation of a founder, and employed himself in casting a statue of his mother. The heat and toil to which he exposed himself in this work threw him into a fever, of which he died on the 7th day, B. C. 133. By his testament he left the Roman people the heirs of *his goods* (*bonorum meorum*); which they interpreted as including the donation of his dominions and subjects. But his natural brother, Aristonicus, did not chuse to allow this claim, and took possession of the kingdom for himself. The Romans, however, after some variety of fortune, secured this rich inheritance, and thus put an end to the short-lived kingdom of Pergamus, which had attained to a degree of opulence and consideration much beyond what could have been expected from its small beginnings. The *wealth of Attalus* is alluded to by several of the Roman poets, and appears to have been a kind of proverbial expression. *Justin. Sallust. Univers. Hist.—A.*

ATTALUS, a Christian martyr, in the second century, a native of Pergamus in Phrygia, fell a sacrifice to persecution at Lyons, under the emperor Marcus Antoninus. In an epistle sent from the churches of Lyons and Vienna to those of Asia and Phrygia, preserved by Eusebius, containing a relation of the martyrs at Lyons, Attalus is said to have been always a pillar and support of the churches. He is described as an eminent person, well exercised in the Christian discipline, who, by reason of the

clearness of his conscience, came forth as a champion prepared for the combat. He was led round the amphitheatre, with a board carried before him, upon which was inscribed, "This is Attalus the Christian," the people all the while expressing great indignation against him. Being placed in an iron chair, he was burned to death in the year 177. He endured martyrdom with great fortitude. *Euseb. Hist. Eccl. lib. v. c. 1. Lardner's Testimonies, ch. 15. § 3.—E.*

ATTERBURY, FRANCIS, bishop of Rochester, a prelate of eminence as well in the political as the literary world, was born in 1662 at Milton-Keynes, near Newport-Pagnel, where his father, the rev. Dr. Lewis Atterbury, was rector. He had his early education at Westminster school, whence he was elected a student of Christ-church college, Oxon. Here he distinguished himself as a classical scholar, and gave some proofs of an elegant taste in poetry. He took the degree of M.A. in 1687; and in that year appeared in public as a controversialist, in favour of the reformation, by answering a work entitled "Considerations on the Spirit of Martin Luther, &c." He was likewise thought to have assisted his pupil, the hon. Charles Boyle, in his famous controversy with Bentley, on the epistles of Phalaris. He continued some years longer in college, much against his will, since, as he expressed himself to a friend, he found himself "made for another scene and another sort of conversation;" and being disappointed in his humble desire of succeeding to his father's rectory, he came in 1693 to the metropolis, the proper mart for his abilities. Here his talents for the pulpit soon displayed themselves; and he was appointed one of the royal chaplains in ordinary, preacher at Bridewell, and lecturer of St. Bride's. His sermons were not the trite cautious compositions usually delivered from the pulpit; they possessed boldness of sentiment and warmth of language. One of them, "On the Power of Charity to cover Sin," drew down the animadversions of Hoadley; and another, on the character of "The Scörm," met with a more acrimonious censurer. Controversy, however, was no subject of dread to our divine; who, in 1700, commenced one with Dr. Wake and others concerning the *rights, powers, and privileges of convocations*, which continued four years, with no small degree of bitterness. Atterbury took the part of high ecclesiastic authority, and the independence of the church on the state; and if his management of the dispute gained him the praise of learning and dexterity,

it also exhibited in no favourable colours his fierce and contentious spirit. His zeal, however, was rewarded by the solemn thanks of the lower house of convocation, and by a degree of doctor in divinity from Oxford.

The accession of queen Anne in 1702 was a favourable event to a man of Dr. Atterbury's principles; accordingly, he was immediately appointed one of her chaplains in ordinary, and in 1704 was advanced to the deanery of Carlisle. In 1707 he was made canon in the cathedral of Exeter; and two years afterwards, his pulpit eloquence obtained the honourable suffrage in its favour of a nomination to the place of preacher at the Rolls chapel. In the same year he was engaged in a dispute with Hoadley concerning the doctrine of passive obedience; and in the following, he was busied in aiding the defence of the famed Sacheverell, and in performing the office of prolocutor to the lower house of convocation. "A Representation of the present State of Religion," thought too violent to be presented to the queen, but privately dispersed, was attributed chiefly to his pen. In 1712 he was made dean of Christ-church, Oxford; and in 1713, at the recommendation of the earl of Oxford, he attained the height of his promotion, that of the bishopric of Rochester with the deanery of Westminster. The death of the queen, in 1714, was the fatal blow to all his further hopes. The new king soon manifested a personal dislike to him, which he retaliated by every token of disaffection to his government. He, and one other bishop at his instigation, were the only members of the bench who refused to sign the loyal "Declaration of the Bishops" in the rebellion of 1715; and the name of Atterbury occurs in all the strongest protests against the measures of that reign. Not content with a constitutional opposition, he engaged in a correspondence with the pretender's party for the purpose of effecting a revolution in favour of the dispossessed family, and in August 1722 he was apprehended on this account and committed to the Tower. In the ensuing March a bill was brought into the house of commons for inflicting certain pains and penalties upon him. This was strongly opposed in the house of lords; and the bishop, on being brought up to his defence, made an able and eloquent speech, and displayed much firmness through the whole business. At length, however, the bill passed into a law, and he was condemned to the deprivation of all his offices and benefices, and to suffer perpetual exile. This matter naturally at the time excited the whole ve-



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J. Verelst 1735

*The R^e Reverend Father in GOD,
FRANCIS Lord Bishop of ROCHESTER
and DEAN of WESTMINSTER.*

Ob.^t 1741. Aet. 69.

hemence of party, and was viewed in opposite lights by the friends and enemies of the government; but it seems now to be generally agreed, both that the bishop was really guilty of what was laid to his charge, and that the proceedings against him were, at least, carried to the utmost bounds of legality. He left the country in June 1723, accompanied by his beloved daughter Mrs. Morrice, and was landed at Calais. Thence he went to Brussels, and afterwards to Paris, at which capital he spent the remainder of his days, chiefly occupied in study, and in correspondence with men of letters. There is good evidence, however, that in 1725 he was actively engaged in fomenting discontents in the highlands of Scotland, with the intention of favouring another rebellion. The letters which passed on this subject were published at Edinburgh in 1768, and their authenticity has never been called in question. In 1729 he lost his daughter, an event which deeply affected him, but which he bore with due resignation. He himself died in February 1731, and his body was privately interred in Westminster abbey.

The character of Atterbury was marked with that turbulent ambition and contentious violence which animated the Becketts and Lands of former times, and which was ill disguised by the affected mildness and moderation of his epistolary writings. His party zeal sufficiently appears from the events of his life above recited, and various anecdotes might be added in confirmation of it. Lord Harcourt affirmed, that on the queen's death, Atterbury came to him and Bolingbroke, and urged the immediate proclamation of the pretender, offering to put on his lawn sleeves and head the procession. The very rancour of party was shown in his suspension of a worthy clergyman, Mr. Gibbin, curate of Gravesend, for allowing the use of his church to the chaplain of the Dutch troops, who were called over to suppress the rebellion. Such a man, however, would probably feel an equally warm attachment to his friends; and nothing can be more cordially affectionate than his letters to Pope, with whom he maintained a close intimacy only terminated with life. From an anecdote which lord Chesterfield related to Dr. Maty, as told him by Pope, it would seem that Atterbury was long a sceptic as to the grounds of that religion for the established form of which he was so zealous. Yet the same anecdote implies that he ceased to be so; and he appears to have derived much of the consolation of his adversity from his religious principles.

His literary character has, perhaps (through

his connections with those who were at that time the chief dispensers of literary fame), been raised beyond its true level. But, to this day, few English authors rank above him as a composer of sermons; in which, if he is not sublime, he is sometimes pathetic, and always eloquent, clear, and striking. As a controversialist he is keen, lively, and dexterous, but rather popular than deep or exact. His letters are admirable specimens of elegant familiarity, and are preferred to the more laboured ones of Pope, with which they are printed. His critical efforts have done more honour to his taste than to his erudition; and in particular, his attempt to prove that Virgil meant to allude to Antonius Musa, under the fictitious person of lapis in the *Æneid*, is reckoned futile by judicious commentators. His translations of two odes of Horace have received more than their due share of applause. *Biogr. Britan.*—A.

ATTERBURY, LEWIS, an English divine, elder brother of Francis, bishop of Rochester, was born at Newport Pagnel in Buckinghamshire, and was educated at Westminster school, and at Christ-church college, Oxford. He was in 1695 elected lecturer to the chapel at Highgate, where, notwithstanding his brother's high station and great interest in the state, he remained through life with no other preferment than the rectory of Hornsey, the parish in which the chapel of Highgate is situated. He solicited from the bishop the archdeaconry of Rochester, urging, that Lanfranc, archbishop of Canterbury, had a brother for his archdeacon; that when Sir Thomas More was lord chancellor, his father was a puisne judge; and that God himself appointed, that the family of the patriarch Jacob should owe their safety and advancement to a younger brother. To all these powerful analogical arguments, bishop Atterbury coolly replied, that there were objections in point of decency, and that it would have been a very proper post for his nephew, had it pleased God to spare his life. It is probable, that this coolness in the bishop was not so much the effect of delicacy, as of a mean opinion of his brother. Yet Lewis Atterbury appears to have been a very good parish priest; for he studied physic, that he might give advice *gratis* among his poor parishioners, and he discharged his clerical duties with great regularity for upwards of forty years, and acquired the character of a plain, useful, and solid preacher; a character which is confirmed by the sermons which he published during his life, and which appeared after his death in 1731. Besides single sermons on special occasions, he published, "Ten Ser-

mons preached before the Princess Anne of Denmark, printed in 8vo. in 1699;" "A second Volume of Sermons," in 1703; "Letters relating to the History of the Council of Trent;" "An Answer to Colson's Defence of Popery against Archbishop Tillotson;" and some translations from the French. Two volumes of his posthumous sermons were published by archdeacon Yardley, in 1743. *Brief Account prefixed to Lord Atterbury's PSS. Sermons. Biogr. Brit.*—E.

ATTICUS, HERODES. *Tiberius Claudius Atticus Herodes* was born at Marathon, in the territory of Athens. His father, Julius Atticus, descended from the family of Miltiades, had been reduced to a low condition by the proscription of his father, when he was suddenly raised to great wealth by the discovery of a vast treasure in an old house remaining to him. He acquainted the emperor Nerva with the circumstance, who told him to make what use he pleased of the treasure; and on his further representation, that the sum was too considerable for a private man to use; Nerva bid him abuse it, then, for it was his own. Julius Atticus employed his wealth in the most liberal manner. He lived at Athens in a style of great magnificence, gave frequent largesses to the people, and offered splendid sacrifices to the gods. He also extended his munificence to other towns; and is recorded to have defrayed more than half the expence of a project of supplying Troas, with fresh water which he had persuaded the emperor Adrian to execute, but which cost above double of the estimate given in. Such a father was not likely to be sparing in the education of his son; accordingly, finding in him the happiest dispositions for learning, he engaged the ablest masters for him, and among the rest, Scopelian, one of the most eminent orators of the age, whose services he rewarded with great liberality. It was, indeed, principally to rhetoric that the studies of the time were directed; and this seems rather to have been the vain and ostentations art of declaiming according to rule upon any given topic for the purpose of being admired, than the useful instrument of convincing the reason and guiding the passions of men. Herodes was extremely attached to this pursuit, and spared no pains in obtaining a proficiency in it. Besides his proper master, he attended upon the lectures of Polemon and Favorinus, who were illustrious at Smyrna and Ephesus. Such was his early reputation for eloquence, that he was deputed when very young to harangue the emperor Adrian then in Pannonia; but his

courage failed him in the attempt; he was struck dumb, and through chagrin was near throwing himself into the Danube.

It is not known when he lost his father; but his death involved him in some difficulty. Julius had indulged his disposition to munificence in bequeathing to every Athenian one silver mina annually, which would almost have exhausted the property of his son. Herodes prevailed upon the people to accept a composition of five minæ paid at once; and this benefaction he found means to reduce to a small sum, by paying great part of it with the obligatory bonds which individuals had given his father for money advanced. The Athenians showed no little dissatisfaction on the occasion; and it is said that in revenge they interpreted the name of *Panathenaicum* given to the stadium he afterwards erected, as if it were built at the cost of the whole people of Athens.

When Herodes had finished his attendance on the schools of orators, he returned to his own country, and gave public lectures on eloquence, which were much frequented, partly, as we may suppose, through curiosity and the love of improvement, partly from adulation. He was attended by sophists, philosophers and rhetoricians, some of whom were munificently rewarded for their praise; and his more intimate disciples were treated with refreshments in the intervals of the lessons. Some were invited to the delicious country seats which he possessed in the neighbourhood, and which were converted into rural academies. A story related by A. Gellius, who was himself a disciple, will give some idea of the urbanity of Herodes, as well as of the character of some of his visitants. A man clad in a long mantle, with a beard descending to his waist, one day presented himself, and asked for alms. Herodes inquired who he was. "Do you not see (said the man angrily) that I am a philosopher?" "I behold (replied Herodes) the beard and mantle, but I do not yet discern the philosopher." One of the company then observed, that he was a sturdy beggar, who went about insulting those who refused to relieve him. "Well, then (said Herodes), let us give as men, though not to a man:" *tanquam homines, non tanquam homini.*

The fame of Herodes extended not only throughout Greece, but to Rome; and the emperor Titus Antoninus thought him the fittest person for the post of master of eloquence to his adopted sons Marcus Aurelius and Lucius Verus. This promotion put him in the way of higher advancement; and he was created

consul in 143. Either before or after this period he was appointed to the prefecture of the free cities of Asia, and the presidency at the Panhellenic and Panathenian games, at which he was crowned. On this occasion he testified his gratitude to his countrymen by one of the most sumptuous works ever erected by a private man. It was a stadium six hundred feet in length, entirely built of white marble, the relics of which are still visible. He also constructed a magnificent theatre at Athens, which he named Regillum, in honour of his wife Regilla. These two edifices are said to have been scarcely equalled in the Roman empire. He likewise repaired and beautified the famous odeum of Pericles, which was fallen to decay; nor did he confine his bounty to his own city, but decorated many other places in Greece and Asia with useful and ornamental works. His great ambition was to cut through the isthmus of Corinth, a project ineffectually entertained by various kings and emperors; but he was afraid of asking permission for the purpose. While all the productions of his eloquence have sunk in oblivion, his name has been perpetuated by the liberal employment of his wealth; and perhaps no person in a private condition ever expended so much upon the public.

It is painful to relate that such a benefactor to his countrymen should have been made the subject of their accusation; but the party dissensions of Athens were always too powerful for her gratitude. Two brothers named the Quintilii, who commanded in Greece, were jealous of the influence of Herodes; and they gladly seized the occasion of some animosities which his exercise of the office of appointing masters in the schools of philosophy had excited, as well as some other subjects of complaint imagined by a restless people, to transmit a charge against him to the emperor Aurelius. Herodes thought proper to go and meet it; and when arrived in presence of the emperor, instead of attempting to soften him by eloquence, he rudely reproached him with a pre-determination to ruin him. The prefect-prætorio who stood by, exclaimed that this insolence merited death. "A man of my age (said Herodes) does not fear death!" The mild emperor, however, on hearing the cause, contented himself with punishing the freedmen of Herodes, who probably had really abused his indulgence. Herodes retired to Attica, and some time afterwards wrote a letter to the emperor to try whether he could not revive his kindness for him; and Aurelius sent him a very friendly answer. A still greater mortification to Herodes was a malicious charge raised against him, as having been accessory to

the death of his wife; and he was actually accused of the crime before the senate by her brother, who had been consul; but was acquitted. To prove his sorrow at her loss he erected a statue to her memory, with an inscription, still subsisting. Herodes spent the close of his life at Marathon, where he died at the age of seventy-six, and was honoured by his countrymen with a public funeral at Athens. *Vie de Herode Atticus par M. Burigny; Mem de l'Acad. des Inscript. vol. xxx.—A.*

ATTICUS, TITUS POMPONIUS, a Roman knight, who lived in the latter period of the Roman republic, has acquired great celebrity from the splendour of his private character. Descended from an ancient family, he inherited great wealth from his father, and his uncle Q. Cæcilius, who adopted him. He was very liberally educated, and such was his success in his studies, that he served for an example to his schoolfellows, among whom were the younger Marius and Cicero. A peculiar elegance of taste and suavity of manners seem from the first to have characterised him, and to have given him that aversion to civil contentions, which governed the whole tenor of his life. The bloody factions of Cinna and Sylla began to rage when he arrived at manhood. To avoid embroiling himself with either of these parties, both equally destructive to the republic, he retired to Athens, whither he conveyed the greatest part of his property; and following the bent of his inclination in this seat of philosophy and letters, he addicted himself entirely to study, and drank more deeply of Grecian literature than almost any Roman of his time. He ingratiated himself with the Athenians, not only by the affability of his demeanour, but by the essential benefits he was continually conferring on their city. He frequently lent the state sums of money without interest, and thereby freed it from the necessity of applying to usurers; at the same time he properly insisted upon punctual repayment at the period agreed upon. He also in seasons of scarcity made gratuitous distribution of corn to the whole people. Hence he became so popular at Athens, that there were no public honours which the people were not desirous of heaping upon him. They wished to make him a citizen; but an opinion that such an act would amount to a renunciation of the citizenship of Rome, induced him to decline that honour. Nor would he suffer them to erect statues to him while he resided among them; though he could not prevent this testimony of respect after his departure, an event which caused a general mourning at Athens.

The surname of *Atticus*, which he acquired from his attachment to this city, and his familiarity with its language and manners, became his usual appellation during his life, and continued to distinguish him in after ages.

His retirement from the scene of political contention did not make him indifferent to the welfare of the actors in it; nor did his prudential maxims render him timid in serving a friend of a distressed party, at the hazard of displeasing the triumphant one. When young Marius was declared a public enemy, he supplied him with money to escape from his foes. Yet so pleasing were his manners, and such affection did his amiable qualities inspire, that when Sylla, in his way from Asia to Rome, called at Athens, he would never suffer young Pomponius to be out of his company, and strongly urged him to return with him to Rome. "Do not, I beseech you (said Pomponius) insist upon my going with you to combat those, whom I left, that I might not be obliged to take up arms against you." He occasionally made journies to Rome in order to assist his friends in elections, and never failed to do them kind offices when they most wanted them. Cicero appears to have been the most intimate of his friends. Their tastes in many respects were congenial, and the different course of life they pursued was rather useful than disadvantageous to their connection. Atticus exerted himself greatly during the dangers which pressed upon Cicero, and when that eminent statesman was banished, he accommodated him with a large sum of money. Yet he was scarcely less intimate with Cicero's great rival in oratory, Hortensius; and, by mutual good offices, he preserved a good understanding between them. With the family of Cicero he had, indeed, a close affinity; for his sister Pomponia was married to Quintus Cicero; a match promoted by Marcus.

Atticus returned to reside in Rome when affairs were in a settled state. There he continued steadily to follow his original plan of keeping himself disengaged from all public business; nor would he accept of any of the numerous opportunities offered him of aggrandizing his fortune by accompanying his consular or prætorian friends to their provinces. He took in good part the honour of their nomination to offices, but disregarded the emolument. He never engaged in a law-suit; nor was ever concerned in an accusation either as principal or second. He never bid for estates at public auctions, or in any way shared in the spoils of the unfortunate. At the breaking out of the war between Cæsar and Pompey, he was about sixty years old, and

gladly made use of the pretext of his age to avoid engaging on either side. He remained in Rome, and assisted with his fortune those of his friends who thought themselves obliged to leave it with Pompey; but owing, himself, no gratitude for favours to Pompey, he did not offend him by staying quiet at home. Cæsar, whose maxim it was to reckon all as friends who were not enemies, was highly pleased with his conduct; and when victor, forbore from levying any contributions on him as he did on others, and granted him the pardon of his sister's son, and of his brother-in-law, Quintus Cicero. After the death of Cæsar, when it was proposed in the order of knights to establish a private treasury for the use of the party which had taken him off, Atticus, though upon the most intimate terms with Brutus, opposed the measure, and prevented it from taking place. Yet when Brutus and Cassius were obliged to leave Italy, he sent a large sum to Brutus from his own property, and ordered a still larger to be paid him in Epirus. Soon after, Antony was judged a public enemy, and compelled to leave Italy, with no prospect of a restoration of his affairs. His friends in Rome, and especially his wife Fulvia, were exposed to innumerable vexations and dangers from the enemies of the family, who attempted to strip them of all their possessions, and even threatened their lives. Atticus exerted himself to the utmost in their favour. He advanced them money in their necessities, and stood forwards as the surety for Fulvia in all cases where bail was required from her. In the desperate state of Antony's affairs, no one thought that Atticus had a view to his interest by this conduct; but some of his friends censured him "for not sufficiently hating bad citizens." Antony afterwards returned triumphant. The bloody proscription was begun, and every known friend of Cicero, Brutus, and the republican party, was brought into imminent danger. Atticus thought it prudent to retire along with the friend of his youth, Canius, of the house of P. Volumnius, an Antonian, whom he had highly obliged. When Antony discovered his place of refuge, though urged to the destruction of Atticus by some of the greedy villains about him, he had gratitude enough to remember his benefactor. He wrote with his own hand to Atticus, assuring him of the safety of himself and his friend Canius, and sent a guard to protect him. Even in these bad times Atticus did not fear to perform acts of friendship to the fallen party. He caused all the proscribed, who fled to Epirus, to be liberally relieved from his large estates in that country; and he paid no

less respect to Servilia, the mother of Brutus, after the death of that patriot, than he had done during his prosperity. He also, by his interest with the triumvirs, recovered the forfeited estates of some of his friends, and procured their exemption from the list of the proscribed.

Such was his credit with the young Octavius, that his daughter was preferred to all the great matches in Rome as a wife for M. Agrippa, the great friend and favourite of Octavius; and by the issue of this marriage, the family of Atticus became allied to the imperial family. Octavius himself cultivated the closest intimacy with Atticus, and when absent from Rome, continually wrote to him respecting all his motions and designs; and scarcely did a day pass in which, when at home, he did not either converse with Atticus, or consult him upon some point of letters or antiquity. While Antony lived, an equally intimate correspondence was carried on between him and Atticus. Thus he maintained, from the first to the last, the character of *the general friend of all parties, in all fortunes*. This conduct has been the subject of some curious discussion by political casuists; and it has been warmly censured by those, who hold a neutrality in the civil contentions of one's country to be base and criminal. Certainly it appears more noble, vigorously to act and bravely to suffer for the cause which conscience approves. But in that corrupt age of the Roman republic, was there any cause which a wise man could without much hesitation approve? Atticus may be charged with selfishness, yet his desire of keeping on good terms with all parties never made him the tool or flatterer of any; nor did he shun actual hazard in performing services to his friends in adversity. He even chose the period of distress for the display of peculiar attachment to individuals. As a medium of friendship, a reconciler of differences, a softener of misfortune, and a protector against the ferocity of party hatred, he sustained a part of eminent utility in those calamitous times; nor, perhaps, was it possible that a man in his situation, and of his cast of temper and talents, could have pursued any line of conduct so beneficial to his country as well as to himself. His sect of philosophy, which was the Epicurean, has been suggested as the spring of his indifference to public affairs, and his steady pursuit of a tranquil life. But the zealous Cassius, and many other warm and active partisans in civil contention, were Epicureans. It is more probable, that native disposition and early habits formed the character of Atticus, than any set of speculative principles. In every thing besides, he dis-

played the same easy and accommodating disposition. He bore with admirable good temper the moroseness of his uncle Cæcilius, with whom no other person could live. He was an excellent son and brother; and when, at sixty-seven years of age, he buried his mother of ninety, he could say that he had never in his life had occasion to be *reconciled* to her, and had never had a single difference with his sister, who was nearly of the same age with himself.

The mode of living of Atticus was that of a man of fortune, whose great passion was literature, and whose mind was fashioned by philosophy. He dwelt in a good but old house left him by his uncle. His domestics were not numerous, but choice; several born and brought up in his own family. There was a large proportion of readers and copyists, and others devoted to the purposes of letters. His table was elegant, not costly. Reading was always an accompaniment of the supper; and he had no guests to whom such an entertainment was not acceptable. Moderation presided over all his enjoyments; and though his wealth exceeded the measure of a large fortune, he contented himself with the expenditure of a middling one. He was extremely studious, and was particularly attached to enquiries relative to the antiquities of his country; its laws, treaties, customs, and the genealogies of its illustrious families. He wrote several treatises on these subjects, which appear to have been much valued. He also tried his talent at verse; but the topics he chose were connected with his other studies; for they were the characters and actions of illustrious men, concisely described in a few lines to be placed under their statues. He wrote in Greek a history of the consulate of his friend Cicero. Though nothing is extant of the writings of Atticus, a large number of the letters of Cicero to him have reached us, written from the year of his consulship almost to the time of his death. They are confidential, and replete with curious particulars, both political and literary.

The conclusion of the life of Atticus was conformable to the principles which had governed the course of it. He had reached the age of seventy-seven, and had passed the last thirty years in such a state of health, as never to have needed medical assistance; when a disorder of the intestines came on, which terminated in an ulcer, judged incurable, and attended with fever and increasing pain. When he was convinced of the nature of the case, he ordered his son-in-law Agrippa and other friends to be sent for, and to them he declared his intention of putting a period to a life, now no longer valua-

ble to himself or others. He resisted with unshaken firmness all their affectionate efforts to alter his resolution, and began to abstain from food. When he had persisted in this for two days his fever left him, and the pain abated; he did not, however, think it worth while to take the chance of a cure, and the fifth day closed the scene. B. C. 33.

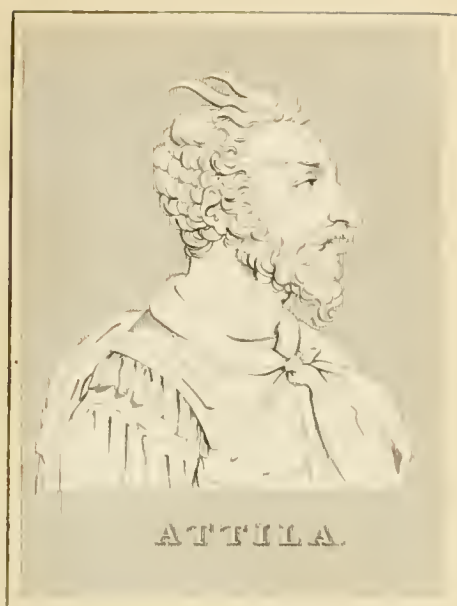
Cornelius Nepes. who had dedicated to Atticus his Lives of illustrious Commanders, concludes his work with a very particular account of the life of Atticus himself, whence the preceding narrative is extracted.—A.

ATTICUS, a Christian divine, patriarch of Constantinople in the fifth century, was a native of Sebastea in Armenia. He was educated among the monks, but, afterwards entering into the church, he became a presbyter in the church of Constantinople. In the year 406 he was elected to the patriarchal see, while John Chrysostom was yet living. For, having unjustly condemned that prelate, and seized his see, he was excommunicated by pope Innocent I. and the western bishops. He was, however, on the death of Chrysostom restored, upon the condition that he should replace his name in the dyptics, or list of archbishops of Constantinople, whose names were recited at the altar, as having died in the communion of the church. Atticus is celebrated as a man of great learning, prudence and piety; zealous for the faith against the Nestorians, and remarkably charitable to the poor. He died in the year 427. It is related of this divine, that while he was a presbyter he took the pains to get his sermons by heart; but that, when he became a bishop, he preached *extempore*. There are extant a letter (Nicephor. Hist. Ecc. lib. xiv. c. 26.) to Cyril from Atticus on the restoration of Chrysostom's name in the dyptics; a letter sent to Calliopos, presbyter of the church at Nice, (Socrat. lib. vii. c. 25.) with three hundred crowns for the poor of that city; and another (Niceph. loc. cit.) to the deacons of the church of Alexandria, concerning the means of restoring peace to the church. He wrote a book "On Faith and Virginity," dedicated to the daughters of Arcadius, which is cited by Cyril in his book to the empresses. *Socrates*, lib. vi. c. 18. *Sozomen*, lib. viii. c. 17. *Dupin. Cav. Hist. Lit.*—E.

ATTILA, king of the Huns, surnamed *the Scourge of God*, one of the most distinguished personages in the class of conquerors, was the son of Mundzuk, and deduced his lineage from the ancient Huns, who dwelt on the confines of China. At the death of their uncle Rugilas,

in 433, who reigned in modern Hungary, the brothers Attila and Bleda succeeded to the throne of the Huns. They immediately concluded a peace with the emperor Theodosius II. on terms which left them at liberty to pursue their schemes of aggrandisement; and they carried their arms towards the north with so much success, that all the nations between the Danube and the Euxine sea were reduced under their dominion. They afterwards, under pretence of an offence given them by the Romans, broke into the eastern empire, took by storm several towns on the south side of the Danube, defeated several imperial armies, and laid waste the whole adjacent country with fire and sword. Theodosius, not thinking himself safe in Constantinople, retired into Asia, and was glad to purchase an inglorious peace. Hitherto the two brothers had divided the dominion of the Huns; but Attila, whose love of sway would not admit of a partnership, caused Bleda to be assassinated, and united under his sole sovereignty the whole nation and its subject territories. He was the only potentate who ever ruled both the extensive kingdoms of Germany and Scythia, taken in their largest signification. Scandinavia and its islands were his tributaries. Towards the east his power extended to the Volga; and among his subjects he reckoned the numerous and warlike tribes of the Gepidæ and Ostrogoths. In short, he might be entitled supreme monarch of the barbarians, of the hunter and shepherd nations, the dwellers in tents and villages. He was able to bring into the field the collective force of five or seven hundred thousand men.

His person and character suited his savage supremacy. His portrait, as described by Jornandes, is that of a modern Calmuck; with a large head, a swarthy complexion, small sunken eyes, a flat nose, a thin beard, broad shoulders, and a short square body. His looks were fierce, his gait was proud, and his demeanour stern. Yet he was not void of compassion, was merciful to a suppliant foe, and ruled his people with justice and lenity. His great passion was war, which he freely indulged, to the destruction of myriads—a sacrifice as lightly regarded by more civilized conquerors! To the natural strength of his power he added the influence of superstition over ignorant and savage minds. He boasted of a sword, said to have been casually discovered by a shepherd, which passed for the weapon of the Scythian Mars, and was supposed to convey a title to the dominion of the earth, and to be the omen of unlimited conquest. Satisfied with the possession of real authority, he did not affect the exterior marks of distinction. He was



plain in his apparel, and simple in his mode of living. His palace was a wooden house, only larger than those of the other principal Huns, and containing within its pallisaded enclosure separate buildings for each of his numerous wives. When he invited the ambassadors of Theodosius to an entertainment, while the guests were served in silver and gold, he himself ate and drank out of wooden vessels, and both very moderately. He maintained an inflexible gravity during the buffooneries which diverted the company; and relaxed his features only while embracing his favourite son. His principal queen received visits reclined on a couch, and surrounded with damsels seated on the ground and working embroidery. Such alone was the state of this potent monarch, who lived familiarly among his own people, but prided himself in trampling upon the pomp and parade of kings and emperors.

After the last peace with Theodosius, Attila sent various pressing and insulting embassies to Constantinople, complaining of the imperfect performance of engagements, and threatening coercive measures. The weakness of the imperial court induced the eunuch, Chrysaphus, to propose, and the emperor to approve, a base design of murdering Attila, under the cover of a solemn embassy. The conspiracy was discovered; and it is honourable to the moderation of the Hun, that he did not violate the laws of hospitality in the persons of the emperor's ambassadors, but contented himself with exacting a large ransom for the immediate agent in the business, and with severely reprimanding the perfidious Theodosius. The treaty with the eastern empire was renewed, but at the expence of fresh payments. In 450, Marcian succeeded Theodosius; and, on Attila's demand of tribute, he had the spirit to refuse this mark of inferiority. Attila, enraged, sent to the emperors both of the east and west a threatening message, which his envoys are said to have delivered in these terms: "Attila, my lord, and thy lord, commands thee to provide a palace for his immediate reception." It was, however, against Valentinian III. a weak and unwarlike prince, that he resolved first to turn his arms. A very extraordinary and even romantic circumstance gave a pretext to this hostility. The princess Honoria, sister of Valentinian, having dishonoured herself by an intrigue with her chamberlain, was exiled to the court of Constantinople. Here she found means to send an offer of herself to Attila, and transmitting to him a ring, conjured him to march and claim her for his spouse. He first received these overtures with

coldness; but thinking the pretension might strengthen his cause, he preceded his irruption into Gaul by a formal demand of Honoria, with an equal share of the imperial patrimony. This, of course, was refused; and Honoria was sent away to Italy, married to an obscure husband, and then immured in perpetual imprisonment. Attila affected to be satisfied with the excuses made on Honoria's account, and pretended that his only purpose in entering Gaul was to make war upon Theodoric, king of the Visigoths, in Languedoc. Assembling a prodigious army, composed of all the northern barbarians under his dominion, in 451, he crossed the Rhine without opposition. He marked his way through Gaul with desolation; took, pillaged, and reduced to ashes several principal cities, and at length laid siege to Orleans. Here he was overtaken by the armies of Theodoric and of the empire, under count Aetius, who obliged him to retire. [See the life of AETIUS.] The bloody battle of Chalons that ensued displayed his desperate courage; and, though defeated, he maintained so formidable a countenance, that the victors durst not execute their intention of attacking him in his camp. He was suffered to retire slowly and unmolested to the confines of Thuringia, where he crossed the Rhine, and continued his march to Pannonia.

Having recruited his forces, at the very beginning of the next year he passed the Alps, entered Italy, and invested Aquileia. After spending three months before this place, when about to give up the enterprise, he observed a stork in one of its towers preparing to quit her nest; and animated, it is said, by the omen, he attacked the city with renewed vigour, stormed, and utterly destroyed it. He then spread his ravages over all Lombardy, sacked and burned many of the towns, and only spared Milan and Pavia on their submission. This dreadful visitation was the origin of the famous Venetian republic, founded by the fugitives from the terror of Attila's name. The feeble Valentinian, unable to resist the storm, fled from Ravenna to Rome, and thence sent a solemn deputation to deprecate the wrath of Attila, and propose terms of accommodation. At its head was Leo, bishop of Rome, a person of great eloquence and authority. Attila listened to him with respect, and consented to leave Italy on the payment of a vast sum, as the dowry of the princess Honoria, and an annual pension by way of tribute. The timely dereliction of his threatened attack upon the imperial city, which could have made little resistance, has given rise to a splendid fable of the apparition of St. Peter and St. Paul, me-

nacing him with instant death, should he reject the supplications of their pontifical successor, Leo. He agreed, however, to no more than a truce with Valentinian, and declared his intention of returning still more dreadful the next year, should not Honoria and her dowry be punctually sent to him.

Attila had not long returned to his own country, when his restless disposition prompted him to renew his threats against the eastern empire; and it is said (though not from the best authority) that he made an expedition into Dauphiny, where he fell upon the Alans settled in that province, but was repulsed with loss. It is certain, however, that he did not much longer survive; and the circumstances of his death were singular. Having married a new wife, a beautiful young virgin named Ildico, he celebrated the bridal day with great festivity at his palace beyond the Danube, and, oppressed with wine, retired late to bed. In the night a blood vessel broke, which, as he lay supine, overwhelmed his lungs, and choked him. The bride was found in the morning sitting veiled by the bedside, and lamenting his death and her own danger. The body of Attila was exposed in the midst of the plain, while the Huns, in martial order, wheeled round it, singing funeral songs to his praise. He was privately interred during the night, enclosed in three coffins, of gold, silver, and iron; and the violation of his remains was prevented by the massacre of all the captive slaves employed in the solemnity. The date of this event is generally placed in the year 453. With Attila ended the empire of the Huns; for his sons, by their divisions and civil wars, mutually destroyed each other, or were dispossessed by independent chieftains. *Univers. Hist. Gibbon.*—A.

AVALOS, FERDINAND-FRANCIS, D', marquis of Pescara, descended from one of the most distinguished houses of the kingdom of Naples, originally from Spain, was brought up to arms, and became one of the principal captains of the emperor Charles V. He married the celebrated *Victoria Colonna*, a lady equally illustrious for her personal and mental accomplishments, with whom he lived in perfect harmony. He was taken prisoner at the battle of Ravenna in 1512, and employed the hours of his captivity in composing a "Dialogue on Love," dedicated to his wife. After obtaining his liberty, he was of great service to his master in the recovery of Milan, and in the battles of Bicocque and Pavia. Pope Clement VII. and the Italian princes, alarmed at the progress of the emperor's arms, wished to engage the marquis in

a league against him, and tempted him with the bait of the crown of Naples. He is thought to have lent an ear to the proposition, but the emperor discovering the negociation, he pretended to have listened to it only through policy. He did not long survive, dying at Milan in 1525, aged thirty-six, without issue. His tomb is to be seen at Naples. The marquis was a friend and patron of letters, and acquired a taste for science under his tutor Musephilus. *Moreri.*—A.

AVALOS, ALPHONSO D', marquis del Vasto, cousin and heir of the preceding, born in 1502, was also a captain of note under Charles V. and was employed on many important occasions, as well civil as military. He served in the Milanese, was at the pillage of Genoa, accompanied Charles to Tunis in 1535, and went as ambassador to Venice in 1540. So little scrupulous was he in the service of his master, that he caused the assassination of two envoys of Francis I. in their way to Venice, after which he justly dreaded falling into the hands of the French. Accordingly, at the great battle of Cerizoles, in which he commanded against the duke d'Enguien, he was among the first who fled, though he had brought with him two carriages loaded with fetters for the prisoners he was to take. He was extremely mortified with the event, and died two years afterwards in 1546. Brantome represents him as very much a lady's man, boastful, fond of dress, and perfuming even his saddles. *Moreri.*—A.

AUBERT, PETER, a French lawyer, was born at Lyons in 1642. From his childhood he was fond of books, and discovered marks of genius. At seventeen he wrote a small romance, entitled, "Retour de l'Isle d'Amour," which was published at his father's request. He studied law, and practised it with great success; and was employed in several high offices in the city of Lyons. He formed a large and valuable library, which he left to the city of Lyons, for public use. He published a collection of *Factums* of various advocates, in two volumes 4to. printed at Lyons in 1710; and a new, and much improved edition of Richelet's Dictionary, which appeared in three volumes folio, in 1728. *Moreri. Nouv. Dict. Hist.*—E.

AUBERTIN, EDMUND, a learned French divine of the reformed church, was born at Chalons on Marne in 1595, was chosen minister of the church of Chârtres in 1618, and was removed to the church of Paris in 1631. He wrote a work, which was highly admired by the reformers, and which gave great offence



EDME AUBERTIN
Ministre de Charenton né à Chaalons
sur-Marne en 1593. et mourut Paris
l'an 1652.

Se vend Paris Chez E. Desrochers rue du Foin près la rue S^t Jacques

Pour faire honneur à sa Créance
Aubertin Employa le Zèle et la science :
Et crut avec sincérité
Combattre pour la Vérité.

Daguer

to the catholics, entitled "L'Eucharistie de l'ancienne Eglise," printed, in folio, in 1633. In this work, after discussing the subject of the ancient church on the ground of scripture and reason, he examines the belief of the church through the first six centuries, to show that, through all that period, the doctrines of transubstantiation, and the real presence, were unknown. The historical part of the work was answered by Arnauld, and other divines of Port Royal, in the work entitled "La Perpetuité de la Foi." Aubertin became the object of clerical odium, and a process was begun against him, for having styled himself pastor of the reformed church of Paris. The process was dropped; but he was afterwards suspended, two or three years, for some expressions which he used in the pulpit. Intolerant bigotry pursued him to his last moments. While he was upon his death-bed, just expiring, Olierius, the curate of St. Sulpice, came to his door, with a bailiff, and an armed mob to the number of forty. He knocked at the door, and, in order to gain admittance, pretended to be the physician. As soon as the door was opened, the mob rushed into the house, affirming that the sick man was desirous to make his abjuration before a priest, but had been prevented, and declaring, that they were come to give him an opportunity of disburdening his conscience. After some ineffectual resistance from the son of the dying man, the curate and bailiff were admitted into his chamber. The officious and cruel zeal of the curate was, however, frustrated. The honest Aubertin, roused for a moment from his lethargic state, declared distinctly his perseverance in the faith of the reformed church. When the curate and bailiff withdrew, the mob believed that they were forced out of the house, and were with difficulty persuaded to disperse without plundering it. Who will not, in better times, reprobate the inhuman bigotry which, after harassing a worthy man all his days, would not permit him to die quietly, but, in the moments when

"Claudicat ingenium, delirat linguaque mensque;"

LUCKET, lib. iii. v. 454.

"When reason halts, and thought and speech are wild;"

would endeavour to extort from him a declaration, which his sound reason disclaimed? Aubertin died at Paris in the year 1652, aged 57 years. His famous work he translated into Latin, and the translation was published after his death by David Blondel, in folio, at Deventer in the year 1654. *Blondel. Pref. Lib. Albertini de Euch. Bayle.—E.*

VOL. I.

AUBERY, ANTHONY, a French historian, born in 1617, after having been educated at Paris for the law, preferred the tranquillity of a studious life to the tumult of business, and chiefly devoted himself to historical researches. When he was very young, he formed a design of translating Cicconius; but finding more satisfaction in writing from his own conceptions, than in following the thoughts of another, he undertook to compose a "General History of the Cardinals," which appeared, in five volumes 4to. in the year 1642, &c. Naudé and Du Puy furnished him with many of his materials. In 1649, he published an historical treatise, "On the Pre-eminence of the Kings of France above the Kings of Spain and the Emperors." In 1654, he published the "History of the Cardinal de Joyeuse, and a Collection of Letters written by that Cardinal to Henry III." In 1660, appeared, in folio, his "History of Cardinal Richelieu, containing the History of the principal Events in the Reign of Louis XIII." This publication was accompanied with two other volumes, of titles, letters, dispatches, instructions and memoirs, which serve as documents and vouchers to the general history. It is said, that Bertier, the printer, waited upon the queen regent, requesting her special authority for the publication of a work, which contain severe strictures upon the irregular manners of many persons in high life; and that the queen, in reply to the request said, "Go, finish your work without fear, and put Vice to the blush, that Virtue alone may dare to show her face in France." Notwithstanding the freedom with which Aubery professed to write, he is accused of having delineated the character of cardinal Richelieu with a flattering pencil: and he is said to have written the work under the strong influence of lucrative motives, to gratify the vanity of the cardinal's niece the duchess d'Arguillon. (Gui Patin, Ep. 136. à Spon.)

In 1667, Aubery wrote a book on the just pretensions of the king of France to the empire, which was dedicated to Louis XIV. In this work, he repeats several things, which had been advanced in his former treatise on this subject, and supported his position with new facts and arguments. The princes of the empire were alarmed, and made complaints to the court of France. To silence the murmur, an order was given for committing the author to the Bastille; he was, however, well treated in his confinement, and visited by the first personages in the kingdom, and, after a short time, was set at liberty. Many answers to this work

appeared in Germany. Aubery's next publications were, a treatise "On the dignity of Cardinal," intended as a general introduction to his "History of Cardinals," and another, "On the *Regale*, or the Right of enjoying the Revenues of vacant Bishoprics;" a work of little value. His last work, which was published in four volumes 12mo. in 1751, was "The History of Cardinal Mazarin." The materials for this work were, in a great measure, drawn from registers of parliament, which have since disappeared: details may be found here, which will be in vain sought for elsewhere. This, indeed, is the chief value of Aubrey's writings; for with respect to style, or method, they have little to recommend them; and the author was not sufficiently independent, either in situation or spirit, to write with impartiality. He was preparing for the press other historical collections, when an accident, in 1695, at the age of 78, terminated his life. Happening to fall as he passed over the bridge of St. Michael in Paris, he received bruises which proved fatal. Having never, for fifty years, had occasion for a physician, he refused all medical assistance, and after languishing two months, expired.

Though much commendation may not be due to this writer for judgment in the choice of his subjects, or for talents and impartiality in treating them, he is, however, entitled to the praise of great industry. It is said to have been his daily practice, to rise at five, and to employ the whole day in study, till six in the evening, after which his only amusements were the conversation of a friend, or an entertaining book. He made few visits, and received still fewer. It may be regretted that from such industry, the world has not reaped more benefit. *Journal des Savans*, tome xxiii. p. 185. *Moreri. Nouv. Dict. Hist.—E.*

AUBERY, LOUIS DE MAURIER, a French historian, of the seventeenth century, when he was young, accompanied his father, who went as ambassador to Holland, and, after remaining some time in that country, visited Germany, Poland, and Italy. Returning to Paris, he obtained the favour of the queen regent; but being appointed to no employment, he retired, after the death of cardinal Richelieu, to his family-mansion, and devoted himself to literary repose. He died in the year 1687, leaving behind him, in French, two historical works: "Memoirs for the History of Holland," published, in two volumes 12mo. in 1682; a work, which, though it has displeased the Dutch, contains curious and interesting facts; and "Memoirs of Hamburg, Lubeck, Holstein,

Denmark, Sweden, and Poland," published after his death, by his grandson. These two works were printed together at Amsterdam, in 1736, *Moreri. Nouv. Dict. Hist.—E.*

AUBIGNE, THEODORE-AGRIPPA d' a Calvinist gentleman attached to Henry IV. of France, was born at St. Maury near Pons in Saintonge in 1550, and distinguished himself by his early progress in literature. The death of his father, who left him, at thirteen, the heir only of his name and his debts, caused him to quit letters for the profession of arms; and he entered into the service of Henry then king of Navarre, whose favour he acquired to such a degree, as to obtain successively the posts of gentleman of his bedchamber, *maréchal-de-camp*, governor of the isles and castle of Maillezais, and vice-admiral of Guienne and Brittany. Yet no man could speak with more freedom to his master, or refuse with more inflexibility to serve his vicious passions. The necessity under which Henry lay of conciliating the catholic lords by favours, made him sometimes appear ungrateful to his old and tried servants; and d'Aubigné did not fail to let him know his sentiments with great boldness on these occasions. Henry felt these remonstrances, but bore with them from one whom he knew to have justice on his side, and to be of incorruptible fidelity. Though d'Aubigné refused to follow him to the siege of Paris, the king placed under his custody the cardinal of Bourbon, whom the league recognised for king. And when Duplessi-Mornai reminded the king of the causes of displeasure d'Aubigné had against him, "The word of d'Aubigné discontented (replied Henry) is worth as much as the gratitude of another man." D'Aubigné had as much generosity of sentiment as courage; and when Henry reproached him for his friendship for la Tremouille whom he had disgraced and banished, "Sire (said d'Aubigné), he is unfortunate enough to have lost the favour of his master—could I withdraw my friendship from him when he has most need of it?" D'Aubigné, however, found at length that extreme frankness becomes displeasing to the best of princes. He quitted the court, and kingdom, and retired to spend the latter part of his life in lettered freedom at Geneva, where he died; highly honoured and respected, in 1630, aged 80. By his wife, Susanna de Lezai, he left several children, one of whom, Constant d'Aubigné, was father of the famous Madame de Maintenon.

D'Aubigné wrote several works. The principal of them is "An Universal History from

1550 to 1601, with an abridged Account of the Death of Henry IV." in three volumes folio, printed in 1616, 18, 20, and reprinted with additions and corrections in 1626. It is a very free, and in some respects partial account of the characters and transactions of the times, written with much dignity of sentiment, but in a style partly vulgar, partly affected and turgid. It represented the character of Henry III. in such an odious and contemptible light, that the parliament of Paris, on the appearance of the first volume, condemned it to the flames. The detail of military operations is the part of the work most esteemed for its accuracy. The "Confession of Sancy," and the "Baron de Fœneste," are two satirical pieces, of which the first is valued for a vein of ingenious and delicate raillery; the second has equal acrimony, but of a grosser kind. He also published miscellaneous pieces, tragedies, poems, &c.; and he wrote "Memoirs of his own Life," which were long handed about in MS. but not published till 1731. They are full of curious and very free anecdotes, and afford a lively picture of the man. They have been translated into English. *Moreri. et Nouv. Dict. Hist.*—A.

AUBREY, JOHN, in Latin *Albericus*, an English antiquary of eminence, was born at Easton Piers in Wiltshire, in 1625 or 1626, and studied at Trinity college, Oxford, of which he was a gentleman commoner. He early addicted himself to historical and antiquarian researches, and, while at the university, assisted in compiling materials for the "Monasticon Anglicum." He entered at the Middle Temple in 1646; but his legal studies were interrupted by much disagreeable business in which he was involved after the death of his father, who left him several estates, and a multiplicity of law-suits. He continued, however, the correspondences he had formed with the lovers of antiquity; and furnished Antony Wood with many valuable documents for his great works relative to the university of Oxford. He also preserved a connection with those philosophers who afterwards founded the Royal Society, of which he became a member in 1662. In his private and domestic concerns he was unfortunate. He married unsuitably; and by various calamities was brought to the necessity of selling all his estates, so that at length he was reduced to absolute indigence. Yet he had philosophy enough to adapt his mind to his circumstances; and he says of himself, "From 1670 I have, thank God, enjoyed a happy delitescency." He was supported by the kindness of Lady Long of Draycot in Wiltshire,

in whose house he had an apartment till his death, which happened about 1700, as he was upon a journey to Oxford. Aubrey was a good classical scholar, a naturalist, and a most industrious antiquarian; but trifling, credulous, and much inclined to superstition. He was the author of several works, most of them left behind him in MS. These are, 1. "The Life of Thomas Hobbes of Malmesbury," never published, but the materials of which were employed by Dr. Blackbourne in his account of the same eminent philosopher. Hobbes was educated at Malmesbury school under the same master that Aubrey was, though not at the same time. 2. "Miscellanies upon the following Subjects, viz. Day-Fatality, Local-Fatality, Ostenta, Omens, Dreams, Apparitions, &c. &c." This collection of anility was printed in 1696; and Aubrey left a copy with additions and corrections for a second edition, which appeared in 1721. 3. "A Perambulation of the County of Surrey, begun 1673, ended 1692." This was printed in five volumes 8vo. in 1719, and is held in estimation among topographical works. 4. "The Natural History of the North Division of Wiltshire," an unfinished MS. in the Museum of Oxford. Bishop Gibson made some use of it in his edition of Camden. 5. "Monumenta Britannica, or a Discourse concerning Stone Henge and Rollrich Stones in Oxfordshire." MS. Aubrey supports the opinion, that these remains are druidical, and anterior to the Roman invasion of Britain. It is proper to remark, that the learned Toland expresses a high opinion of Aubrey's knowledge and judgment on these subjects. 6. "Architectonica Sacra; a Dissertation concerning the Manner of our Church-building in England;" a short MS. in the Oxford Museum. He wrote likewise "The Idea of Universal Education," a piece not known now to exist; and several letters on Natural Philosophy and other curious topics, published in Ray's letters, and other collections. One of his MSS. at Oxford is an account of English writers, especially poets, with many of whom he was well acquainted. From this, Wood took his account of Milton, the first ever published of that great man, and the basis of all others. *Biogr. Britan.*—A.

AUBRIOT, HUGH, a native of Dijon in Burgundy, was so well recommended by the duke his sovereign to the court of France, that he became superintendant of the finances to Charles V. and mayor of Paris. He erected several buildings in Paris for use and ornament; and among the rest the Bastille, in 1369, which

was designed as a fortress against the English. His zeal for the correction of abuses was the cause of his ruin; for, having arrested some of the scholars of the university, who at that time committed the most insolent outrages, that body, jealous of its privileges, became his bitter enemies; and with the support of the duke of Berry, maintained a process against him for heresy, and procured his condemnation to perpetual imprisonment. The insurgents against the taxes in the beginning of the reign of Charles VI. 1381, called *Maillotins*, broke open the prisons, and placed Aubriot at their head; but he left them that very evening, and made his escape to Burgundy, where he died the next year. *Moreri. Nouv. Dict. Hist.*
—A.

AUBUSSON, PETER D', grand master of the order of St. John of Jerusalem, or knights of Rhodes, was born of a noble parentage in la Marche, in the year 1423. Adopting the military profession, he served first under Albert, son-in-law to the emperor Sigismund, against the Turks in Hungary, where he greatly distinguished himself. He returned into France on occasion of the war which broke out with England, and attached himself to the dauphin, son of Charles VII. whom he accompanied to the siege of Montereau-Faut-Yonne. The dauphin afterwards being instigated by the malcontent lords to revolt against his father, was brought back to his duty by the persuasions of d'Aubusson; on which account the king testified his admiration of the rare union of so much fire with so much discretion. The recital of the barbarities committed by the Turks, and the great exploits of Huniades and Castriot, so warmed the imagination of this young soldier, that he repaired to Rhodes in order to be admitted to the knighthood of St. John; and by his success in some cruizes against the infidels soon obtained the commandery of Salins. In 1457 he was sent by the grand master on an embassy to the king of France, to implore his assistance against the Turks, in which commission he acquitted himself with great dexterity, and brought back considerable supplies in money and ammunition. A new office of bailly of the knights of Auvergne being created in 1471, he was the first person appointed to it; which was followed by those of superintendant of the fortifications of Rhodes, and grand-prior of Auvergne. His high reputation at length caused him, on a vacancy in 1476, to be elected grand master of the order. He immediately exerted himself in making preparations against the formidable attack long menaced by Ma-

homot II. The Turkish fleet, with a very numerous army on board, appeared off the island in May 1480, and laid siege to Rhodes. During two months it was pressed with vigour, and sustained with equal intrepidity, the grand-master particularly distinguishing himself, and receiving five wounds, one of which was for some time thought mortal. The Turks were at length compelled to re-embark, after the loss of 9000 men killed, and a great number wounded. Mahomet prepared to renew the siege next year, but was prevented by death; and a civil war ensued between his sons Bajazet and Zizim. The latter, in 1482, took refuge in Rhodes, whence he was sent by the grand master into France. The possession of this competitor to the throne gave him a great advantage in treating with Bajazet, who was induced to pay a yearly pension to the order and the grand master, under the name of compensation for the damages inflicted in the siege, but really for the safe custody of Zizim. D'Aubusson employed his influence over Bajazet to prevent his fleet from passing the straits of Gallipoli, for which service the pope entitled him the deliverer of Christendom. Bajazet also gratified him with the gift of the precious relic of St. John the Baptist's right arm taken in Constantinople, which, after a due recognition of its authenticity, was deposited in great pomp in the church of St. John at Rhodes. Several princes desired to obtain the person of Zizim, in order to put him at the head of a new crusade; but d'Aubusson preferred keeping him in his own power, till the pope, Innocent VIII. made a similar request to the grand master, with which he complied, and Zizim was conducted to Rome in 1489. In return, the pope presented him with a cardinal's hat, and renounced in his favour the right of nominating to benefices belonging to the order. D'Aubusson employed the interval of peace in rebuilding the churches of Rhodes, and augmenting the splendour of religion. He had nothing, however, so much at heart as forming a new league against the infidels; but finding himself thwarted in this design by pope Alexander VI. after he had been actually appointed chief of a crusade, he fell into a melancholy under which he sunk, in his 81st year, in 1503; leaving behind him the character of one of the most accomplished and illustrious heads of his order. *Moreri.*—A.

AUDIUS, a Christian teacher, the founder of a sect, flourished about the middle of the 4th century. (Epiphan. Hær. 70. N. 1.) He was a native of Syria or Mesopotamia, (Theod.



D'AUBUSSON.

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Hist. Ecc. lib. iv. c. 10.) and was much esteemed among his countrymen for the sanctity of his character, and for his zeal for the Christian faith. Censuring with great freedom and impunity the corrupt and licentious manners of the clergy, and admonishing the rich presbyters and bishops, to the face, for their luxurious course of life, he brought upon himself much ill-will and severe treatment. The clergy, who were offended both by his reproofs, and his popularity, accused him to the emperor; whether Constantine or one of his successors is not certain; and he was banished into Scythia. (Epipl. ibid. n. 14, 15.) Here he went among the Goths, and made many converts. His followers, called Audians, were separated from the catholic church, and had peculiar tenets and customs. They celebrated Easter, or the paschal feast, with the Jews, contrary to the decree of the council of Nice; and they are said to have been anthropomorphites, or to have attributed to the deity a human form. (Augustin. Hær. 1.) They made use of apocryphal books in their assemblies. *Lardner's Cred. Pt. ii. ch. 80. Mosheim.—E.*

AUDIFRET, JOHN-BAPTIST, a French geographer, a native of Draguignan in Provence, or, according to some, of Marseilles, flourished at the end of the 17th, and the beginning of the 18th centuries. He was appointed by Louis XIV. in 1698, envoy extraordinary to the courts of Mantua, Parma, and Modena. He died at Nancy in 1733, 76 years of age. He was the author of a work, much esteemed, entitled "Geographie, Ancienne, Moderne, et Historique." It was printed in 3 volumes 4to. at Paris in 1689 and 1691, and in 12mo. at Paris in 1694. It comprehends only Europe, and is left unfinished, wanting Spain, Italy, and part of Turkey in Europe. The author has very judiciously united geography and history. *Moreri. Nouv. Dict. Hist.—E.*

AUDIGUIER, VITAL DE, a French noble, who united the profession of arms with the study of letters, was born at Naiac, near Villefranche de Rouergue, about the year 1565. His adventures, and his writings, were numerous. Among the latter, the principal are, A Treatise on the true and ancient Usage of Duels, printed in 8vo. at Paris in 1617; intended to shew the injustice of common duels, but to revive the ancient practice of public combats on great occasions, under royal authority: Poems in two volumes, 8vo. printed at Paris in 1614, and two romances under the titles of "The Loves of Lysander and Calista;" and "The Loves of Aristander and Cleonice;" the former

printed at Lyons in 1622; the latter, at Paris 1625. Though he had not much learning, he wrote in a sprightly and clear style, and his romances were much read. Audiguier is said to have been assassinated about the year 1630, but on what occasion is not known. *Bayle. Moreri. Nouv. Dict. Hist.—E.*

AUDRAN, the name of a celebrated family of French artists, of which several individuals arrived at eminence in painting and engraving.

CHARLES son of Louis, born at Paris in 1594, applied himself to the art of engraving, and went to Italy to perfect himself. He was a laborious and excellent artist, and engraved a number of pieces from the works of the first painters. His works are often confounded with those of his brother Claude, whom he taught, but whose style was inferior. As Charles distinguished his performances by the letter K. he is often called Karles Audran. He died at Paris in 1674.

CLAUDE, the second of the name, born at Lyons in 1639, came to Paris to study under his uncle Charles. He entered under Le Brun at the Gobelins, and was employed by him in several pieces on the stair-case at Versailles, especially in the four great pictures of Alexander's battles. He became professor of painting at the Royal Academy of Paris, and died there in 1684. His talent was history painting.

GIRARD, the most famous of the family, brother to the preceding, was born at Lyons in 1640, and also came to Paris, and entered under Le Brun. The art of engraving was, however, that for which he decided, and at the age of twenty-five he visited Italy for improvement: here he acquired so high a reputation, that Louis XIV. recalled him to Paris. He was employed to engrave Le Brun's four large pictures of Alexander's battles, and executed them in so noble a style, as to raise him to the first rank in his profession. Next to these, his most considerable work was the cupola of Val de Grace, from the designs of Mignard, in six plates. He also engraved many pieces from the pictures of the principal masters of Italy and France. He is distinguished for the correctness of his outline, and the strength and grandeur of his manner of working; and few artists have ever equalled him in historical performances. He died at Paris in 1703, aged sixty-three.

CLAUDE, third of the name, son of Germain, born at Lyons in 1658, became celebrated as a painter of grotesques and arabesques. His inventive genius in these performances was admirable, and he enriched with them Versailles, Meudon, and a number of other palaces

and noblemen's hotels. One of his principal works was the twelve months of the year, represented as goddesses with their attributes, intended to be copied in tapestry for the queen. He was made king's painter, and warden of the palace of Luxemburgh, in which he died, in 1734, aged seventy-five.

JOHN, another son of *Germain*, was born at Lyons in 1667. He was placed under his uncle Girard to learn the art of engraving, which he practised for the extraordinary period of sixty-seven years. His industry was indefatigable, and his stroke was distinguished for its delicacy. He engraved the lesser battles of Alexander, and a vast number of pieces from the first painters, as well as some admired portraits. He died at Paris in his ninetieth year, universally esteemed as an artist and a man of worth, and left three sons; one, of his own profession, another, a director of the royal tapestry manufactory of the Gobelins.

Other artists of reputation of the name and family of *Audran* are mentioned in dictionaries. *Moreti*.—A.

AVENPACE, a philosopher, among the Spanish Saracens, who flourished about the middle of the 12th century, was a follower of Aristotle. He applied the peripatetic philosophy to the illustration of the mahometan theology, and the explanation of the Koran. He was on this account charged with heresy, and thrown into prison at Corduba. He wrote a commentary upon Euclid, and philosophical and theological epistles. *Pococke Spec. Hist. Arab. Brucker*.—E.

AVENTINE, JOHN, a German historian, the son of an inn-keeper at Abensperg in Bavaria, was born in the year 1466. He studied at Ingolstadt, and at Paris; gave private lectures in eloquence and poetry at Vienna, and taught the Greek language publicly at Cracow in Poland: he read lectures on some books of Cicero at Ingolstadt; and was, in 1512, appointed preceptor to prince Louis, and prince Ernest at Munich. He travelled with the latter of these two princes. His leisure was afterwards devoted to a work, which has been much read, and has obtained him great reputation, "*Annales Boiorum*," "*The Annals of the Bavarians*." He began the work about the latter end of the reign of Maximilian, under the patronage of the dukes of Bavaria, and spared no pains to render it complete: it was not published, however, till 1554, several years after his death. It contained very severe strictures on the conduct of the Romish clergy, and portions of secret clerical history, which the first

editor, Zieglerus, professor of poetry in the university of Ingolstadt, chose to suppress, but confessed the mutilation in the preface. The curiosity of the protestants was excited; and a complete manuscript was found, and published, by Cisner, at Basil, in 1580.

Aventine, from some cause which remains unknown, was in the year 1529, taken out of his sister's house in Abensperg, and committed to prison. The duke of Bavaria, however, did not suffer him long to remain in confinement: for the next year, after having remained sixty-four years in a state of celibacy, he formed an imprudent matrimonial connection, which disturbed the repose of his last days. He died in 1534. The catholics, in order to weaken the force of his invectives, said that he was secretly a protestant. It is true, that he corresponded with several of the reformers, particularly Melancthon; and it is probable, that he disapproved of some of the popish doctrines; but there is no proof that he ever renounced the Romish church; and, that he died in the catholic faith appears from his having been buried at Ratisbon, in the monastery of St. Hemeran, with the usual Romish ceremonies. Aventine seems, like Erasmus, to have been well disposed towards the reformation, but to have contented himself with such service as he might render the cause from within the pale of the church, by lashing the vices of the monks and clergy. Besides the *Annals of Bavaria*, which were reprinted, in folio, in 1710, he published, in 1532, at Ratisbon, a curious book, concerning the manner of counting and conversing by the fingers, entitled, "*Numerandi per digitos manusque*," &c. with heads of a plan for a large work on the antiquities of Germany. *Voss. de Hist. Lat. lib. iii. c. 10. Bayle. Moreti. Nouv. Dict. Hist.*—E.

AVENZOAR, properly, AL WAZIR ABU MERWAN ABDELMELECH IBN ZOHR, was a Spaniard of Seville, son of a physician of eminence, whose profession he adopted, but with the addition of pharmacy and surgery. He is praised by Averrhoes, who lived about the same time, as the greatest master of his art from the time of Galen. He seems to have travelled much, and to have gone through various scenes in life, among which was a long imprisonment by Hali, the governor of Seville. He had the care of an hospital, and must have enjoyed uncommon advantages from experience, if it be true that he lived in perfect health to the age of 135. From the extent of his practice he was called the *Experimenter*, and not, as some have supposed, from an empirical turn, since



he was a subtle inquirer into the causes of diseases. He died at Morocco in 1169. His principal work, called *al Theiser*, is a compendium of practice, containing many notices of diseases and medical facts not readily to be met with elsewhere. It was several times published after the revival of letters, when a great curiosity prevailed concerning the authors of the middle ages. He had a son of the same profession, who lived at Morocco, and wrote a book on *the regimen of health*. Probably he is confounded with the father in the great length of life attributed to the latter. *Freind's Hist. of Phys.*, vol. ii. *Halleri Bibl. Med. Pract.* tom. i.—A.

AVERANI, BENEDICT, a learned Florentine, born in the year 1652, taught the Greek language with great reputation in the university of Pisa. He wrote excellent "Dissertations" on the "Anthologia," on Thucydides, on Euripides, and other ancient Greek classics. His acquaintance with Roman literature was equally accurate and profound; as appears from his "Remarks and Discourses on Livy, Cicero and Virgil;" and his lectures and writings were well calculated to promote a correct and elegant taste in polite literature. In truth, no one was a greater enemy to the corrupt taste of his age, or declared more open war with it, than this learned man. His original pieces, whether prose or verse, were all adapted to recall his countrymen to a just manner of thinking and writing. Whatever were the criticisms, the raileries, or the persecutions of those who followed the reigning taste, Averani steadily pursued his path; exposed whatever was false or ridiculous in the fashionable style of writing; and with persevering assiduity, contributed much towards bringing back in Italy the golden period of the sixteenth century. His merit in this respect was so great, that the Italians ought for ever to cherish the remembrance of this excellent scholar. Averani died at Pisa in 1707, in the fifty-fifth year of his age. His works were collected and printed at Florence, in three large volumes, in 1716 and 1717. *Landi. Hist. Lett. de Italie.* lib. xiv. n. 4.—E.

AVERROES, or AVEN-ROSC, an eminent philosopher, who flourished in the 12th century, was a native of Corduba, the capital of the Saracen dominions in Spain, where his grandfather and father had possessed the offices of chief priest and chief magistrate. In his youth he was well instructed under Thophail in law, and in the Aristotelian philosophy; as well as in the Mahometan theology. Under

Avenzoar he studied medicine, and the mathematical sciences under Ibnu-Saig. He succeeded his father in his high offices, and occupied them with great reputation. The fame of his talents and learning induced the Caliph Jacob Al Mansor, to offer him the dignities of chief judge and priest of Morocco, and of all Mauritania, with the liberty of continuing the posts which he possessed in Spain. Averroës accepted the proposal, and went to Morocco, where he remained till he had appointed through the kingdom able judges, and settled an improved plan of administration: he then returned to Corduba and resumed his offices.

Neither the great talents, nor the high station of Averroës could protect him against the assaults of bigotry. Having given some occasion for suspicions, that he secretly held opinions inconsistent with the mahometan faith, some of the zealous doctors of Corduba engaged several young persons to apply to him for instruction in philosophy, that they might, in the course of his lectures, detect his heresy. Averroës complied with their request, and communicated to his pupils, with great frankness, his sentiments in theology. The scholars industriously took minutes of his discourses; and had the baseness from these hints, to furnish their preceptor's enemies with heads of accusation against him. An information, regularly drawn up by a notary, and signed by a hundred witnesses, was sent to Al-Mansor. Upon perusing it, the prince exclaimed, "It is evident this man is not a believer in our law," (*Hunc nostræ legis non esse patet.*) and gave immediate orders, that his goods should be confiscated, and that he should be obliged to reside in those precincts of the city of Corduba which were inhabited by the Jews. Here he became an object of general obloquy and persecution. Even the boys in the streets pelted him with stones, when he ventured to go up to the mosque in the city to perform his devotions. His pupil, Maimonides, that he might escape the necessity of joining the general cry against him, left Corduba. Averroës himself, soon afterwards, found means to escape to Fez. He was, however, in a few days discovered, and committed by the magistrates to prison. The king, who was soon informed of his late flight and present confinement, summoned an assembly of doctors in theology and law, to deliberate on the treatment, which this heretic should now receive. Some thought that a man, who had dared to contradict the Mahometan faith, ought to suffer death: others were of opinion, that such severity, inflicted upon a divine and a

lawyer, would bring their religion into discredit; and that it would be most advisable, only to require from the offender public penance and recantation. Al-Mansor, though he wanted sufficient illumination to see the injustice and absurdity of the whole proceeding, had, however, the wisdom to follow the milder opinion. Accordingly, Averroës was conducted, on a Friday, to the gate of the mosque, at the hour of prayer, and placed, bare-headed, on the upper step, where every one, as he entered the mosque, spat on his face. At the close of the prayers, the doctors with the notaries, and the judge with his assistants, came to the degraded philosopher, and asked him, whether he repented of his heresy. Averroës declared his repentance, and was released. He remained a short time at Fez, and read lectures in the civil law; but he met with so little encouragement, that he determined to return to Corduba. Here he passed several years in retirement and poverty. At length, however, the people of the city, finding themselves grievously oppressed by their present governor, entreated from the king, that Averroës might be restored. With the concurrence of a council better disposed towards the philosopher than the first, Al-Mansor granted the petition, and Averroës was reinstated in all his former honours. Returning with his family to Morocco, he passed the remainder of his days in that city, and (Reinasius Ep. 15.) taught in its schools. According to Leo Africanus, Averroës died in the 603d year of the Hegira, or the year of Christ, 1206.

This philosopher has been highly celebrated for his virtues. He contented himself with the plainest food, and, being inclined to corpulence, eat only once in the day. He was so industrious, that he was never seen to play, or seek any other amusement than passing from severer studies to poetry or history: he frequently spent whole nights in study. His humanity would not permit him to pass the sentence of death upon any criminal; he left that painful office to his deputies. When one of his enemies, while he was reading a lecture on the law, sent a servant to whisper some abusive language in his ear, he took no other notice of what passed, than if it had been a secret message of business: the servant returning the next day to ask his pardon, confessed before all the students the insults he had offered the professor: upon which, Averroës thanked him for giving him an opportunity of displaying his self-command; and afterwards, presenting him with a sum of money, advised him never to run the like hazard with another person.

This philosopher was exceedingly liberal to learned men, without making any distinction between his friends and his enemies; for which he assigned this reason, that in giving to his friends he only followed the dictates of nature, but, in giving to his enemies he obeyed the commands of virtue; and he boasted that the wealth which he had thus employed, had not been ill bestowed, for it had converted his enemies into friends. He is said in his old-age to have burned some anatory verses which he composed in his youth, accompanying the sacrifice with the remark, that when he was young, he was disobedient to reason, but that now he was old, he followed it; and adding a singular wish, that he had been born an old man. "Utinam natus fuisssem senex!" He did not, however, take the same freedom with the writings of others. Being called upon to exercise his magisterial authority in the suppression of some wanton poems, published by a learned Jew; and being told, that his own son had been found at the house of the poet copying out some of his verses, and that there was not in all Corduba a man, woman, or child, who had not learnt some of the songs of Sahal; Averroës exclaimed, "Can a single hand stop a thousand mouths?"

As a philosopher, Averroës was an idolatrous admirer, and zealous follower of Aristotle. He esteemed the doctrine of that illustrious Greek the pure essence of truth, dictated by wisdom rather divine than human. Yet it is certain, that he was unacquainted with the Greek language, and read the works of Aristotle only in miserable Arabic translations, not rendered from the original, but from Latin or Syriac versions. His commentaries on Aristotle were so famous, that he was called, by way of eulogy, the commentator; but it was impossible that, made up as they were from blundering Arabic translations, and accompanied with little knowledge of the doctrines and sects of antiquity, they should not abound with error and confusion. From the manner in which he quotes the writings, and even the names, of many ancient Greek authors, it is evident that he had not read them. His commentaries on Aristotle are, nevertheless, very numerous; and they were so much admired by the Jews, that several of them were translated into Hebrew. He also wrote a paraphrase of Plato's republic, and a treatise in defence of philosophy, under the title of "Habapalah, Altapalah," or "Destructiones Destructionum, contra Al-Gazelm," written to confute the metaphysical opinions which Al-Gazel had maintained against those

philosophers, who assert two uncreated natures. Averroës also studied medicine, and appears to have valued himself on his great knowledge in that science. He wrote a work in medicine entitled, *Coliget*, or "Universal," in which he undertakes to teach the general principles of the science, and promises another work concerning particulars. He entertained so much jealousy of his great rival in this science Avicenna, that he affectedly avoids naming him in his writings, and in confuting a doctrine maintained by Avicenna, treated it only as the opinion of Galen. Averroës wrote various other treatises on medicine, law, theology, and philosophy. His commentary on Aristotle was published in Latin at Venice, in folio, in 1495. An edition of his works was published, in 4to, at Lyons, in 1537; another, in folio, with the former Latin translations, by Bagolin, at Venice in 1552; and a third, by Mossa, at Venice, in 1608.

With respect to the opinions of Averroës, there can be no doubt that, though he professed the Mahometan religion, he had little reverence for his prophet. It is related of him, that he called Christianity an impossible religion, because it taught men to eat their God; (*Ecquem tam amentem esse putas, qui illud quo vescatur, Deum credat esse?* Cic. de Nat. Deor. lib. iii. c. 16.) that Judaism, on account of its rites and ceremonies, was the religion of children; and that Mahometanism, offering only sensual rewards, was the religion of swine; and that he exclaimed, "Let my soul be, at death, among the philosophers!" Some have said that he furnished the materials of the work entitled "*De tribus Impostoribus.*" Averroës taught a doctrine concerning the soul, which some have considered as peculiarly his own, but which others have asserted to be the doctrine of Aristotle, and to have been embraced before the time of Averroës by Theophrastus, Simplicius, and Themistius: (*Coimbrencis* in Lib. de Anim. Pomponatius de Immort. Anim. c. 4.): this was, that intellect does not exist individually in this or that man, but that there is one intellect belonging to the whole race of human beings, the common source of all individual thought, as the sun is the common source of light to the world. This notion of a common soul, chimerical and absurd as it may appear, has, in different forms, had many advocates. In hopes of solving the difficult problem concerning the origin of thought, some have supposed that the deity operates, as an assisting intellect, to present ideas to the passive faculty of understanding in man. This was the doc-

trine of Malebranche, who ascribed the production of ideas immediately to God, and taught that the human mind immediately perceives God, and sees all things in him. Averroës seems to have proceeded a step further, and to have conceived, that there was no other cause of thought in individual men, than one universal intelligence, which, without multiplying itself, is actually united to all the individuals of the species, as a common soul. This notion, with its obvious consequences respecting the distinct existence and immortality of the human soul, obtained so much credit among philosophers for several centuries, especially in Italy, that it was thought necessary to employ the papal authority for its suppression. At present, the notions of Averroës are exploded, and his writings are forgotten. *Leo Africanus de Vir. Illustr. Arab. Hottinger. Biblioth. Gilles de Rome in quodlib. lib. ii. Voss. de Phil. c. 14. de Math. c. 35. Bayle. Moreri.—E.*

AVESBURY, ROBERT, an English historian, flourished in the 14th century. Nothing is known of him, personally, except that from the title of his work, it appears that he was register of the archbishop of Canterbury's court. His history is entitled, "*Mirabilia Gesta Magnifici Regis Angliæ Domini Edwardi Tertii, &c.*" It contains a minute account of transactions during the life of Edward III. from his birth to the end of the year 1356, when the author was, probably, interrupted in the prosecution of his design by death. This valuable piece of English history is a plain narrative of facts, authenticated by exact copies of public papers. The author is accurate, beyond most of the writers of that age, in giving the dates of events. If his style has a tincture of the rude taste of the times, this defect is amply compensated by the apparent candour and impartiality of the historian. This curious work lay long concealed even from the most industrious English antiquaries. At length, in the year 1720, that indefatigable antiquary, Thomas Hearne, printed it at Oxford, from a manuscript in the possession of sir Thomas Seabright, formerly in the hands of archbishop Parker, compared with two other manuscripts, one in the Harleian library, the other in the University library at Cambridge. These manuscripts are thought to be as old as the time in which the author flourished. Tyrrel, in the preface to the third volume of his General History of England, cites Avesbury, and says, that he was a considerable writer of that age, and very exact in his account of king Edward's actions beyond the sea, as having taken them from

several original letters of persons of note. Hearne's edition of this history is accompanied with an Appendix, containing several curious pieces in English antiquities, which have no connection with the work; and, among the rest, a transcript of the love letters between Henry VIII. and Anne Bullen. *Præfat. ad Avesb. Hist. ed. Hearne. Nicholson's English Lib.* p. 80. *Biog. Brit.*—E.

AUGER, EDMUND, a French Jesuit, born of labouring parents, in 1530, at Alleman, a village near Sezanne in the diocese of Troyes, received the first rudiments of education under an uncle who was a clergyman, and was sent by his brother, a physician in Lyons, to Rome, with a recommendation to the celebrated Father Le l'èvre, but with so little money in his pocket, that, before he arrived at the end of his journey, he was obliged to beg alms. On his arrival at Rome, finding that Le Fevre was dead, he hired himself as a domestic servant to a Jesuit. His superior talents and behaviour soon attracted his master's attention, and he was removed from his humble station to that of a novice, and enjoyed the benefit of further instruction. After his admission into the order of Jesuits, he taught rhetoric and poetry, and displayed great powers of eloquence. For the purpose of checking the progress of the reformation, several bishops of the French church applied to Father Laynez, the general of the society of Jesuits, requesting him to send from Italy proper persons to assist them in this necessary work. Auger was sent, in 1559, with two other brethren, into France, and from that time distinguished himself by his zeal for the conversion of heretics. In the cities of Yssoire and Lyons, he made many converts. He was appointed preacher and confessor to Henry III. In this situation, his invincible attachment to the king rendered him odious to the catholics who had entered into the league. By an order of the general he returned into Italy, where he was treated as an excommunicated person, and was obliged to travel on foot in the midst of winter. He died of fatigue and vexation in the year 1591, in the sixty-first year of his age. It is astonishing, that the church should have treated so ungratefully one of her most zealous sons, of whom it is said, that he converted forty-thousand heretics. Whether this account be accurate, or whether the conversion was effected by the mere force of argument, may be questioned. Auger wrote some violent books in theological controversy; and particularly showed his intolerant spirit in a work entitled "Le Pedagogue d'Armes," in which a Chris-

tian prince is instructed how to undertake, and happily complete, a good war, victorious over all the enemies of the state and the church." Few Christian princes have needed such instructions, or such stimulants, for *good wars*. *Vie d'Auger par M. Dorigni, 1716. Moreri. Nouv. Dict. Hist.*—E.

AUGURELLO, GIOVANNI AURELIO, a learned Italian, was born of a good family at Rimini, about 1441, and studied at Padua. The friendship he contracted with Franco, the bishop of Trevigi, caused him to fix his abode in that city, of which he was made a citizen. After the bishop's death he attempted, but without success, to obtain the chair of rhetoric at Venice, and lived some time a wandering life; but at length returned to Trevigi, where he was public professor of polite literature, and had a canonry, and where he died in 1524. He is said to have been much addicted to the folly of alchemy, and various stories are told of him to this effect, particularly that pope Leo X. presented him with a large empty purse, as a reward for the dedication of his Latin poem entitled *Chrysopæia*, saying that he knew how to fill it. Probably, however, this story is an invention; as it appears, that in the poem in question, he protests that he is no believer in the pretended art, but merely takes it for a topic of fiction. Besides the *Chrysopæia*, he published various Latin poems, odes, elegies, and iambics, which are as much extolled by Paul Jovius, as vilified by Jul. Cæs. Scaliger. It cannot be denied, however, that some of them possess much elegance and purity. He wrote likewise Latin harangues; and poems in his own language, which last were not published till 1765. He was a good Grecian, and well acquainted with the studies of philosophy and antiquity. *Tiraboschi. Baillet.*—A.

AUGUSTIN, ANTHONY, a Spanish lawyer and divine of the 16th century, archbishop of Tarragona, was born at Saragossa of illustrious parents, and studied in various universities in Spain and Italy. His liberal education qualified him to become an early writer. At twenty-five, he published at Florence a treatise in law, which gained him much reputation, under the title of "Emendationes et Opiniones Juris civilis." He was sent as nuncio to England by pope Julius III. in 1554; and in 1562, he distinguished himself in the council of Trent. From 1574 to 1586, the time of his death, he enjoyed the archbishopric of Tarragona. His liberality to the poor was such, that, when he died, there was not found money enough in his coffers to bury him according to his rank. He



Den Eerw: P. EDMONDVS AVGERIVS van Societeyt IESV



AVGVSTINVS ANTOLINEZ Ord. Ere. S. Aug. S. T. D. Archiepiscopus Compostellan' qui
quondam D. Thomæ, d'inde Durandi, Sedē in vniuersitate Salamātica tenens, totā Hispa
niā eruditionis suæ fama, impleuit. animā vero posuit xiii Kal. Iulij A^o 100 xxv 3.



S^t AUGUSTINE the Learned and painfull Bishop of
Hippo, in Africa, for the space of 40 yeares where he dyed
in the 70th yeare of His Age, about y^e yeare of o^r Lord 430.

W. Marshall sculp.



MONICA WIFE of Patricius, and Mother to
St Augustine. She Died at Ostia in Italye. A^o Do
389. aged 56 years.

W. Marshall sculp:

left many writings in law, of which the most valuable is, a treatise, "*De Emendatione Gratiani*," published, in 8vo. by Baluze with notes, in 1672. The original edition of Tarragona, in 4to. printed in 1587, is scarce. This is a very valuable treatise on the canon law: a work of vast labour, and wonderful exactness. We have also from this writer, "*Antiquæ Collectiones Decretalium*," printed, in folio, at Paris in 1621, with valuable notes; "*Dialogues on Medals*," written in Spanish, and published, in 4to. at Tarragona in 1587; and other pieces, chiefly in canon law. This author united purity of language to skill in the law. *Dupin. Moreri. Nouv. Dict. Hist.*—E.

AUGUSTINE, bishop of Hippo, honoured with the appellation of Saint, a celebrated Christian divine of the catholic church, was born in the year 354, at Tagaste in Africa. His father, whose name was Patricius, was a citizen of mean rank: his mother, named Monica, is celebrated for her piety. That he might early imbibe the principles of the Christian religion, his mother placed him among the catechumens: and, in a dangerous illness, he was desirous of being baptised: but, on his recovery, he postponed the ceremony from a superstitious notion, that sins committed after baptism are more dangerous than such as are committed before. (*Confess. lib. i.*) His father sent him, much against his inclination, as he himself confesses, (*Confess. lib. i. c. 19.*) to study classical learning, first in his native place, and afterwards at Madaura. While he was a boy, he was more attentive to his sports than to his books; and to escape punishment, and supply himself and his companions with whatever they wished, he made no scruple of deceiving his masters, and pilfering from his parents. He had a particular aversion to Greek; and could never be enticed to this study, till he began to relish the beauties of poetry. At sixteen years of age, his father, probably from dissatisfaction with his conduct and his progress in learning, determined to remove him from Madaura to the schools at Carthage; but, not being provided with immediate supplies to defray the expense of this plan, he kept him for one year at home. During this year, so dangerous to youth, his indolence led him into extreme dissipation,—(*totas manus dedi vesaniæ libidinis*—*Confess. lib. ii. c. 2.*) and he devoted himself to licentious pleasure without restraint, notwithstanding the kind admonitions of his anxious mother: (*Secreto memini ut monuerit cum sollicitudine ingenti, ne fornicarer, maximè que ne adulterarem cujusquam uxorem. Qui mihi*

monitus muliebres videbantur, quibus obtemperare erubescerem;) with that false shame which so frequently seduces young people, he blushed to listen to a woman's advice. The habits of incontinence, which he now formed, did not soon forsake him: it ought, however, to be remembered to his credit, that, when he became sensible of his folly, he had the ingenuousness to record it in a book of Confessions, and that whatever blot this part of his life may leave upon the page of his story, is voluntarily left by himself. Even Rousseau, in his Confessions, has scarcely been more honest than Augustine.

At Carthage, whither Augustine was sent by his father in the year 371, the only studies which this young man's fondness for pleasure would suffer him to pursue with success, were rhetoric and polite literature. Yet his mind, though tainted with vice, was not so entirely depraved, as to be insensible to the charms of wisdom. He read with delight the philosophical writings of Cicero, particularly his Hortensius, "An exhortation to the study of philosophy," at present desiderated among his works. Having been early instructed in religion, he now turned his attention to the Scriptures, to read again the sacred lessons which he had been taught in his childhood: but not finding in them that kind of eloquence which he found in pagan writers, he disrelished the simplicity of these books, and threw them aside. He did not, however, altogether abandon the search of wisdom in the Christian school. A sect had risen towards the close of the preceding century, from their founder Mani called Manichees, (*Mosheim, Ecc. Hist. cent. iii.*) who combined the tenets of Christianity with the philosophy of the Persians, applying to Jesus Christ the characters and actions which the Persians attributed to the god Mithras, and teaching that there are two principles in nature, Light and Darkness, and two independent beings, the Ruler of the Light, or God, and the Prince of Darkness, who are perpetually contending with each other. To this sect Augustine attached himself while he was at Carthage, in the nineteenth year of his age; and he remained a follower, and zealous supporter, of their doctrine, till his twenty-eighth or twenty-ninth year. His excellent mother, who had become a widow when her son was about eighteen, observed his conduct with sorrow, and came to Carthage to endeavour, if possible, to reclaim him from debauchery and heresy. She prevailed upon him to return to Tagaste, where he opened a school of grammar and rhetoric. He taught

with so much applause, that his mother was congratulated on having so admirable a son; but still the causes of her vexation and grief remained; and Augustine, in his *Confessions*, (*Conf. lib. iii.*) speaks with great tenderness of the prayers which his mother at this time made, and the tears which she shed, on his account. While he was at Tagaste, he lost one of his intimate friends, and was much afflicted by his death; an incident which has occasioned some fine remarks upon true and false friendship in the "*Confessions*."

Towards the close of the year 379, when Augustine was at the age of twenty-five, he wished for a wider field for the display of his talents than Tagaste afforded, and returned to Carthage to teach rhetoric. Here he still retained his attachment to the Manichæan system, and took great pains to support it. He made several converts among persons of good understanding and addicted to study, and frequently disputed successfully with the more illiterate. "In disputing," says he, "with unlearned Christians, it was almost always my misfortune to gain the advantage; and this frequent success added fuel to the heat of my youth, and confirmed me in most pernicious obstinacy." (*Aug. de duabus Anim.*) Neither the labours of his school, nor his theological disputes, could disengage his mind from the love of pleasure. Augustine, at this time, formed an illicit connection with a mistress, to whom, however, he remained constant. He had by her a son, (*Conf. lib. ix. c. 6.*) whom he named, with no great regard to decorum, *Adeodatus*, the gift of God, and of whom he speaks, as at the age of fifteen a youth of wonderful talents. Displeased with the insolence of his scholars at Carthage, he resolved to try his fortune in some other place. That he might not be diverted from his purpose, without informing either his good mother, or his near relation Romanian, who from the time of his father's death had been his frequent benefactor, he took shipping, with his mistress and child, for Italy. Being arrived there, he settled for some time at Rome, as a teacher of grammar and rhetoric. Here he met with friendship in the house of a Manichee, who treated him kindly during an illness: but some of his scholars having had the baseness to leave him without making the stipulated payment, he thought it necessary to seek some other more promising situation. It happened, at this time, that Symmachus the præfect of Rome, to whom Augustine was personally known, had received an application from Milan for his assistance in supplying a

vacant professorship of rhetoric. Symmachus, who had formed an high opinion of Augustine's talents, sent him thither; and he was appointed to the professorship in the year 313.

In this new situation the opinions of Augustine gradually underwent a complete alteration. Having heard much of the talents of Ambrose, bishop of Milan, as a preacher, he attended his sermons, to judge whether he merited the reputation he had acquired. The eloquent discourses of the prelate made so powerful an impression upon him, that his mind began to waver between the Manichæan and the catholic faith. He read the writings of Faustus the Manichee, and detected his ignorance. While his judgment was vibrating between the two systems, which it appears to have done for more than a year, his mother came to him at Milan, and used all her entreaties to persuade him to forsake the sect of the Manichees, and to quit his irregular course of life. The conversation of two worthy men, Simplician and Petilian, who related to him cases of sudden conversion, prepared him for the change; and—whether his mind was really under so strong an enthusiastic impulse as to fancy a supernatural interposition, or whether he thought it expedient to grace his conversion with a splendid miracle—we are informed from himself, that, while he was in his garden, praying to God for illumination, he heard a voice, as of a singing boy, saying, "Take, read; take, read." (*Tolle, lege; tolle, lege.*) Then opening the New Testament, he turned to this passage: "Not in rioting and drunkenness, not in chambering and wantonness, &c." He immediately resolved to become a member of the catholic church, and, entered himself among the catechumens. As a further proof of his sincerity, he determined, in compliance with the advice of his mother, to marry. Sending back his mistress to Carthage, while their son Adeodatus remained with him to prepare for baptism, he made choice of a young damsel for his wife. Unfortunately, however, her tender age required a delay of two years, during which Augustine discredited his conversion by taking a new mistress. (*Aug. Conf. lib. vi. c. 15.*)

At the vacation of the year 386, Augustine took his leave of his profession, and retired to the house of a friend to employ himself in the study of theology, and prepare himself for baptism. He employed this interval in writing in defence of the catholic faith, and in explaining the scriptures. Having formed an intimate acquaintance with bishop Ambrose, he was persuaded by that prelate to devote himself to

the ministry : he, accordingly, dismissed his new mistress, forsook his intended wife, and, after receiving baptism with his illegitimate son, and his friend Alypius, on Easter-eve, in the year 387, consecrated the remainder of his days to religion.

The next year, Augustine, having lost his mother at Ostia, whence they were to have set sail for Tagaste, returned to Africa. He spent three years in his native city, exhibiting among his friends an example of abstinence and piety, and diligently applying himself to the study of the scriptures. Paying a religious visit to a person of distinction at Hippo, Valerius, the bishop of that city, recommended him to the people as a proper person to be chosen as their presbyter; and he was elected, and ordained, in the year 391. The first action, by which he established his reputation for zeal and sanctity, was the institution of a monastery, or religious society, in Hippo, the members of which were to throw their property into a common stock, and to devote themselves to exercises of piety. He was permitted, contrary to the custom of the African churches, to preach in the presence of his bishop; and, contrary to a canon of the council of Nice, he was, in the year 395, ordained coadjutor, or joint-bishop, with Valerius, to the church of Hippo. In his episcopal office, Augustine opposed, with great zeal, by his preaching and writings, and in councils and synods, the various sects, which the catholic church disgraced with the common name of heretics; and Manichees, Donatists, Circumcellions, and Pelagians, by turn fell under his censure. The history of councils during the period of his prelacy, frequently exhibits him as a zealous champion for the orthodox faith. Of his private life after he ascended the episcopal chair, little is recorded. From one of his honest confessions it has been inferred, that he was a hard drinker; with what justice, will be best seen from the passage. "Drunkenness is far from me: have mercy on me, that it may not come near me: but the head-ach sometimes seizes thy servant; have pity on me, that it may be far from me." ["*Ebrietas longè est à me: misereberis, ne appropinquet mihi. Crapula autem nonnunquam surrepit servo tuo; misereberis, ut longè fiat à me. Conf. lib. x. con. 31.*"] Much is said, by his encomiasts, of his mildness, urbanity, and moderation. The law which he inscribed upon his table may deserve copying:

*Quisquis amat dictis absentem rodere vitam,
Hanc mensam indignam noverit esse sibi.*

Far from this table be the worthless guest,
Who wounds another's fame, though but in jest.

After a life of varied fortune and mixed character, Augustin died in the year 430, aged 76 years; harassed, in his last days, by seeing his country invaded by the Vandals, and the city of which he was bishop besieged. The Vandals, who took Hippo, respected his library, his writings, and his body. The catholic bishops of Africa, driven from their sees by Thrasamond king of the Vandals, carried his remains into Sardinia, the place of their exile, whence they were, two hundred years afterwards, conveyed by Luitprand king of the Lombards to Pavia, his capital.

Of the class of writers called Christian Fathers, Augustine is one of the most voluminous. His separate treatises, besides epistles and homilies, are upwards of two hundred in number. In the Benedictine edition printed at Paris in the year 1679, and reprinted at Antwerp in 1700, his works fill eleven volumes in folio. The *first* volume contains the works which he wrote before he was a priest, and his *Retractions* and *Confessions*; the former a critical review of his works, the latter a curious and interesting picture of his life. The *second* comprises his *Epistles*, in number 270, which relate to a great variety of subjects, doctrinal, moral, and personal, in which the controversies, opinions, and customs of the times, and the notions and dispositions of the writer, are amply laid open. The *third* comprehends his treatises on the holy scriptures. The *fourth*, his commentary on the psalms. The *fifth*, *Sermons* or *Homilies*. The *sixth*, dogmatical treatises on various points of discipline and morality. The *seventh*, a treatise "*On the City of God*," a work written to refute the charge of the pagans, that the taking of the city of Rome was to be attributed to the Christian religion, and containing much historical and miscellaneous matter. The *eighth*, *ninth*, and *tenth*, writings against heretics; and the *eleventh*, the life of Augustine, drawn principally from his works, with copious and useful tables.

Augustine, both in his life and in his writings, is entitled only to qualified and limited praise. If some atonement was made for the errors of his early years by his book of honest *Confessions*, these confessions themselves must remain an eternal memorial of disgrace; and it will be impossible, in contemplating the virtues of the saint, altogether to forget the frailties of the man. From the common error of the age in which he lived, intolerance, it is not surprising that Augustine was not free. In the early part of his ministry he entertained sentiments of mildness and charity towards heretics; but afterwards, he suffered his passions to be so much

inflamed by his disputes with the Donatists, that he became an advocate for persecution. In a letter to Vincentius (Epist. 93.), a Donatist bishop, he assigns several reasons for the coercive exercise of secular authority against schismatics, and urges the good effects which the terror of the imperial laws had produced in the conversion of several whole cities. He confesses, that it was his opinion formerly, that no man ought to be forced; that words only were to be used, as otherwise none but counterfeit catholics could be made; but that, having withstood all reasons, he at last yielded to experience. This letter was written about the year 408. In another letter, of the same date, he entreats the proconsul of Africa to restrain the Donatists, but not to punish them with death: yet in this letter, purposely written to urge the magistrate to persecution, Augustine has the inconsistency to conclude with this liberal sentiment: "It is a more troublesome than profitable labour, to compel men to forsake a great evil by force, rather than by instruction." (Ep. 100.) Voltaire observed this inconsistency in Augustine's opinion on the subject of toleration, and pleasantly remarked, "I would say to the bishop of Hippo, As your reverence has two opinions, you will have the goodness to permit me to abide by the first, since I really think it the best." (Treatise on Toleration.) Le Clerc (Letter prefixed to Supplement to Hammond's Paraphrase) expresses himself more seriously and warmly; and charges Augustine with being one of the first, who advanced *two* doctrines, which take away goodness and justice both from God and man; the one, representing God as consigning men to eternal torments, for sins which they could not avoid; the other, stirring up magistrates to persecute those who differ from them in religion. It is not easy to say, how extensive an influence the doctrines of this father in the church, who through so many ages of darkness retained a powerful sway over the world, might have, in leading men to adopt a gloomy system of religion, and to support it with all the rigour of persecution. It is certain, that, except the works of Aristotle, no writings contributed more than Augustine's to encourage that spirit of subtle disputation which distinguished the scholastic age. As an expounder of the scriptures, this writer is entitled to little respect. He had, as he himself confesses, (*Contra Petil. lib. ii. c. 38. t. 9.* See Lardner's *Cred. pt. ii. ch. 117.*) scarcely any knowledge of the Greek tongue; and it is pretty certain, that he knew still less of the Hebrew. Instead of learned criticism, little will be found in his commentaries besides popular reflections,

spiritual and moral, or allegorical and mystical perversions of the literal meaning. The chief qualities to be admired in the writings of Augustine are, a facility of invention, and strength of reasoning, which enabled him to strike out new opinions, and to support them with ingenuity, and with a consecutive train of argument which gives his larger works a systematic appearance. In Augustine's style, there is more argument than oratory, more fluency than elegance, and more wit than learning: he has a certain subtlety and intricate involuion of ideas through long periods, which requires in the reader acute penetration, close attention, and quick recollection. In fine, he is, as Erasmus has observed, a writer of obscure subtlety, and unpleasant prolixity. If these circumstances be considered in connection with the dry and barren nature of many of his speculations, it can no longer remain a wonder, why these voluminous writings are neglected; the only wonder will be, how they ever came to be read and admired. *Augustin. Confess. Possedius in Vit. Aug. Dupin, cent. V. Bayle. Moreri. Robinson's Hist. of Baptism, ch. xxiii.—E.*

AUGUSTIN, or AUSTIN, called Saint, and distinguished by the title of *The Apostle of the English*, flourished at the close of the sixth century. In the reign of Ethelbert in the kingdom of Kent, although his queen Bertha, descended from Clovis the conqueror of Gaul, was a Christian, and enjoyed the free profession of her religion; and although her bishop and chaplain Luidhard preached the gospel to her, and her French attendants; pagan idolatry was still universally prevalent in England. Pope Gregory I. who, before he ascended the papal throne, had formed the design of christianising the English (see Hume's *Hist. Engl. b. i. ch. 1.*), in the year 596 began to execute his benevolent purpose. He deputed Augustin, a monk of the convent of Saint Andrew at Rome, who had formerly been his pupil, with forty other monks of the same order, to undertake a mission to England. Before Augustin entered upon this charge, he received episcopal ordination. In a letter to Brunehaut, queen of France, written by pope Gregory in 597, to recommend him to her good offices, the pope calls him brother and fellow-bishop. (Wharton's *Anglia Sacra*, tom. ii. p. 89.) Augustin and his associates, on their journey to England, began to be terrified by the apprehension of the dangers which they had to encounter in offering a new religion to so fierce a people, with whose language they were unacquainted; and, stopping in France, it was agreed to send back Augustin to Rome, to state



their difficulties to the pope, and entreat his permission to relinquish so hazardous an undertaking. Gregory was not to be prevailed upon to abandon his favourite project; and Augustin returned with a letter from the pope to the missionaries, urging them not to be disheartened by difficulties in so laudable a design, and with instructions to carry with them some interpreters from the Franks, whose language was still nearly the same with that of the Anglo-Saxons. In consequence of letters written by the pope to the king and queen of France, and to the bishop of Arles, the missionaries received every accommodation on their journey, and were provided with interpreters.

Augustin and his associates in the year 597 landed in the isle of Thanet, and sent interpreters to the king, to inform him of their arrival, and of the design of their mission. Ethelbert received them kindly, and, soon afterwards, admitted them to a conference: but superstitious fears, lest these strangers should employ magical arts to delude his understanding, induced him to receive them in the open air; from an opinion, as it seems, that the force of their magic would here be more easily dissipated, than within the walls of a house. Augustin, by means of the interpreters, delivered his embassy, laying before the king the leading doctrines of Christianity, and assuring him of an eternal kingdom in heaven, if he would embrace the religion of Christ. Ethelbert gave him a candid hearing, but replied, that he could not immediately exchange the religion which he had received from his ancestors for a new faith: he added, however, with a liberality and courtesy which reflect honour upon his memory, that, as they had undertaken so long a journey with a kind intention, they were at liberty to remain in the country, and to make as many converts as they were able among his subjects. A fixed habitation was appointed them at Dorovernum, since called Canterbury, in the part of the city now called Stable-gate, where, before the time of Augustin, was a kind of temple for the royal family, in which they worshipped and offered sacrifice to their gods. The missionaries entered the city in procession, singing a psalm. At first, their apostolic labours were confined to the city and precincts of Canterbury, and the number of converts was small; but when, after a short interval, the king himself submitted to baptism, great numbers of the Kentish men followed his example, and full permission was granted to preach the gospel in any part of the kingdom. The abstinence and self-denial

which Augustin practised, and the supernatural powers to which he made pretensions, had no small degree of influence in extending his credit and authority among the people. He is said to have been so successful in his labours, as to have baptised in one day (Camden's Britan. by Gibson, p. 166.) ten thousand persons, in the river Swale. This is said by Gervase (Act. Pontif. Cant. apud Decem Script. Col. 1632.) to have been done in the river Swale near York: but Bede relates this story of Paulinus archbishop of York, and says, that he baptised in the river Swale, which runs by Catterick. We have, however, the authority of pope Gregory, in a letter to Eulogius (Camden's Britannia by Gibson, p. 166.), patriarch of Alexandria, for the fact that Augustin, on one Christmas day, baptised ten thousand persons in the river Swale. If two such wonderful stories of baptisings can be credited, it must be supposed, that Augustin's baptismal ceremony was performed in another river Swale, at the mouth of the Medway. It is added, that, for want of a sufficient number of priests to perform the ceremony, Augustin, after consecrating the river, commanded by criers, that the people should go in with faith, two and two, and in the name of the holy Trinity baptise each other.

In the commencement of his mission, Augustin thought it expedient to refrain from coercive measures. He instructed Ethelbert, that the service of Christ must be voluntary, and that no compulsion ought to be used in propagating his gospel (Bede, Ecc. Hist. lib. i. c. 26.): and, though his master pope Gregory was no enemy to intolerance (Ibid. c. 32.), no other violence appears to have been used in the first establishment of Christianity in England, than that of demolishing idols, and converting pagan temples into Christian churches. (Greg. Epist. 71. lib. xviii.)

The rapid success, which attended this mission, excited in Augustin the ambitious desire of possessing, under the sanction of the pope, the supreme authority in the English churches, as archbishop of Canterbury. Bede relates that Augustin went over, at this time, to the archbishop of Arles, to receive from him consecration; but this must be a mistake; for it appears that he had been consecrated before he came to England. (Vid. Wharton, Angl. Sac. loc. cit.) He sent messengers to the pope, probably to solicit this honour, and for instructions in various particulars. The queries which he proposed, and the answers he received, if they give us no high opinion of the

judgment of this missionary, or of the wisdom of his master, may at least serve as a specimen of the ridiculous casuistry of the times. The following are a specimen. *Quære.* 1. Are cousin Germans allowed to marry? *Answer.* This indulgence was formerly granted by the Roman law; but experience having shown that no posterity can come from such marriages, they are prohibited. *Q.* 2. Is it lawful to baptise a woman with child? *A.* No inconvenience can arise from the practice. *Q.* 3. How soon after the birth may a child be baptised? *A.* Immediately, if necessary. *Q.* 4. How soon may the husband return to his wife after her delivery? *A.* Not till after the child is weaned. *Q.* 5. May a menstrual woman enter the church, or receive the communion? *A.* She is not prohibited; but if she absent herself, from reverence for the sacred mysteries, she is to be commended. *Q.* After sexual intercourse, how soon is it lawful for a husband to enter the church? *A.* Not till he has purged himself by prayer and ablution.—These nice cases of conscience were accompanied with other inquiries concerning episcopal duties. With the solution of these problems, the pope sent Augustin the *pall*, a piece of white woolen cloth, to be thrown over the shoulders, as a badge of archiepiscopal dignity; sundry ecclesiastical vestments and utensils; and instructions to erect twelve sees within his province, and particularly to appoint one at York, which, if the country should become Christian, he was to convert into a province, with its suffragan bishops. Among other counsels, which Augustin received from the pontif on this occasion, was an exhortation, not to be elated with vanity on account of the miracles which he had been enabled to perform in confirmation of his ministry, but to remember, that this power was given him, not for his own sake, but for the sake of those whose salvation he was appointed to procure. What these miracles were, will, in part, appear in the sequel.

Having fixed his see at Canterbury, Augustin dedicated an ancient church, formerly built by some Roman Christians, to the honour of Christ; and king Ethelbert founded the abbey of St. Peter and St. Paul, afterwards called St. Augustin's (Bede, Hist. Ecc. c. 33.), and since converted into the archbishop's palace.

The attachment of Augustin to the see of Rome induced him to make an attempt to bring the British bishops in Wales under the authority of the Roman see. From the time when the ancient Britons, or Welsh, were first instructed in the Christian faith by Faganus and Dami-

anus, who at the request of Lucius were sent, in the second century, as missionaries by Eleutherius bishop of Rome, these churches had constantly followed the rules of their first masters, without regarding the subsequent alterations prescribed by the church of Rome. Pope Gregory, however, by appointing Augustin metropolitan of the whole island (Gregor. Epist. apud Bede, lib. i. c. 29.), had claimed jurisdiction over the churches of Wales, and Augustin was well inclined to support the claim. He held a conference with the Welsh bishops at a place in Worcestershire, since called Augustin's Oak, in which he endeavoured to persuade them to unite with the new English church in one communion, and to co-operate with him and his brethren in promoting the conversion of the Saxons. These ancient Britons were probably jealous of their religious rights, as they have always been of their civil liberties; for Augustin, though he attempted to support his claim to authority by the pretended miraculous restoration of a blind man to sight, was obliged to dissolve the assembly without accomplishing his purpose. A second conference was soon afterwards held, which proved as unsuccessful as the former. This meeting was attended by seven British bishops, and many monks from the monastery of Bancornaburg, or Bangor, under the direction of their abbot Dinoh. By this second attendance they showed a disposition to pay all due respect to the archiepiscopal dignity of Augustin: but, previously to the meeting, they took a singular precaution against any termination of the conference unfavourable to their interests. On their way to the synod, they called upon a certain hermit, eminent for sound understanding, and requested his opinion, whether they should give up their independence, and their ancient customs and privileges, to the pretensions of Augustin. The hermit, who had probably received some information concerning the disposition and character of the metropolitan, answered: "If this man follows his master's example, who was meek and lowly of heart, he is a servant of God, and you ought to obey him: if not, his claim is not to be regarded: let Augustin and his brethren be first seated in the place of meeting: if, upon your entrance, he rise up to salute you, honour him as a messenger from God: if he neglect to show you this civility, reject his offers, for he has not taken upon him the yoke of Christ." When the British bishops and monks entered the hall, Augustin, who had taken the chair, received them sitting. They followed the sensible ad-

vice of the hermit, and refused to comply with any of the proposals which were made by this haughty prelate: they disclaimed all subjection to the see of Canterbury, and virtually to that of Rome. If we are to admit the evidence of a manuscript, copied by Sir Henry Spelman from a very old manuscript in the hands of Mr. Peter Mostyn, a Welsh gentleman, these Welsh divines, at the beginning of the seventh century, expressly rejected the pope's authority in these strong terms: "The British churches owe brotherly kindness and charity to the church of God, to the pope of Rome, and to all Christians; but they know of no other obedience due from them to him whom they call the pope; for their parts, they are under the direction of the bishop of Caerleon upon Usk, who, under God, is their spiritual overseer and director." [Though Caerleon was not at that time a bishopric, the see having been transferred to Landaff, yet there was no absurdity in mentioning that place, which had been the ancient metropolitan see, in a dispute which turned upon the ancient right.] This spirited assertion of their independence mortified the pride, and disappointed the ambition, of Augustin, who, in taking leave of the assembly, angrily denounced upon the British clergy this sentence: "If ye will not accept of peace with your brethren, receive war from your enemies; if ye will not preach the way of life to the English, suffer death from their hands." The event corresponded with the denunciation. Ethelfrid, king of Northumberland, soon afterwards marched with a large army to Caerleon, and made a great slaughter, in which near twelve hundred of the monks of Bangor were put to the sword. Nevertheless, the prediction was, probably, nothing more than a warm expression of resentment, and a probable conjecture, founded upon the present posture of affairs. The memory of Augustin has, however, been loaded with the infamy of having, to satiate his revenge, fulfilled his own prophecy. Bishop Godwin (*De Præsul. Angl.* p. 43, ed. 1616.) exclaims, "Excellent prophet! who could predict what he knew so well how to accomplish!" and asserts, upon the authority of an anonymous manuscript, and of an old French annalist, that Augustin, in resentment of his rejection by the Welsh bishops, stimulated Ethelbert to fall upon them, as a wolf upon a flock of sheep, with a large army, borrowed in part from Ethelfrid, and that the bishop himself joined the army of Ethelfrid at Chester, and assisted him to gain a complete victory. If this account be true, Godwin may be justified in the observation,

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that such proceedings savour too much of that ambition, and unbounded thirst after power, which the see of Rome has always discovered. In opposition to this testimony, it is, however, urged by the learned Wharton (*loc. cit.*), on the credit of an ancient book cited by William Thorn, that Augustin and pope Gregory both died in the same year, that is, as is certainly known concerning the latter, in 604; whereas the slaughter of the monks happened (Godwin, *loc. cit.*) in 605. Bede, who mentions this battle (*lib. ii. c. 2.*), adds, that it was fought after the death of Augustin; and though it has been suspected that this passage has been interpolated, no better reasons have been assigned for the suspicion, than that it is omitted in Alfred's Saxon version, though found in all the most ancient manuscripts; and that Augustin signed a charter with Ethelbert in 605, whereas the custom of signing written instruments is not older than the year 700. (Spelman, *Council*, vol. i. p. 125.) It may be difficult to decide with certainty, whether Augustin actually saw or assisted in the war against Wales: but he cannot be easily exculpated from the charge of having entertained sentiments of revenge against them, and may be fairly suspected of having at least advised the hostilities which, in the issue, proved so fatal to the monks. After nominating Laurence to succeed him in the see of Canterbury, Augustin died, according to some in 604, according to others in 608, or 614. Most religious care has been taken to preserve the remains of this prelate, first in the monastery, and afterwards in the cathedral of Canterbury. After they had "quietly reposed" 500 years, an abbot, in 1091, deposited the saint's head and some of the bones in a small urn strongly secured in iron and lead, and hid the deposit in a wall, lest the precious treasure should fall into the hands of the Danes and Normans. After another century had elapsed, another abbot caused what yet remained of the holy skull to be ornamented with gold and precious stones, and repositied by itself; and again, in the year 1300, a third abbot—for the passion for these holy relics was not yet evaporated—deposited the remaining bones in a marble tomb adorned with beautiful carved work, adding to the former inscription this jingling couplet, expressive of great affection:

*Ad tumulum laudis patris almi dictus amore,
Abbas hunc tumulum Thomas dictavit honore*

Few saints, if lying legends might be credited, have in their life-time performed such wonders as St. Austin. Besides the miracle of restoring

sight already mentioned, he is said (Chron. W. Thorn. et Chron. J. Bromton) to have left the print of his foot on the stone he first stepped upon at his landing in the isle of Thanet; to have caused a fountain of water to spring up for baptising; and to have called up first the dead corpse of an excommunicated man to make confession of having refused the payment of tythes, and then that of the priest who had excommunicated him, to give him absolution, in the presence of the people; after which both returned to their graves! Such tales, however, can only have been invented, and believed, in ages of the grossest ignorance and superstition. With respect to those miracles which Augustin himself reported to the pope, and which the pope, in the epistle above referred to, admits with such apparent confidence, cautioning him against growing vain of this high privilege, it may be more difficult to form a judgment. That they were really performed cannot be credited, without admitting innumerable other tales, that mock belief. Candour might wish to embrace the supposition, that both the missionary and his master were, in some unknown manner, deluded, as well as the people whom they deceived. But it is altogether impossible that Augustin should believe that he himself restored a blind man to sight, if he did not; and it is not very probable that pope Gregory would give him credit for such extraordinary powers. Perhaps the easiest explanation of this matter is, that Augustin thought himself justified in making use of any expedient by which he could convert an ignorant and barbarous people to the Christian faith, and that the pope felt no scruple in lending his aid to a deception which promised so much advantage. If this explanation be thought to bear hard upon the characters of saints and popes, let the reader try to satisfy himself with a more plausible explanation of the undoubted facts, that Augustin professed to work miracles, and Gregory to believe them.

As the apostle of the English, Augustin may deserve to be remembered with honour, as the immediate agent in the dispersion of pagan superstitions, and the introduction of a purer system of religion: but other superstitions, it must be confessed, were introduced in the room of those which were removed, and the people, under the dominion of Christian priests and monks, still remained in a state of mental vassalage. The personal merit of this missionary will bear no comparison with that of the first Christian apostles. While Paul and his brethren, in their journeys for the propagation of the gospel, exposed themselves to innumerable

perils, without any prospect of temporal advantage, this apostle travelled under the protection of princes, enjoyed the support and assistance of the civil power, and found his spiritual labours the direct path to worldly honour and emolument. A pope was his master; a king was first his patron, and then his disciple; and the sole government of his new church, with all the advantages of supremacy in a well-arranged hierarchy, was his recompense. That which decisively fixes the reproach of inordinate ambition upon his character is, that he not only eagerly seized the metropolitan dignity in the English church before it was well formed, but endeavoured to bring the ancient and independent British churches under his yoke; and that, meeting with more resistance than he expected from the free spirit of the ancient Britons, his haughty temper could not brook the opposition, and he at least *meditated* revenge. We can only judge of the character of this apostle by his actions, imperfectly recorded, for none of his writings remain. *Bede, Hist. Ecc. Gent. Ang. Huntington, Hist. Warton. Angl. Sacra. Godwin. Præsul. Angl. Chron. W. Thorn ap. Decem Script. Cav. Hist. Lit. Dupin. Biogr. Brit.*—E.

AUGUSTULUS, or ROMULUS AUGUSTUS, is remarkable in history only as being the last of the Roman emperors of the west. He was the son of the patrician Orestes, who, after effecting the deposition of Julius Nepos by means of the troops in Gaul of which he was general, chose to decline the imperial rank himself, but raised his son to the throne in the year 476. As Augustulus, however, was yet very young, his father took upon himself the administration of affairs. One year had not elapsed, before Odoacer, chosen by the barbarians who served in the Roman armies as their leader, marched to Italy, of which he assumed the title of king. He took Pavia, and put to death Orestes, who had shut himself up in that city; and proceeding to Ravenna, got possession of the young emperor, whom he stripped of all the imperial ensigns, and obliged to signify his own resignation to the Roman senate. The life of Augustulus was spared; and he was sent by the conqueror with his family to reside at the Lucullan villa in Campania, with a handsome annual appointment. Thus, in the person of a youth who united the names of the first king and first emperor of Rome, was the Roman empire finally extinguished about 507 years after the battle of Actium, and 1324 from the foundation of Rome. *Gibbon. Univers. Hist.*—A.



Mentre ti fingi Dio, non Dio, non buono.
 Ma un mōstro sei, e sol de' uitiij horde
 De' l'Auo; e uano spoglie dal non domo
 Nemico attendi, e sopra il mar che fiede
 Vn fianco al Lahauii trionfo quindi.
 Gran collector di Conche in strani lidi.

AUGUSTUS. **CAIUS JULIUS CÆSAR OCTAVIANUS AUGUSTUS**, originally called *Caius Octavius*, was the son of a father of the same name, and of Attia, daughter of Julia, the sister of Julius Cæsar. The Octavian family was originally settled at Velitæ, in the country of the Volsci. That branch of it, from which Augustus sprung, arrived at opulence in the equestrian rank; and his father was the first member of it who was raised to the senatorian order. This person, after serving the office of prætor, was sent to command in Macedonia, where he obtained reputation both in his civil and military capacity. Octavius, of whom we are writing, was born during the consulate of Cicero, in the year of Rome 689, B. C. 62. He lost his father in his infancy, and his mother contracted a second marriage with Lucius Marcius Philippus. By the care of his mother and father-in-law he received a very liberal education in Rome; and such was his proficiency in the art of public speaking, that he pronounced the funeral eulogy of his grandmother Julia, when only twelve years old. His early maturity of judgment and discretion of behaviour rendered him a favourite with his great-uncle Julius Cæsar, who declared his design of adopting him should he have no children of his own; and intended to have taken him into Spain to learn the military art under himself in the war with Pompey's sons, had not his mother detained him on account of indisposition. He was at Apollonia in Epirus, studying eloquence under Apollodorus a famous Greek rhetorician, when the news reached him of his uncle's tragical end, and of his own adoption. Contrary to the timid advice of his friends, he set sail for Italy, to discover on the spot the real state of parties, and to pursue, as occasion pointed out, those schemes of ambition which appear from the first to have taken possession of his soul. On landing at a small port near Brundisium, he was waited upon by a deputation from the soldiers of his uncle assembled at that town, and was brought to it with triumph, as the heir and avenger of Cæsar. Here he solemnly declared his adoption, assumed the name of his uncle with the addition of *Octavianus*, placed himself at the head of the veterans, intercepted for his own use the tribute passing from the transmarine provinces to the capital, as well as the other public money at Brundisium, and then took his route through Campania for Rome. Such a decided conduct in a youth, who had but just entered his nineteenth year, seems to denote that fitness for command, which renders his after-success in life not less a natural consequence of his talents

and exertions, than an instance of the peculiar good fortune which has been supposed to have been attached to him.

At Rome two parties divided the state; that of the republicans headed by the conspirators against Cæsar; and that of Antony and Lepidus, pretending to be Cæsar's avengers, but really aiming to establish for themselves a power above the laws. The latter was at this juncture triumphant, and the consul Antony ruled with almost sovereign sway. Octavianus paid his first visit at the villa of Cicero near Cumæ, foreseeing the advantage of gaining to his interest that great orator and statesman, who stood, as it were, aloof from both parties, but who was at that time principally under the influence of fear and distrust of Antony. When Octavianus approached Rome, he was met by most of the magistrates, the soldiery, and people; but Antony forbore to show him any marks of attention. His first step was to procure the legal ratification of his adoption, which was done in the most public and solemn manner. He then waited upon Antony, and after proposing a mutual friendship, demanded of him the money that Cæsar had left in order to pay his legacies. Antony, whose pride was as much piqued by the young man's spirit as his avarice and ambition were thwarted by his pretensions, treated him with much haughtiness; and various occasions of difference soon occurred, in which Octavianus constantly gained, and Antony lost, the favour of the public. The friends of the Cæsarean family mediated a reconciliation between them, founded on their common interests in opposing the party of the conspirators; but as fast as one breach was healed, another disclosed itself. Their enmity proceeded to such a length, that Octavianus was charged, and not without some probable ground, with attempting to procure the assassination of Antony; and finding that his rival was drawing together an army, he went into Campania, collected a large body of Cæsar's veterans settled there, and marched into Rome, though invested with no public character or authority whatsoever. He affected to be much governed in his proceedings by the counsel of Cicero, whom he appears, though so young, to have completely deceived; and perceiving the senatorian party to be very powerful, he united himself with it, and accepted a command against Antony when declared a public enemy. He accompanied the armies of the new consuls Hirtius and Pansa to the relief of Decimus Brutus in Mutina, where, in the first battle fought between the consular troops and those of Antony, he is reproached by Antony

with having behaved in a very cowardly manner; in the second, he is said to have performed all the duties of a general, and even of a soldier. The death of both consuls, which left Octavianus master of the whole victorious army, was so fortunate an occurrence, that he was suspected, though apparently without reason, of having contributed to it. Hirtius was killed in the field; and Pansa, when dying of his wounds, showed great affection for Octavianus, and earnestly advised him to agree with Antony, and join him against the republican party, as the only measure of safety to himself. This advice sank deep into his mind; and the senate soon after impolitically treating him with neglect, and accumulating honours on Decimus Brutus, whom he hated as one of the assassins of Cæsar, he determined upon a reconciliation with Antony. This leader, after having been driven out of Italy, had artfully seduced the whole army of Lepidus in Gaul to his party; and, being joined by Pollio, Plancus, and Ventidius, was at the head of a very numerous army, ready to re-enter Italy. Octavianus, meantime, remained at Bononia with a body of troops; and attempted, through the means of Cicero, to obtain the consulate, but without success. The senate, however, alarmed at the accounts from Gaul, decreed the management of the war to Octavianus in conjunction with D. Brutus. But Octavianus had already made a treaty with Antony; and he employed the legal command given him in marching his army to Rome to demand the consulate. The republicans made some preparations for resistance; but the affections of the soldiery and people were too much on the side of Octavianus to give any chance for success. He was received in Rome with the loudest acclamations, and was unanimously declared consul by the people, though he had not yet completed his twentieth year. One of his first acts in his consular office was to procure the legal condemnation of all who had been concerned in the death of Cæsar. He then caused the decrees against Antony and Lepidus to be revoked, and invited them into Italy. As they advanced he proceeded to meet them; and the place of interview was an island formed by the Rhenus, now Reno, a small river which falls into the Po. Here was planned that famous scheme of power called the *triumvirate*, the principle of which was an equal partition of authority for five ensuing years between the three chiefs, who were to new-model, and, as they styled it, *reform* the commonwealth. It was cemented by the detestable *proscription*, which was to cut off all their enemies public

and private, and to fill their treasury by confiscations. They mutually sacrificed to each other some of their nearest friends and relations; and the chief offering made by Octavianus was the head of his venerable but deluded friend and counsellor, Cicero. Another sacrifice which he was called upon by the army to make, was that of his contracted bride Servilia, whom he had espoused very young, and was obliged to divorce, in order to strengthen the confederacy by an union with Clodia, daughter of the notorious tribune Clodius, by Fulvia, now the wife of Antony. This marriage, however, was never consummated. The triumvirs then proceeded to Rome, where they put in execution their abominable policy, and filled the city with blood and rapine. Octavianus is said by his biographer Suetonius, though first reluctant in signing the fatal decree, to have been more cruel and inexorable than the rest in executing it; and, after the proscription was declared to be at an end, he openly pronounced that he still reserved to himself the liberty of punishing the guilty. He and Antony then occupied themselves in preparations against Marcus Brutus and Cassius, who had made themselves masters of most of the provinces in the east. Transporting their armies to Greece, they met the republican leaders in the plains of Philippi, where the grand contest was decided in two battles. A well-timed dream of the physician of Octavianus, together with the remains of a fever, gave him a plausible pretext for absenting himself from the first combat, in which Brutus defeated his division of the army with great slaughter, while Antony had a like success against that of Cassius. In the second battle, the wing commanded by Octavianus was equally unfortunate; but the whole contest was ended by the victory of Antony and death of Brutus. The body of this patriot, after being treated with respect by Antony, was insulted by Octavianus, who caused the head to be cut off in order to be thrown before Cæsar's statue. Other instances of mean and cruel revenge in this young leader made him appear as much inferior to his brother-triumvir in generosity, as in military virtue. Some stories of his cold-blooded cruelty are truly shocking, and would be scarcely credible, had not his own friends apologised for them, as being the acts of a mind participating in the sickness of the body. Indeed his health was so injured by this campaign, that on his landing at Brundisium his life was despaired of.

On returning to Rome, he had the hard task of satisfying the soldiery by distributions of the forfeited lands; in which business he incurred

some serious dangers, which nothing but great calmness and dissimulation could have averted. He was involved, too, in an actual civil war through the violence of Fulvia, and Antony's brother Lucius. This, however, was soon terminated by the activity of his generals, who obliged Lucius to capitulate with his forces in Perusia. This unhappy town, which had shown an inviolable attachment to Lucius, was punished with inhuman barbarity by Octavianus, who gave it up to plunder, and condemned to death all its senate, in number three hundred. To the supplications and remonstrances of some of them, he answered with characteristic insensibility, "You must die." Their butchery was a pious offering at an altar erected to the manes of the deified Julius. Antony, who came to support his party in this short war, found it terminated; and a new agreement was made between him and Octavianus, in which they shared between them the Roman empire, leaving to Lepidus the African provinces. Octavianus, in this partition, had Rome and the west; and his sister Octavia, by marriage with Antony, was the cement of their union. The triumvirs had then a war to maintain with Sextus Pompey, who, being master by sea, reduced the capital to great distress for want of corn. An accommodation with him, therefore, became necessary, which took place under circumstances of apparent friendship, but such as could not be durable. In the interval of domestic peace, made more welcome by the permitted return of most of the proscribed who were living, Octavianus marched into Gaul, where he easily reduced some revolted nations. When he came back to Rome, he found a new war with Pompey inevitable, and began preparing for it. In the mean time he was captivated by the charms, personal and mental, of the celebrated Livia, then the wife of Claudius Tiberius Nero. He himself was married to Scribonia, the sister of Scribonius Libo, whom he had taken, chiefly from political motives, after his repudiation of Claudia. But though she had borne him a daughter, and Livia was advanced in pregnancy, so little was his delicacy and so imperious his tyranny, that he divorced Scribonia; and, causing Livia to be divorced from her husband, immediately married her. Within three months she was delivered of a son named Tiberius, afterwards emperor. The maritime war between Octavianus and Pompey was in the beginning disastrous to the first, who underwent much personal danger in an action in the straits of Messina, and lost several fleets by shipwreck and defeat. His able and faithful lieutenant Agrippa, however,

retrieved his affairs; and after the junction of Antony's force, a general engagement ensued, in which Pompey was entirely defeated. [See MARCUS AGRIPPA]. Lepidus, who had united his troops to those of Octavianus in Sicily, next had a difference with his colleague; but such was the insignificance of his character, that his whole army went over to Octavianus, who in this affair displayed much conduct and presence of mind. Lepidus was deposed from his triumviral authority; and so contemptible did he appear, that he was suffered to live.

The Roman world was now governed by a duumvirate; a partnership of authority which, it was evident, could not last long. While Antony, advancing to old age, acted the part of a heedless dissipated youth enslaved to love and pleasure, the youthful Octavianus was the cool and prudent statesman, making his advantage of every false step of his colleague, and playing the game of ambition with the skill of a master. He took pains to ingratiate himself with the people of Rome, whose gratitude he in some measure deserved by the restoration of peace and plenty to all Italy. His prudent and generous action of throwing into the fire unopened a number of letters from senators, found among Pompey's papers, seemed an earnest of a milder spirit of government. He likewise solemnly declared his intention of resigning his unconstitutional power as soon as Antony should return from his Parthian war. In the mean time he accepted of the important dignity of perpetual tribune of the people, which rendered his person sacred and inviolable. The progress of those differences with Antony, which terminated in a new civil war, has been related in the life of that triumvir [See MARC ANTONY], and it will be sufficient at present to touch on the principal events. After Octavianus had excited the indignation of the people against Antony by various charges, and particularly by the recital of his will, which he forcibly took from the custody of the Vestal virgins; he procured a decree of war against Cleopatra alone; and, raising a force less numerous but more effective than that of Antony by sea and land, he proceeded to the decision in the Ambracian gulf. In the famous battle of Actium, fought B. C. 31, Octavianus was present, and commanded one wing, but the victory is attributed to the conduct of his great admiral Agrippa. It was this success which made him master of the Roman world; for, though Antony retired to Egypt, and still maintained a countenance of resistance, all the rest of the empire was abandoned to the victor. Octavianus, the ensuing year, followed

his rival into Egypt, and there terminated the war. With his usual coolness he derided Antony's proposal of finishing their dispute by single combat, telling him "that he might find many other ways to die," and he trusted to his own superiority of force, and the treachery of Cleopatra. He gave a magnificent funeral to this distinguished pair; but he sacrificed to his own security the eldest son of Antony by Fulvia, and Cæsariion, the supposed son of Julius Cæsar by Cleopatra. He received the rest of the Antonian family to favour; and, upon the whole, used his final success with moderation.

He remained in the east two years, settling all the affairs of Egypt, Greece, Syria, Asia Minor, and the islands. On his return to Rome he triumphed three successive days with great splendour. And now, having reached that summit which had been the great object of his ambition, he felt himself considerably perplexed in determining upon the mode of his future authority. That he really entertained thoughts of resigning the power, to the acquisition of which he had sacrificed so much, does not appear probable; yet the conference on this subject with his confidential ministers, Mæcenas and Agrippa, mentioned by historians, may have a foundation in truth. The generous advice of Agrippa, that he should reinstate the republic, and return into the rank of citizens, was not likely to be followed; and the counsel of Mæcenas, that he should retain the sovereign authority under some title that might not shock the prejudices of the people, and preserving as much as possible the semblance of the old constitution, was much better suited to his character. After he had determined upon the latter plan, he began to court and amuse the people, to new-model the senate and fill it with his creatures, to annul the severe laws of the triumvirate, to beautify the city, and to reform various abuses, as a preparation for the important scene he had to act. At length, in his seventh consulate, B. C. 27, the thirty sixth year of his age, he went to the senate-house, and, in a studied speech, proposed to abdicate his authority. He was interrupted by the unanimous entreaties of the assembly, that he would not abandon the guidance of the commonwealth; with which, after a due affectation of reluctance, he graciously complied. On the motion of Munatius Plancus, a new appellation was decreed him, which might express the sacred dignity of his person and office. It was *AUGUSTUS*, the name by which he is henceforth to be distinguished. The powers which he united in himself were those, 1. of *Im-*

perator, or *Emperor*, extended to signify commander-in-chief of all the forces of the state, arbiter of peace and war, and uncontrouled head of the executive power, as well over the citizens as the soldiers; 2. of *Proconsul*, giving him the legal supremacy in every province which he might visit; 3. of *Tribune*, rendering his person sacred, and conferring on him the right of *veto* on all public proceedings; 4. of *Censor*, or superintendent of manners; 5. of *Supreme Pontiff*, or the head of religion. 6. He had a *dispensation* from observing the laws, when he should think fit to exercise it. To the preceding privileges of an absolute prince, was added the venerable and affectionate character of *father of his country*, implying a sort of paternal relation towards his people. All these honours and powers, however, were not conferred at once, but some of them after the experience of several years. Through affected moderation, Augustus fixed the term of ten years for the possession of his authority, leaving its renewal to the operation of circumstances. He also flattered the senate by dividing with it the nomination of governors of provinces; in which division he took care to reserve to himself those which, on account of their exposure to foreign enemies, had the largest establishment of military force. In general it was the spirit of his policy to preserve as closely as possible ancient names and forms, and the apparent dignity of public institutions, that affairs might seem to go in their usual train, and the hand that directed them might act unobserved. Nor, indeed, were the senate, the people, and the officers of state, without a portion of real authority during his reign, which was rather a monarchy than a despotism.

As it is not here intended to write a history of the period but of the man, a slight view of the principal public events will suffice. One stroke of the adulation lavished by the senate upon the emperor is worth mentioning, since its effects remain to the present day—the change of the name of the month *Sextilis* to that of *August*, which was the month he chose to bear the honour of his name, as that in which he took possession of his first consulate, triumphed, and put an end to the civil wars. He did not suffer the attainment of his wishes to sink him in indolent repose; but marching into Gaul, with an intent of undertaking the conquest of the British isles, he was summoned into Spain by a revolt of the Cantabrians and Asturians, and did not leave the country till he had completely subdued those warlike nations. The Salassians, also, a people at the foot of the Alps, were conquered by his generals: and their lands be-

ing divided among the soldiers, the city of Augusta Prætoria, now Aosta in Savoy, was founded as the head of the colony. In the year B. C. 25, Augustus married his daughter Julia to his nephew and destined successor, Marcellus, the son of Octavia. The success of his arms was somewhat interrupted by the failure of an expedition into Arabia under Ælius Gallus, who lost the greater part of his army by disease. To balance this misfortune, Candace, queen of Ethiopia, who had made an incursion into Upper Egypt, was defeated by Petronius, pursued into her own country, and compelled to sue for peace.

The year B. C. 23 was distinguished by a very dangerous illness of the emperor, who was at length cured by his physician Antonius Musa, who deviated from common practice in employing cold baths and cold drinks. After this attack the constitution of Augustus, which had been long delicate, became stronger than ever. During the most dangerous period of his disease, Augustus, without naming a successor, gave his ring to Agrippa; a preference which was the source of much displeasure to Marcellus, and afterwards occasioned the temporary secession of Agrippa from court; but this young prince died the same year, to the great regret of the emperor and people, and Agrippa returned to court, and ever after continued the most confidential friend of Augustus. Moderation and equity now appeared to be the confirmed principles of his government; and he proved how much he had risen superior to a party spirit, by substituting to himself, for the latter part of his eleventh consulate, L. Sestius, who had been quæstor to Brutus at Philippi, and openly declared the highest veneration for his memory. And, observing at Milan the statue of Brutus, which the people had erected as a testimony of gratitude to him for his conduct as their governor, he commended them for their attachment to a friend though unfortunate, and suffered the statue to subsist. Numerous anecdotes are related of his lenity, and the familiar manner in which he lived with his acquaintance and the people at large; and in the respect he paid to the senate and the courts of justice, he affected to appear no more than a private citizen. He also nobly disregarded libels or disrespectful expressions against himself; and he rejected with a kind of horror the titles of *lord* and *master*, conceiving that they implied *slave* as their counterpart. A new and usurped government, however, could not be supposed to give universal content; and a conspiracy was formed against Augustus, B. C. 22, at the head of which were

Fannius Cæpio, and Licinius Muræna. It was detected, and the principals were punished; and no more severity was shown on the occasion than the case might fairly justify. Yet it gave rise to two new laws of additional rigour in criminal justice—that accused persons on non-appearance might be tried and condemned as if present—and that the judges in criminal cases should vote by word of mouth instead of ballot. Agrippa was about this time raised to a still nearer connexion with the emperor, by a marriage with Julia, the widow of Marcellus, and daughter of Augustus.

In the two ensuing years the emperor visited his eastern provinces; received back from Phra-hates, king of Parthia, the Roman eagles and captives taken from Crassus—a great and just subject of glory to Augustus! placed Tigranes on the throne of Armenia; and gave audience to ambassadors from the furthest Indies, and other remote nations. His renown abroad, as well as his authority at home, were so firmly established, that the majesty of the empire never shone more conspicuously. After his return, he employed himself in various regulations for the perfection of the government and correction of abuses; most of them manifestly good and useful. He reduced the number of senators from one thousand to six hundred, and fixed at a higher rate the fortune requisite for entering that body. A very essential point at which he aimed was the reformation of manners, particularly with respect to the nuptial state; though it must be owned that rigour in this point ill became him, who was known to intrigue with the wives of several men of rank, and had taken great licence in the privilege of divorce. Sump-tuary laws and regulations respecting the public spectacles, and the suppression of riots and disorders among the spectators, also occupied his attention. In the year of Rome 735, B. C. 17, he celebrated with great splendour the secular games, on which occasion Horace wrote an ode, preserved in his works. He also adopted his two grandsons Caius and Lucius, the children of Agrippa and Julia. The Germans causing disturbances on the frontiers of Gaul, Augustus visited that country, where he heard great complaints of the oppressions and exactions of his collector of the tribute, Licinius; but the crafty minister diverted his anger by presenting him with a large share of his ill-gotten spoils. Drusus, the son of Livia, B. C. 15, made an expedition against the Rhetians, (now the Grisons) and, in conjunction with Tiberius, he subdued them and their neighbours the Vindelicians. Augustus remained in Gaul during

this war, and did not return till B. C. 13. The death of Lepidus the triumvir this year, who had never been deprived of his office of supreme pontiff, gave Augustus the opportunity of assuming it; and his first act in that character was to collect all the pretended books of divination current among the people and burn them, reserving the Sibylline books only, which he committed to the custody of the priests. During the same year he met with a loss which affected him nearly—that of his faithful and excellent friend and minister Agrippa, with whom he had so long lived in the closest connexion. He treated his memory with the highest honours, and himself pronounced the funeral eulogy. He caused Tiberius to marry the widowed Julia—an act of tyranny! since Tiberius was obliged to divorce a wife whom he loved, to espouse one with whose irregularities he was well acquainted.

The war with Germany now began to be pursued with ardour. That martial people had some time before defeated Lollius, proconsul of Gaul; but Drusus marching into their country with a powerful army, obtained great successes against some of their confederate tribes in four campaigns, in the last of which he carried his arms as far as the Elbe. His brother, Tiberius, likewise subdued the Pannonians and Dacians. But the joy occasioned by these victories was damped by the death of Drusus, as he was returning to the banks of the Rhine. A peace soon after ensued; and the temple of Janus was again shut for the third time in this reign, in which state it continued twelve years. Before this event Augustus had lost his beloved sister Octavia, who never recovered the death of her son Marcellus; and soon after it his favourite minister Mæcenas died, who had, indeed, for some time been less in his confidence than formerly. The emperor's intrigues with Terentia the wife of the minister are alleged as the cause of their coolness. During these years Augustus received many warm and unequivocal demonstrations of the affection of the people; and after enjoying the imperial authority for twenty years, he was unanimously requested to accept it for ten years more.

The young Cæsars, grandsons to the emperor, now began to come forwards on the scene; and their early ambition gave him some disquiet. The jealousies that arose between them and Tiberius so disgusted the latter, that he desired the liberty of retiring to Rhodes, which Augustus reluctantly granted; but he would not permit him, when tired of his situation, to return to Rome, till seven years after-

wards. In order to grace the solemnity of the assumption of the manly robe by his elder grandson, Caius, Augustus accepted the consulate a twelfth time; and the year, before its close, was rendered memorable by the birth of Christ, which event the best critics date four years before the vulgar æra. Three years afterwards he was consul the thirteenth time, when Lucius Cæsar took the manly gown. In this year his domestic peace received a severe wound by the discovery of the scandalous disorders of his daughter Julia, of which he alone seems to have been long before ignorant. The indignation he conceived at this disgrace, induced him to treat with great severity all her gallants and confidants, some of whom he put to death, and banished others. Among the former was Julius Antonius, the son of the triumvir, whom he had distinguished by many favours, and had married to his niece. As to Julia, after solemnly divorcing her from Tiberius, he banished her to the isle of Pandataria, reduced her to mere necessities, and would never consent to her recall. Some troubles in Armenia which succeeded, caused Caius Cæsar to be sent into the east, where he remained some years. At length, A. D. 3, he received a wound, the consequences of which proved fatal. His brother Lucius had died some time before at Marseilles. Thus vanished the principal hopes of Augustus of perpetuating his own blood on the imperial throne. He recalled, though with reluctance, Tiberius from his unhonoured residence at Rhodes, and adopted him some months after the death of Caius. He also adopted his remaining grandson, Agrippa Posthumus; but the intractable disposition and gross understanding of this youth caused him afterwards to annul the adoption, and send him into exile. A truly hopeful support of the imperial family was Germanicus son of Drusus, whom he obliged Tiberius, his uncle, to adopt. A daughter of Julia, of the same name, followed her mother's example, and some years afterwards was similarly punished. The poet Ovid was (as some suppose) in an unknown manner involved in her crime, and was on that account exiled to the mouth of the Danube, whence all his adulation could not procure his recall. These unworthy descendants were the source of bitter affliction to Augustus, who never named them without a sigh, and often repeated a verse from Homer, expressing a wish that he had lived in celibacy and died childless.

The year four was distinguished by an act of clemency which confers great honour on the

character of Augustus. Cinna, grandson of Pompey, a man of rank and great opulence, but of little merit, formed a conspiracy against the emperor's life. Every thing was prepared for its execution, when the whole was disclosed by one of the persons engaged in it. Augustus, by the advice of Livia, sent for Cinna to his closet, and after enumerating to him all the favours he had conferred upon him, charged him with the ingratitude of his design, at the same time repeating so many circumstances of the plot, that Cinna could not doubt of its discovery. He proceeded to say, that being still more desirous of having him for a friend, than punishing him as an enemy, he freely forgave him for all that was past, and should rely upon his future fidelity. Cinna, penetrated with compunction, and overcome by the emperor's goodness, was converted into one of his most zealous friends. Augustus named him consul for the next year; and Cinna, at his death, appointed the emperor his sole heir. Such was the effect of this truly noble conduct, that this was the last conspiracy formed against Augustus.

Various domestic regulations, and war renewed in Germany and Pannonia, which exercised the military talents of Tiberius and Germanicus, are the principal events of some succeeding years. The encouragement of matrimony and suppression of celibacy was a point much laboured by the emperor; and a famous law called the Papian-Poppæan (from the consuls of the year) was passed for this purpose, appointing great privileges and exemptions for the married, and penalties and disabilities for the single. The year nine was rendered black in the Roman annals by the destruction of Varus and three entire legions in Germany, where Arminius had formed a powerful confederacy against the power of Rome. The standards and two of the eagles fell into the hands of the enemy, who took a pride in trampling upon the majesty of the empire, and aggravating the loss by every species of insult and indignity. This disaster nearly overcame all the fortitude of Augustus, accustomed to glory and prosperity. He put on mourning, suffered his hair and beard to grow, and frequently exclaimed, in a paroxysm of grief and despair, "Varus, restore me my legions!" The sense of danger from a martial and inveterate foe was added to that of disgrace. Tiberius, however, by his military skill repressed the ravages of the Germans, and in great measure wiped off the ignominy. By his conduct he obtained the favour and confidence of Augustus to such a de-

gree, that he was elevated to an equal share of the imperial authority. One of the most remarkable of the remaining acts of Augustus was a law rendering all libels and defamatory writings criminal, and subjecting the authors to the penalties of high-treason—a law apparently well intended, but which in the reigns of succeeding emperors was made a terrible engine of tyranny and destruction. He also laid a foundation for future despotism by giving his privy-council the same authority that the senate possessed, and by diminishing the rights of the people in the election of magistrates.

His advanced age and declining health now rendered him studious of nothing so much as repose, and he devolved the principal cares of empire upon Tiberius. It is said, however, that he manifested a returning affection to his grandson Agrippa Posthumus, which alarmed Livia and her son; and Livia has been suspected of hastening the death of the emperor, on this account, by poison. But the progress of his malady is a sufficient refutation of this mere suspicion. A weakness of his stomach and bowels, of long standing, returned with increased violence, from which he sought relief by a tour to Naples, Beneventum and the delicious coast of Campania and its neighbouring islands. On his return towards Rome he was obliged to stop at Nola, where he took to his bed, and patiently waited the approach of death. On the last day of his life, he called for a mirror, and caused his attendants to adjust his hair and raise his sunken cheeks; then ordering his friends to be summoned round his bed, he asked them "if he had tolerably acted in the pantomime of life?" When they had signified their assent, "Then," added he, (using the form with which players left the stage "farewel and clap your hands.") After they had retired, he breathed his last with a tender adieu in the arms of Livia. His death happened on August 19th A.D. 14, in the year of Rome 765, and the seventy-sixth of his age.

To the preceding recital of his actions, not much needs be added in order to complete his portraiture. He was a remarkable instance of melioration of character in the progress of a long life; and the features of the bloody Octavianus are scarcely to be recognised in the mild Augustus. Yet the cool prudence which always adapts means to ends, and acts rather from general views of expedience, than the influence of temporary feeling, may be discerned as his guiding principle through all changes of circumstance. As a candidate for power, and the head of a party, he was crafty, designing,

and unrelenting; as the unresisted sovereign of a mighty empire, whose interest, and, doubtless, his pleasure, too, consisted in making a people happy and contented, he was affable, generous, humane, forgiving, and in many respects a model of a wise and equitable governor. He healed the wounds of civil war by showing, in his own conduct, a superiority to party-differences. As a compensation for liberty, he gave his subjects security, ease, prosperity, and all the advantages of high civilisation, with as little as possible of the severity of restraint and coercion. He filled Rome and all Italy with improvements of every kind; made highways, constructed harbours, raised edifices for use and convenience, and could boast that he received a capital built of brick, and left one of marble. He so encouraged letters, that one of the great *ages* of excellent human productions takes its name from him. Yet in this, his good sense rather than his genius was displayed; for most of the illustrious writers in his age were formed in the school of the republic, and he had only the easy task of distinguishing and rewarding them. They repaid his liberality by strains of adulation which perhaps have rather injured their reputation than served his; yet it does not appear that love of flattery was particularly his foible. In private life he had many estimable qualities; and his affectionate attachment to his family and friends, his indulgence without weakness to his dependents and domestics, his simple taste in expense, his sobriety and frugality, may atone for some early licentiousness, and for a disposition to gallantry which continued to a period of life when it had lost the excuse of constitutional warmth. In most of his actions he had a high regard to decorum; and though some instances of irreligion are related of his early years, the propensity of his mature and advanced age was rather to superstition than impiety. He bequeathed to his successors the important advice not to extend the limits of an empire already too large; an advice which it is uncandid to attribute to envy. He left every branch of the administration in perfect order, capable of going on regularly in the system he had established. On the whole, if not entitled to rank among the greatest and best of mankind, he will be ever respected as one of those sovereigns whose personal qualities had a great influence in promoting the happiness of the people he governed.

The high reputation of Augustus, and his long and eventful reign, have rendered him the theme of many writers, of whom the principal are Suetonius, Dio Cassius, Velleius Pater-

culus, and Tacitus. Various circumstances respecting him are finely recorded in the poems of Horace, whose panegyric frequently does not pass the bounds of truth. In particular, his introduction to the first epistle of the second book is a sober and judicious summary of the emperor's characteristic merits:

Cum tot sustineas et tanta negotia solus,
Res Italas armis tuteris, moribus ornes,
Legibus emendes; in publica commoda peccem,
Si longo sermone morer tua tempora, Cæsar.

See, also, *Odes* v. and xiv. *Book* iv.—A.

AUGUSTUS, king of Poland. See FREDERIC AUGUSTUS.

AVICENNA, or EBN-SINA, an Arabian philosopher and physician, was born at Assena near Bochara, in the year of the Hegira 370; or of Christ 980. He possessed a ready genius, and a wonderful memory. At the age of ten, he had made a great progress in languages, and could repeat the whole Koran by heart. He was put under the care of a celebrated gardener who had the reputation of understanding perfectly the arithmetic of the Indians, astronomy, geometry, and the other branches of the mathematics, and soon exhausted the whole stock of this preceptor's knowledge. His next master was Al-Abdallah, a philosopher, whom Avicenna's father engaged to instruct him in his own house. Under this preceptor he studied logic and philosophy; but soon discovered, that though master of the terms of logic, Abdallah was unacquainted with the principles of the art. In order to render himself a more perfect master of the sublime doctrines of philosophy, and the subtle questions of logic, Avicenna became a student in the school of Bagdat. Here he prosecuted his studies with indefatigable industry, but not without a considerable portion of a fanatical spirit. When he was perplexed with any logical question, it is said to have been his practice, to repair to the mosque, and pray for divine illumination, after which he fancied that he received the knowledge he had sought by supernatural communication. When he entered upon the study of theology, he began with reading the Metaphysics of Aristotle, which he read, he says, forty times without understanding it.

Avicenna united with the study of philosophy that of medicine, and at the early age of eighteen, having completed his studies, began to practise as a physician. He soon acquired such a degree of reputation, that the caliph consulted him with respect to his son in a case which perplexed the physicians of the court.

ABO ALIS AVICENNE, MEDECIN.

Chap. 134.



His prescription succeeded; his fame increased; and he was not only employed as a physician, but consulted in affairs of state. During this tide of prosperity, Avicenna had no small degree of influence in the court of the caliph, and was rapidly increasing his possessions; when an unfortunate occurrence suddenly removed him from the court to a prison. The sultan Jasoch-bagh proposing to send his nephew as his representative into the native country of Avicenna, the young prince obtained permission to take Avicenna with him as his companion and physician. The sultan was not long afterwards informed, that the young prince and his brother were meditating a rebellion. Upon this, he immediately sent secret orders to Avicenna, to take off the leader of the conspiracy by poison. The philosopher was too faithful to his master, to fulfil the commission; but, at the same time, thought it expedient to conceal from him the order which he had received. The young prince, however, by some unknown means became acquainted with the sultan's design against his life, and was so highly displeased with Avicenna for concealing from him so important a circumstance, that he ordered him to be imprisoned. Avicenna fairly pleaded in his justification, that the concealment was necessary for the prevention of great mischief: but the prince remained inexorable, and had the ingratitude to suffer his protector and friend to remain in prison till his death. Avicenna is said to have hastened his end by debauchery: he died in the year 1036, at the age of fifty-six years.

Avicenna left behind him many writings, but, notwithstanding all that has been said of his genius and learning, contributed little to the improvement of philosophy. His metaphysical, logical, and physical writings are imperfect and obscure representations of the doctrines of Aristotle. Though formerly much read, not only in the Saracen but the Christian schools, they are now forgotten. They consist of "Twenty books on the Utility of the Sciences;" "The Heads of Logic;" and pieces in metaphysics and morals. Of his medical works the principal is entitled "Canon Medicinæ," a vast compilation of all that was known in that age of anatomy, botany, pathology, therapeutics, and surgery. It is chiefly borrowed from Galen and other Greek and some Arabian writers, and contains very little from the author's own sources. Haller speaks of it as most intolerably loquacious and diffuse; and Freind wonders that it should have acquired so much esteem even in the schools of Europe, as to be the

only system taught in them till the revival of letters. The number of epitomes of it and commentaries upon it has been very great; and it has gone through a variety of editions, as well in the original Arabic as in Latin translations. Several smaller works of Avicenna have also been made public; as, "A Treatise on the Heart and its Faculties;" "Canticum, or a Compendium of the Medical Art" in verse; a book "on Regimen;" another "on Accretious Syrups;" another "on Animals," &c. Pope Sixtus IV. ordered the works of this physician and philosopher to be printed, in the original Arabic, at Rome, in 1489. A Latin translation of them, by Gerard of Cremona and others, was published in folio, at Venice, in 1595, and 1658; and Vopiscus Fortunatus published a new translation, with notes by various authors, in folio, at Louvain, in 1658. *Massæ Vit. Avicen. apud op. Venet. 1658. Leo African. c. 7. Pococke, Specim. Hist. Arab. p. 362. Herbelot, p. 812. N. Anton. Bib. Vet. Hisp. t. ii. p. 6. D'Herbelot, Bibl. Orient. Fabricii Bib. Græc. lib. xiii. c. 9. Brucker. Moreri. Freind's Hist. of Phy. Haller, Bibl. Med. Pract.—E.*

AVIENUS, RUFUS FESTUS, a Latin poet, lived towards the close of the fourth century, under the emperors Gratian and Theodosius. The works attributed to him are translations in Latin verse of the "Phænomena of Aratus," and the "Periegesis of Dionysius;" a description in iambic verse "of the Maritime Coasts; Æsop's Fables" in elegiac verse; "the Allegory of the Sirens;" the "History of Livy" in iambs (a strange task, mentioned by Servius on the *Æneid*); and the "Fables of Virgil," in the same kind of verse; besides a few other short pieces. Some of the former of these performances are remaining, and show him to have been a tolerable versifier. His fables have not the elegant simplicity of Phædrus, nor are very fit for the perusal of youth. His works were edited in a corrected form by Pithæus in Paris, 12mo. 1590. The best edition is that of Cannegetier, 8vo. 1731. Scarcely any thing is known of the author's history, and even his name is disputed, some MSS. calling him Anianus and Abidnus. *Fossius de Poet. Lat. Lilins Gyralt. Harwood, Class.—A.*

AVILA, GILLES GONZALES, a Spanish ecclesiastic and historian, flourished the beginning of the 17th century. He was a native of the city of Avila, from which he derived his name. He studied at Rome, and acquired a great knowledge of sacred and civil history. On his return to Spain, he was appointed to an

ecclesiastical benefice at Salamanca. In 1612, he was called to Madrid, and appointed historiographer to the king. He died in 1658, aged upwards of eighty years. He published in Spanish "The History of the Antiquities of Salamanca," "The Theatre of the Churches of the Indies," &c. *Moreri. Nouv. Dict. Hist.*—E.

AVILER, AUGUSTIN-CHARLES D', an eminent French architect, was born at Paris in 1653, and from his early youth addicted himself to the study of architecture. Being sent by the royal academy at the age of twenty, to pursue his studies at Rome, along with Antony Desgodets, they had the misfortune of being taken by an Algerine corsair, and carried into slavery. In this situation, however, he did not conceal his talents, but made a design for a grand mosque at Tunis. He was liberated after a captivity of sixteen months, and pursued his course to Rome, where he studied with indefatigable ardour for five years. On his return, he was placed under Mansart, first architect to the king, and had a great share in the conduct of all public works. He employed his leisure in composing a "Course of Architecture," the basis of which was the work of Vignola; but he so much enlarged that writer's plan, as to render it a complete treatise of the art. It is much esteemed for its method, and particularly for the definitions of architectural terms which have been adopted into the best French dictionaries. The first edition was in 1691, 2 vols. 4to. Several successive editions of this work have been published at Paris with additions. D'Aviler had before published a translation of Scamozzi's architectural works. Not choosing to continue in a subaltern station, he accepted an invitation from the city of Montpellier to superintend the construction of a grand triumphal arch to the honour of Louis XIV. He completed the work to universal satisfaction, and was afterwards appointed architect to the province of Languedoc, and employed in a great number of buildings in the principal towns there. Among the rest, he built the archiepiscopal palace at Toulouse. He married and settled at Montpellier, where he died in 1700. *Moreri.*—A.

AVIRON, JAMES LE BATHELIER, a French lawyer, advocate to the judicial court of Evreux, was celebrated in the sixteenth century for his knowledge of jurisprudence. A reform having been made by Henry III. king of France in the provincial laws of Normandy, Aviron wrote commentaries upon these laws, which were much admired. Groulard, the pre-

sident of the parliament of Normandy, having obtained the manuscript after the death of Aviron, published the work without the name of the author: being upbraided with the design of appropriating to himself the credit of the work, he said, "The work is so excellent, that no one will doubt whether Aviron or Groulard was the author." *Moreri. Nouv. Dict. Hist.*—E.

AVITUS, MARCUS MÆCILIVS, emperor of the west, was a native of Auvergne, and descended from an illustrious family. By his virtues and talents he rose in the reign of Valentinian to the prætorian præfecture of Gaul; and after retiring from the troubles of the time to his estate, he was persuaded to undertake an embassy to Theodoric king of the Visigoths, in order to prevail on him to join the Romans against Attila; and his eloquence proved effectual. Maximus, the next emperor, elevated him to the chief command of the forces in Gaul. He was on a visit to Theodoric II. at Toulouse, in order to form an alliance between him and the Romans, when advice came of the death of Maximus. By the counsel of Theodoric, who promised to support him, Avitus assumed the purple from the representatives of Gaul in 455, and his election was confirmed by the other provincials, though reluctantly acquiesced in by the senate of Rome and the Italians. He was recognised by Marcian, emperor of the east; and proceeding to Rome, fixed his residence there. But his qualities, though respectable in peaceful and retired life, were not suited to a throne. He sunk into luxurious indolence, and even indulged in pleasures unbecoming his age, so that the Romans regarded him with contempt and hatred. Meantime, count Ricimer, a distinguished barbarian commander, who had successfully repelled the Vandals, returned to Rome with the title of the deliverer of Italy. It was his pleasure that Avitus should reign no longer; with which, after a short struggle, the emperor was obliged to comply, having worn the purple only fourteen months. Ricimer meant no personal injury to him, and permitted him to be ordained bishop of Placentia; but the senate insisted upon his death. He fled towards the Alps, meaning to secure himself in the sanctuary of St. Julian at Brioude, in Auvergne; but he died on the road, as appears, of disease. His remains were interred in St. Julian's church. He left one only daughter, married to the historian and poet, Sidonius Apollinaris, who has celebrated his father-in-law in a splendid panegyric now extant. *Univ. Hist. Gibben.*—A.

AVITUS, SEXTUS ALCIMUS ECDICIUS, a Christian divine, bishop of Vienne, in Dauphiné, brother of Apollinaris bishop of Valencia, and nephew to the emperor Avitus, flourished at the beginning of the sixth century. He was advanced, in the year 490, to the see of Vienne, which his father Isychius had occupied. He had a friendship with Clovis, the first Christian king of France, and contributed to his conversion. This prelate was a zealous opponent of the Arians. He brought over Gondebaud, king of the Burgundians, from this sect to the catholic faith, and obliged him publicly to profess his conversion, when he endeavoured to conceal it from his subjects. He presided in the council of Epaon in 517, and in that of Lyons in 523, in which year he died. Avitus wrote letters, sermons, and poems. The letters are eighty-seven in number, and contain many curious particulars respecting the disputes of the times. The only homily of this bishop which remains, is on the Rogation-days, instituted in commemoration of the deliverance of Vienne from an earthquake and fire by the prayers of St. Mamertus. The poems are on the Mosaic history, and in praise of virginity. Neither the prose nor the verse of Avitus is entitled to much praise: his style is harsh, obscure, and intricate. His works were published by Sirmond, in 8vo. with notes in 1643, and afterwards in the second volume of the works of Sirmond, published in five volumes folio at Paris in 1696. Luc d'Acheri has published, in the fifth volume of his *Spicilegium*, the conference which Avitus had with the Arian bishops in the presence of Gondebaud. The poems of Avitus have been printed separately at Frankfurt in 1507, at Paris in 1509, and at Lyons in 1536: they are also published with those of Marcus Victor. *Isidore de Vir. Illust.* c. 13. *Dupin. Cave, Hist. Lit.* vol. ii. p. 463. *Moreri. Nouv. Dict. Hist.*—E.

AULUS GELLIUS, called also by some writers Agellius, a learned Roman grammarian and critic, flourished at Rome his native city, in the second century, under the emperors Adrian and Antoninus Pius, and died at the beginning of the reign of Marcus Aurelius Antoninus. [Much more pains has been bestowed upon the name of this writer, than the question deserves. The critical reader may consult Lambecii *Criticæ Lucubrations*: Falster de Vit. et Reb. Aul. Gell: Barthii *Adversaria* lib. xxxv. c. 7; Lips. lib. vi. *Quæst. Epist.* c. 8. and the critical and elaborate preface to Beloe's translation of *Noctes Atticæ*.] He studied grammar under Sulpicius Apollinaris, and

rhetoric under Titus Castrinius and Antonius Julianus. In his youth, he visited Athens, and enjoyed the society of many learned men, particularly Calvisius Taurus, Peregrinus Proteus, and Herodes Atticus. To gratify a laudable curiosity, and to collect literary and philosophical information, he travelled through a great part of Greece. On his return to Rome he devoted himself to the study and practice of the law, and was appointed a judge. He was conversant with the ancient writers on the Roman law, and ranked among his friends many respectable lawyers of his own time. The frequent citations which are made from his work by writers on Roman law render it probable, that he possessed a considerable share of professional reputation.

The "*Noctes Atticæ*" of Aulus Gellius may be justly allowed a respectable place among the treasures of antiquity. The author, as he himself informs us in his preface, gave the name of "*Attic Nights*" to his work, from the circumstance that a great part of it was written while he resided in Athens, and furnished an amusing occupation for many long winter evenings. His object was, to provide his children as well as himself with that kind of entertainment, with which they might properly relax and indulge themselves, in the intervals of more important business. From the manner in which the collection was made, its contents are necessarily miscellaneous, and of unequal value. "Whatever book," says he, "came into my hand, whether it was Greek or Latin, or whatever I heard, that was either worthy of being recorded, or agreeable to my fancy, I wrote down without distinction and without order." These minutes become the basis of this work, in which the author takes up his collections in the same accidental arrangement in which they were made, and comments upon them. The work consists of a vast variety of critical observations upon authors, of historical and biographical anecdotes, with reflections, of brief discussions on various topics, grammatical, antiquarian, moral, philosophical, physical, &c. among which, if many things be trivial, or uninteresting, there are also much amusing information, and many ingenious observations: it is particularly valuable, as a large collection of fragments of ancient authors, not elsewhere to be found. Whatever place critics may agree to assign to Aulus Gellius among Roman authors with respect to Latinity, he will not be denied the praise of diligent research, and extensive erudition. This work was first edited, in folio, at Rome in 1469, by Swein-

heim and Panartz, and notes on this author were published the same year at Rome by the learned John Andreas, bishop of Alcria. The second edition was published in 1472 by Jenson at Venice; several other editions appeared in the fifteenth century. Among the editions of the sixteenth century are those of Aldus, in 8vo. at Venice in 1515; at Paris with the notes of Badius Ascensius, in folio, 1519, 1524, and 1536; at Basil, in 8vo. with the notes of Mo-sellanus, in 1526; and, at Paris, with the valuable critical researches of Henry Stephens, in 8vo. 1585. Later editions, worthy of notice, are, in 8vo. in usum Delphini, 1681, in 18mo. by the Elzevirs, at Amsterdam, 1651; cum Notis Variorum, at Leyden, 1660; by Gronovius, in 4to. 1706; and, at Leipsic, in two volumes 8vo. by Conradus, in 1762. A very elegant translation of this amusing, but in many parts obscure and difficult author, with useful notes, was given in English, in three volumes 8vo. by Mr. Beloe, in 1795. *Preface to Beloe's Translation. Fabricii Bib. Lat. lib. iii. c. 1.—E.*

AUMONT, JOHN D', count of Chateauroux, &c. was one of the most distinguished captains in his time. When young, he served under the marshal Brissac in Italy. He was wounded and made prisoner at St. Quintin in 1557; but being exchanged, he was present at many considerable actions in the following years, where he signalised his valour. Henry III. made him a marshal of France in 1579. He gave this prince the bold and generous advice of causing the duke of Guise to be publicly executed, rather than assassinated; but it was not a measure for such a court to adopt. At the accession of Henry IV. d'Aumont engaged with zeal in his party, and was appointed by him to the government of Champagne. He served the king very essentially at the battle of Ivry, and elsewhere, and particularly against the duke of Nemours. The government of Britany was afterwards conferred upon him, and he made himself master of several places in that province; but when besieging the castle of Comper, near Rennes, he received a musquet shot in his arm which caused his death in 1595, aged seventy-three. His character was that of a rough blunt soldier, more brave than politic, but a good subject and citizen, an honest and able man.

His grandson, *Antony d'Aumont*, was likewise a military man of some distinction, and commanded the right wing at the battle of Rhetel in 1650, for his services in which he was created a marshal of France. He was after-

wards raised to the rank of duke and peer, and died in 1669, aged sixty-eight. *Moreri. Nouv. Dict. Hist.—A.*

AUNGERVILE, RICHARD, or Richard of Bury, an English divine, bishop of Durham, was born at St. Edmund's Bury, in Suffolk, in the year 1281, (Pref. to his *Philobiblos*.) He studied at Oxford, and became a Benedictine monk at Durham. He was appointed tutor to prince Edward, afterwards Edward III. by whom, on his accession to the throne, he was loaded with honours and emoluments. In 1333, he was consecrated bishop of Durham: the next year he was appointed high chancellor, and in 1336 treasurer of England.

Aungerville was a learned man, a great patron of learning, and a passionate admirer of books. He was acquainted with the most eminent men of his age, both at home and abroad. He corresponded with Petrarch; and some of his letters to that celebrated poet remain in a volume of his "Epistles." He was the author of a singular performance, entitled "*Philobiblos*." It was finished at Auckland, when he was sixty-three years of age, in 1345, and was printed at Spire in 4to. in 1483; at Paris, in 1500; at Oxford in 1599, and at Leipsic in 1674, at the end of "*Philologicarum Epistolarum Centuria Una*." It is a declamation in praise of books, with advice concerning keeping and using them. Aungerville is said to have possessed more books, than all the bishops of England together. Besides numerous libraries, his common apartments were filled with books. He employed collectors of books abroad, and kept writers, illuminators, and binders in his palaces. He apologises in his *Philobiblos*, for admitting poets into his collection: "We have not neglected," says he, "the fables of the poets." He thought the laity unworthy of any commerce with books. He regrets the total ignorance of the Greek language, but adds, that he has provided for the students of his libraries both Greek and Hebrew grammars. He founded a noble library at Oxford for the use of the students, and appointed five keepers, to whom he granted yearly salaries. Before the art of printing was invented, such a collector of books was entitled to peculiar gratitude, as eminently a public benefactor. Aungerville did not content himself with the credit of possessing many books: he was a diligent student; and it was his custom to have some author read to him at meals, and afterwards to converse upon the subject. This worthy prelate died at Durham in 1345. *Godwin de Præsul. Bale de*



Script. Pits de Illustr. Ang. Script. Wood, Hist. Univ. Oxon. Biog. Britan. Warton's Hist. of Poetry. Præl. Diss. 2.—E.

AUNOY, (MARY-CATHERINE JUMELLE DE BERNEVILLE, Countess of), a distinguished writer of fiction and romance, in the latter part of the seventeenth century, was niece of the celebrated madame Desloges, and wife of the count d'Aunoy. She wrote, with a fluency of style and facility of invention, several works which have been well received by readers for amusement alone. Her "Contes des Fées" [Fairy Tales], and "Aventures d'Hippolyte Comte de Douglas" [Adventures of Hippolytus Earl Douglas], are still read with pleasure. Some of her other pieces, which unite history with fable, as "Historical Memoirs of the most remarkable Events in Europe from 1672 to 1679;" "Memoirs of the Court of Spain;" "History of John of Bourbon, Prince de Carency," are of less value, as tending to mislead by that mixture of true and false, the taste for which has done so much mischief to French literature. All her works are replenished with gallantry. The countess d'Aunoy died in 1705. *Moreri. Nouv. Dict. Hist.* —A.

AURELIAN. This Roman emperor was among the number of those who were indebted for their elevation to personal merit alone. He was the son of a peasant in the territory of Sirmium in Illyricum, who occupied a small farm, part of the estate of Aurelius, a rich senator. The active and robust youth soon showed a decided inclination for a military life, and entered as a common soldier in the imperial troops. He rose through all the stages of advancement to which signal valour and discipline could entitle him; for such was his adventurous spirit, that the soldiers distinguished him from another officer of the same name by the appellation of "Aurelian Sword-in-hand;" and so great was his force in arms, that he is said on one day to have killed forty-eight Sarmatians, and afterwards to have made up the number 950. The emperor Valerian conferred on him the important charge of inspector and reformer of the Roman camps, and created him consul; and at his recommendation, Ulpius Crinitus, a descendant of the same family with Trajan, adopted him, gave him his daughter in marriage, and raised him to opulence from the honourable poverty in which he had hitherto continued. He is not mentioned in the inglorious reign of Gallienus; but in that of Claudius II. he was brought forwards again, and greatly assisted him in the defeat of Aureolus.

In the Gothic war he held the chief command of the cavalry; and when that excellent emperor lay on his death-bed, he recommended Aurelian as the fittest person in the empire to be his successor. The legions of Illyricum readily complied with this recommendation, and raised Aurelian to the purple in the year 270. In the mean time, however, Quintilius, the brother of Claudius, who commanded a body of troops at Aquileia, had unadvisedly assumed that dignity to himself; but hearing of the stronger claims of his rival, he closed a reign of seventeen days by opening his veins.

After a short visit to Rome, in order to cause himself to be recognised by the senate, Aurelian returned to Pannonia, where the Goths were menacing a new irruption. They had crossed the Danube, when the emperor met them at the head of his forces, and a combat ensued, which was only terminated by night. The success in the field was dubious; and both parties were glad to conclude the long war between the two nations by a lasting peace. The Goths engaged to furnish the Roman armies with a body of auxiliaries, and gave hostages for their quiet retreat. Aurelian withdrew the Roman troops from Dacia, and tacitly relinquished that province to the possession of the Goths and Vandals. He made a hasty return to Italy, in order to repel an incursion of the Allemanni and other German tribes. These barbarians were already retreating with their spoil, when the emperor followed them to the Danube, and overtaking a part of them, reduced them to sue for peace, which he would not grant without unconditional submission. From the confused account left us of these transactions, it is difficult to discover how it happened that a renewed incursion of the Germans should be so successful as to give them entrance into the northern part of Italy; where a battle fought near Placentia proved so fatal to the Romans, that the instant destruction of the empire was apprehended. All was alarm at Rome, and every practice of superstition was resorted to in order to divert the anger of the gods. The Germans pushed on to Fano near the river Metaurus, where Asdrubal five centuries before had lost his army and life. The place again proved fortunate to Rome, and the emperor defeated the invaders with great slaughter, and afterwards nearly exterminated the survivors in another battle near Pavia.

Having finally delivered Italy from the barbarians, Aurelian returned to Rome, where he put to death several senators suspected of being engaged in conspiracies against him. He also

greatly enlarged the circuit of the capital, and provided for its security by a new inclosure of walls, which bore his name, though the work was not finished till the reign of the succeeding emperor, Probus.

Upon authorities preferred by Mr. Gibbon to the more general account, it was about this time that Aurelian marched into Gaul to put an end to the usurpation of Tetricus, who had succeeded several other governors and generals raised to the purple by the troops in the Gallic provinces. Tetricus himself, tired of his precarious sway, which he could not safely abdicate, had invited the emperor to come to his deliverance; and he posted his army in such a manner, that it was attacked with great advantage by Aurelian, and almost entirely cut in pieces, near Chalons in Champagne. Tetricus surrendered himself to the victor; who soon reduced the whole of Gaul to its allegiance.

In 272 Aurelian engaged in the expedition which has most distinguished his reign, that against Zenobia queen of Palmyra. This celebrated woman had added to the dominions of her late husband Odenathus, who ruled from the Euphrates to Bithynia, the kingdom of Egypt; and she reigned over many rich and populous territories under the title of Queen of the East. She frequently showed her three sons to the troops arrayed in the imperial purple, and manifested a design of founding a monarchy independent of the Roman empire. A general of Gallienus who had been sent against her was obliged to return with loss and disgrace; and Claudius, employed in the Gothic war, had left her unmolested. Aurelian, however, resolved to assert the majesty and restore the integrity of the empire; and marching with his legions into the East, by the way of Illyricum and Thrace, he was admitted without opposition into Ancyra and Tyana, where the lenity with which he treated the inhabitants, and the strict discipline observed by his troops, promoted his success in Syria. Zenobia attempted to check his progress as he advanced to Antioch; and a battle was fought near that metropolis, which ended to the advantage of Aurelian. Another combat near Emesa proved decisive of the war. Zenobia after this second defeat shut herself up in Palmyra, and for some time resisted with firmness the arms of the emperor who invested the city. At length, attempting to fly into Persia, she was taken by the light troops which pursued her, and brought captive to the emperor. She diverted his anger from herself upon the counsellors who had advised her resistance; and the execution of the

celebrated Longinus, among others, has stained the memory of the victor. Aurelian, however, treated with clemency the city of Palmyra, which surrendered at discretion. Meantime Egypt had been reduced to the obedience of Rome by the arms of Probus; and Aurelian was enabled to take the road for Europe, leaving all the dominions of Zenobia re-united to the empire. He had already passed the Bosphorus with his army, when he was suddenly recalled by the news of the revolt of the Palmyrenians, who had massacred the Roman garrison, and proclaimed a new emperor. Aurelian returned with a speed which prevented all measures of defence on their part, and took a most severe vengeance on the unfortunate Palmyra, which for three days was delivered to the unbridled rage and rapine of the soldiers. After this dreadful execution, he spared the poor remnant of the inhabitants, and took pains to re-establish in all its splendour the magnificent temple of the sun, to the worship of which luminary he was superstitiously addicted. Hence the indefatigable emperor took his course for Egypt, where Firmus, an ally of Zenobia, had taken possession of Alexandria, and assumed the purple. Aurelian without difficulty extinguished this rebellion, and destroyed its author. After this final success in the east, he again proceeded westward; and, (if the usurpation of Tetricus had been already suppressed) he arrived at Rome, leaving the empire in a state of universal tranquillity.

His triumph was one of the most splendid and memorable spectacles which Roman victory had afforded. A long train of rich spoils, curious animals, gladiators, ambassadors from the remotest parts of the earth, and captive nations, was closed by the deposed sovereigns, Tetricus and Zenobia, who, according to the haughty and unfeeling custom of Rome, were exhibited to the public gaze, to contrast, by the humiliation of their greatness, the glory and exaltation of the victor. Tetricus, with his son, appeared in the habit of Gallic kings; but the appearance of the former, who was a Roman senator, in the train of captives, threw a gloom over the senatorian spectators. Zenobia, confined in fetters of gold, and almost sinking under the weight of jewels, was a more grateful sight to Roman pride. After the emperor had thus employed his competitors in decorating his triumph, he displayed his clemency in the manner in which he treated them. Zenobia was presented with a villa at Tibur, where she passed her days with honour as a Roman matron. Tetricus and his son were restored to

their rank and fortunes, and continued among the most respectable members of the senatorian body.

Aurelian then bent his cares to the improvement and regulation of the capital, and the restoration of order, and reformation of abuses, throughout the empire. He displayed great munificence in the largesses he bestowed on the people of Rome, and it seems to have been an object of importance with him to have them *well fed*. He is indeed supposed to have retained a partiality in favour of the plebeian order, to which he had belonged, and to have regarded the patrician with a degree of jealousy and distrust. His zeal for reform was marked by the rigour and severity of his character; and the sternness of the soldier appears through the paternal features of the monarch. A sedition in Rome, originating from the workmen of the mint, and which arose to such a height that a bloody battle was fought within the walls, with the loss of seven thousand of the emperor's troops, gave occasion to a most severe chastisement, and implicated in its fatal consequences many senators and patricians, represented as innocent victims to the suspicions of the sovereign.

A visit to Gaul, where he rebuilt the ancient city of Genabum, and called it, from his own name "Aurelianum" [now Orleans], and an expedition against the barbarians who had made an inroad into Vindelicia, occupied some of the concluding months of Aurelian's reign. These were, however, only preludes to a great military enterprise he had planned against the Persian empire; and he had begun his march for the east, and was waiting in Thrace for an opportunity to cross the straits, when a conspiracy, artfully fomented by one of his secretaries whom he meant to call to account for peculation, and headed by Mucapor, a general whom he trusted, put an end to his life by assassination, at Cænophrurium, between Heraclea and Byzantium, in January, 275. He had reigned near five years, and left behind him an only daughter. He was little regretted, especially by the senate, though universally acknowledged as a wise, active and fortunate prince, very useful to the empire in its state of danger and declension. It is said that he meditated a severe persecution of the Christians at the time of his death.

The historians of this reign are *Vopiscus*, the *Victors*, *Pollio*, *Zosimus*, and *Eutropius*. From these, *Crevier* and *Gibbon* have drawn their narrations whence the above account is principally taken.—A.

AURELIUS VICTOR, SEXTUS, a Roman historian, flourished in the fourth century, probably from the reign of Constantius to that of Theodosius. He speaks (*Hist. c. 28.*) of the eleven hundredth year from the founding of Rome, which was the 348th of Christ, or the 12th of Constantius, as passing in his time without any public celebration: and he mentions (*c. 16. and c. ult.*) an earthquake which happened at his time in Nicomedia, in the consulship of Cerealis, that is, in the year of the city 1110, or of Christ 359. Aurelius Victor was born in the country, (Aurel. Vict. in Severo.) of mean and illiterate parents; perhaps in Africa, for in his writings he dwells on the praise of Africa, calling it the glory of the earth; and a treatise "On the Origin of the Roman Nation," bears the name of Victor Afer, together with that of Livius. Notwithstanding the meanness of his extraction, his talents raised him to distinction. He was appointed by Julian, in 361, præfect of the second Pannonia; and for his meritorious services he was honoured with a brazen statue; he was long afterwards præfect of Rome (Amian. Marcell. lib. xxi. c. 18.) and in 369 consul with Valentinian. This was probably in the reign of Theodosius; for an inscription remains, which Sextus Aurelius Victor, præfect of the city, engraved on a monument in honour of Theodosius. If all these passages refer to the same Sextus Aurelius Victor, as is not improbable, he was placed in posts of high distinction under a succession of emperors, and lived till towards the end of the fourth century.

The abridgement of the Roman history above-mentioned, under the title of "*Libellus de Origine Gentis Romanæ*," promises a history of the whole period, from the uncertain time of Janus and Saturn to the twelfth consulship of Constantius, but in fact ends in the *first* year of the city. This work, though it bears the names of Victor and Livius, is by some ascribed to Asconius Pedianus. (Fab. Bib. Lat. lib. iii. c. 9.) It was published, together with the works of Dionysius of Halicarnassus, at Frankfurt, in 1586; and with a collection of ancient historians by Gothofred, in 18mo. at Lyons, in 1591.

Aurelius Victor is commonly, and notwithstanding the objections of sundry writers, not without reason, received as the author of a biographical treatise, "*De Viris Illustribus Urbis Romæ*." This work commences with Proca, king of the Albans, and ends with Pompey: it has been published in 4to. with the notes of Machæus, at Leipsic, in 1516, and with

those of Lycosthenes, in folio, at Basil in 1563. (Hankius, in his treatise "De Romanarum Rerum Scriptoribus," Pars i. c. 29. art. 2. has observed that the MSS. of this work bear the name of Victor; that there is no ground from similarity of style to ascribe it, as some have done, to Pliny, Suetonius, or Nepos; and that, with respect to the latter, this treatise contains some assertions contradictory to those of that biographer).

"The History of the Cæsars from Augustus to Constantius," which was unquestionably written by Victor, was first published by Schurerus, in 8vo. at Strasburg in 1505; then at Venice, in 8vo. by Aldus in 1516.

The first general edition of all the writings of Aurelius Victor was in 8vo. at Antwerp, with the notes of Schottus in 1579. They were published, at Hanau, by Gruter, in the second volume of his "Historiæ Augustæ Scriptores," in folio, 1610. An elegant edition, with engraved heads, *cum notis variorum*, was printed, in 8vo. at Leyden, in 1671; another by Pitiscus, at Utrecht, in 8vo. in 1696; and a third, by Artnezius, in 4to. at Amsterdam, in 1733.

Aurelius Victor is an industrious historian, who has collected a great variety of facts, and appears entitled to credit for fidelity; but he falls short of that elegance of style which is so justly admired in the earlier writers of the Roman history. *Hankii de Rom. Rer. Script. lib. i. p. 1. c. 29. Fab. Bib. Lat. lib. iii. c. 9. Vossii de Hist. Lat. lib. ii. c. 8.—E.*

AURENG-ZEBE, Great Mogul, whose name signifies "Ornament of the Throne," was third son of Shah Jehan, and was born in 1618. His natural disposition was serious and thoughtful; and in order to prevent those suspicions of younger brothers which always prevail in the families of eastern despots, he affected all the austerity of a religious medicant. By his art and prudence he gained the esteem of his father; but his elder brother Dara, who saw through his hypocrisy, was used to say, "Of all my brothers, I fear none but this teller of beads." Shah Jehan, thinking it safest to remove his sons from court, sent Aureng-zebe to govern the Decan, where he made an attempt to surprise the king of Golconda, which however did not succeed. A dangerous sickness of Shah Jehan set all his sons in motion, who levied troops, and commenced a civil war. Aureng-zebe, gaining to his party his brother Morad, advanced against Dara, who had defeated the other brother Sujah, and gave him

battle at Samongher near Agra. After various fortune, the event of the day was completely in favour of Aureng-zebe and Morad. They soon after took possession of Agra, where Aureng-zebe made his father a prisoner of state in his palace, and secured the interest of the nobles for himself. This happened in 1658. His next project was to seize the person of his brave, but rash and intemperate brother Morad. Tempting him with a large bottle of Schiraz wine, he got him intoxicated, put him in fetters, and then removed him to a fortress in the river at Dehli. He next pursued his two other brothers, whom he obliged to retreat to a distance for safety; and his own son, Mahmoud, revolting from him, he sent him into confinement, where he died.

From this time Aureng-zebe's reign properly commenced. The civil war, however, continued; and Dara, being treacherously delivered to his brother, was put to death; Aureng-zebe justifying the action by saying that he was a cafr, or infidel. Dara's son and grandson afterwards shared the same fate, being dispatched by slow poison. Morad was openly beheaded under a pretext of justice. Sujah, who was the only remaining brother, took refuge with the king of Arakan; and forming a plot to surprise the king, whom he suspected of treachery against himself, was killed, and his whole family was afterwards extirpated. Aureng-zebe wished to be openly declared sovereign, but the chief cadi refused his concurrence, on the ground that the old king, Shah Jehan, was still living. The cadi was removed, and a more complaisant one substituted, who performed the ceremonial of coronation; but Aureng-zebe, though at length peaceable possessor of the throne, could not stifle remorse for the crimes which had brought him thither. He imposed upon himself a rigorous penance, eating only barley bread, herbs, and fruits, and drinking nothing but water. This mode of living was supposed to have been the cause of a dangerous illness into which he fell, and which occasioned much agitation at court, and gave him an occasion of displaying all that cool resolution and presence of mind for which he was ever distinguished. His treatment of his deposed father was so apparently submissive and respectful, that he at length obtained the old man's pardon and paternal blessing, though he restored him none of the royal power. Shah Jehan died in 1666 at a good old age; and it does not seem probable that his son, after having suffered him to live so long in quiet,

should have committed the unnecessary crime, by some laid to his charge, of hastening his death by poison.

Aureng-zebe was ambitious to aggrandise his dominions by conquest, and undertook several expeditions by his sons and generals for that purpose. He subdued Visapour, Golconda, and the Carnatic to the south, and overran the kingdom of Asem to the north. He reduced Bengal, over which province he made his uncle Shah Hest governor; and then cleared the mouths of the Ganges from the Portuguese pirates who had long infested them. His reputation for power and wealth caused embassies to be sent to him from all the neighbouring eastern nations, as well as from the European powers, who wished to obtain commercial advantages in his dominions. Through apprehension of the hostile designs of his sons against him and each other, he passed most of his time in his camp, which was in reality a moving city, and is described by the curious traveller Bernier, who followed it from Dehli to Cashmeer. The guard of cavalry consisted of 35,000 men; that of infantry, of 10,000. The number of horses, mules, and elephants in the camp was computed at 150,000; of camels and oxen at 50,000 each; and of persons, between 300,000 and 400,000. Almost all Dehli followed the court, whose magnificence supported the industry of its traders and artisans.

All his precautions, however, could not prevent the revolts and quarrels of his sons, of whom, besides Mahmoud abovementioned, he had four; Mauzm, also called Shah Alum, Azem, Akber, and Rambuksh. Aureng-zebe had resolved to destroy all the Rajaputs, or native Hindoo princes, whose disaffection he had experienced, and with whom his son sultan Mauzm held a treasonable correspondence. Not only policy, but religious bigotry, seems to have invited the emperor to this attempt, and he gave orders to destroy all the heathen temples in Azmeer, many of them buildings of great magnificence. He had designed a general conversion of his Hindoo subjects, but was obliged to suspend its execution. His favourite son and intended successor sultan Akber, rebelled against him, and was compelled to take refuge in Persia, whence he never returned.

Aureng-zebe died at Ahmednagar in February 1707, in his eighty-ninth year. By his will he recommended to his sons a division of his dominions; and he enjoined his servants to be obedient to sultan Azem, who was present

with him. He directed that he should be buried by the side of a holy dervis whose tomb was near the city where he died, and in a sepulchre equally plain; and such was the opinion of sanctity which his religious zeal inspired, that many Mahometans pay a visit to his tomb, as a meritorious pilgrimage.

Aureng-zebe was one of the most splendid sovereigns of his line, and possessed many qualities which fitted him for governing a mighty empire. He was sober, active, and resolute; and though he scrupled no means in acquiring his power, like Augustus, he exercised it for the most part with mildness. He became, indeed, culpably indulgent towards his governors and omrahs, whom he suffered with impunity to oppress the people, saying that he was not a God to do as he pleased, and that God would in his own time punish them if they did evil. But this sanctimonious forbearance was suspected of an interested design. He greatly augmented his dominions and revenues, and is said to have carried the latter to the amazing annual sum of near thirty-eight millions sterling. He was a great observer of all the ceremonies and austerities of his religion; affected plainness in dress; and carefully practised the injunction of working with his own hands for his living, and employed his leisure in making caps, which he distributed among the great lords of his court. He assumed the titles of *Mohiuddin*, or *Reviser of Religion*; and of *Alam Ghir*, or *Conqueror of the World*, of which his ignorant vanity led him to believe that he possessed three parts in four. The traveller Gemelli Careri, who saw him in 1695, gives the following description of his person. "He was of a low stature, with a large nose, a white beard, and olive complexion. He was slender, and stooping with age, and supported himself on a staff; yet he endorsed petitions without spectacles, and by his cheerful countenance, seemed pleased with doing business at a public audience." *Mod. Univers. Hist.—A.*

AUREOLUS, MANIUS ACILIUS, one of the short-lived competitors for the Roman empire, was a native of Dacia, and in his youth followed the humble occupation of a shepherd; but enlisting himself in the Roman army, his valour raised him from the ranks to the command of a body of horse, with which he performed great service to the emperor Gallienus in a battle against the rebel Ingenuus. Afterwards, being commander in chief in Illyricum, he defeated Macrianus, who had assumed the pat-

ple, and incorporated into his own troops the army of that usurper, which first put to death their leader, together with his son. Aureolus seems for some time to have maintained a partial fidelity to Gallienus, and to have assisted him against Posthumius, who had set up for himself in Gaul. At length, tired of reigning, though almost independently, in Rhætia, and on the banks of the upper Danube, he accepted openly of the purple offered him by his soldiers, and with a strong force marched into Italy. Gallienus met and defeated him near Milan, in which city Aureolus took refuge, and was besieged by the emperor. While before this place, Gallienus was murdered in a conspiracy said to have been fomented by the art of Aureolus, who scattered in his camp lists of officers marked out by the tyrant for future execution. The event, however, was of no service to Aureolus; for the new emperor, Claudius II. rejecting all terms of composition from him, obliged him to deliver up the city and himself at the victor's discretion. Claudius, either really or pretend- edly, attempted to save his life, but it was at length sacrificed to the demands of the army, A. D. 268.—*Univers. Hist. Crevier. Gibbon.*—A.

AURIA, VINCENT, an Italian historian, was born at Palermo in the year 1625. After his first studies, he devoted himself to the profession of the law, and was admitted Doctor of Laws at Catania in 1652. He for some time practised at the bar, but soon became dissatisfied with this employment, and retired from public business to devote himself to letters. He was scantily supplied with the gifts of fortune, but found sufficient compensation in the pleasures of study. He wrote many books in Italian, and some in Latin: they chiefly turn upon subjects of history and antiquities. Those most esteemed are, "An History of the Great Men in Sicily," printed, in 4to. at Palermo in 1704; and "An History of the Viceroy's of Sicily," published, in folio, at Palermo in 1697." *Moreri. Nouv. Dict. Hist.*—E.

AVRIGNY, HYACINTH ROBILLARD, a French historian, was born at Caen in 1675, became a member of the Society of Jesuits in 1691, and died in his own country in 1719. He has left in French, in four volumes 12mo. "Memoirs, chronological and dogmatical, for ecclesiastical History, from the Year 1600 to the Year 1716, with Reflections and critical Remarks;" and "Memoirs for the universal History of Europe, from 1600 to 1716, with Reflections and critical Remarks," printed, in

four volumes 12mo. at Paris in 1725, and re- printed with additions in 1757. These works are much valued for variety of materials, accu- racy of dates, and elegance of style, but have not the merit of perfect impartiality. *Moreri. Nouv. Dict. Hist.*—E.

AURISPA, JOHN, a learned writer of the fifteenth century, was born in 1369, at Noto in Sicily. With Guarino and Filelpho, he went to Constantinople to study the Greek lan- guage, and to collect ancient writings. Upon his return he enriched Italy with upwards of an hundred Greek manuscripts, chiefly of pa- gan writers, which it was found easier to obtain than the writings of Christians. In 1423, Au- rispa returned to Constantinople in the train of the emperor John Palæologus. Returning to Italy, he taught the Greek and Latin languages at Bologna, and afterwards at Florence, and at Ferrara. Pope Eugenius IV. made him his secretary, and Nicholas V. continued him in the same office, and presented him with bene- fices in Sicily. After the death of that pontif Aurispa returned to Ferrara, where, to the end of his life, he continued to teach and to write. He lived to the advanced age of 91, and died in the year 1460. He translated some of the works of Archimedes, and the Commentary of Hierocles on the Golden Verses of Pythagoras, and published Poems and Letters. His version of Hierocles was printed, in 8vo. at Basil, in 1543. *Moreri. Landi Hist. Lit. d'Ital. lib. ix. n. 29.—x. n. 62.*—E.

AUROGALLUS, MATTHEW, a gram- marian, a native of Bohemia, lived in the six- teenth century. He was professor of languages in the university of Wittemberg. He wrote in Latin a "Compendium of Hebrew and Chal- daic Grammar, printed at Wittemberg in 1525, and at Basil in 1539, and a treatise on the geography of the holy land, entitled "De Ha- breis Urbium, Regionum, Populorum, &c. Nominibus," printed, in 8vo. at Wittemberg, in 1526, and at Basil in 1529. Aurogallus assisted Luther in translating the bible. He died in 1543. *Bayle. Moreri.*—E.

AUSONIUS, DECIUS (or DECIMUS) MAGNUS, a distinguished Roman poet of the fourth century, was born at Bourdeaux, where his father, Julius Ausonius, was an eminent physician. He was educated with great care in polite literature, in which he attained such excellence, that he was chosen professor of grammar and rhetoric at his native city. So high was his reputation, that the emperor Va- lentinian called him to court, and made him

preceptor to his son, Gratian. In this post he gave great satisfaction both to the father and the son, and by the latter was raised to the office of prætorian prefect of Gaul and Italy about 376, and to the consulship in 379. The emperor Theodosius had a great esteem for him, and is thought by some to have created him a patrician. The religion of Ausonius has been a subject of much dispute among the learned, some contending that he was a Pagan, others a Christian. If he were the former, the poems on christian topics attributed to him are probably supposititious. The lasciviousness of several of his pieces is a presumption, though not a proof, against his being the latter. It is not known when Ausonius died; but he appears to have been alive in 392, and probably reached to an advanced age.

The poems of Ausonius consist of a variety of pieces on different topics, and written with different degrees of care. They display learning and some ingenuity, and are not without fine passages, yet on the whole they have received much more than their share of applause, and they are strongly marked with the declining taste and genius of the age. The poem on the "Moselle," and that on "Illustrious Cities," are among the most valuable, from the local information they afford. One of the most complete examples of that exercise of ingenuity called a *Cento* is given in the "*Cento Nuptialis*" of Ausonius, entirely formed of lines and hemistichs from Virgil. The latter part of it is highly censurable for its obscenity. His epigrams are generally flat and insipid. The best editions of Ausonius are the "*Variorum*" of 1671, and the "*Delphin*" of 1730. *Bayle*. *Vossius*. *Moreri*.—A.

AUTEROCHE, CHAPPE D'. See CHAPPE.

AUTOLYCUS, a Greek mathematician and astronomer, of Pitane in Æolia, flourished about 320 years before Christ. He was preceptor in mathematics to Arcesilaus, who was also a disciple of Theophrastus, the successor of Aristotle. The personal history of this philosopher is little known, but two works of his remain, which prove him to have been an eminent mathematician: the first a treatise "*On the Sphere*," edited by Dasypodius in Greek and Latin, in 8vo. at Strasburg in 1572; and given in a Latin translation, in the "*Synopsis Mathematica*" of Mersennus, published in 4to. at Paris in 1644; the second, a treatise "*On the rising and setting of the Planets*," edited with the former work by Dasypodius. *Diogen. Laërt. apud Vit. Arcesil. Vossius de Math.*

c. 43. *Fabric. Bib. Græc. lib. ii. p. 89.*—E.

AUTON, JOHN, historiographer of France in the reign of Louis XII. a native of Saintonge, was abbot of Angle, of the order of St. Augustin. He was kept in the train of Louis XII. on purpose to write the private history of that prince; and he produced the work under the title of "*The History of France from the Year 1499 to the Year 1508.*" The author died in 1523; but his work was not published till the beginning of the next century, and then only in part. Seyssel added the two last years of Auton's narrative to his "*History of Louis XII.*" published in 1615, and Theodore Godfrey printed the four first years of the history in 1620: the other three years have not appeared in print. Auton has the character of a very faithful, but very dry and tedious historian. *Moreri. Nouv. Dict. Hist.*—E.

AUTONINE, BERNARD, a French lawyer, of the seventeenth century, advocate to the parliament of Bourdeaux, was born at Agenois in 1587. He wrote many books of law, of which the principal are; in French, "*A Comparison of the French with the Roman Law*," published, in folio, in 1610; and "*A Commentary on the provincial Law of Bourdeaux*," frequently reprinted, of which the best edition is that of Dupin, in folio, 1728. He also wrote in Latin, "*Censura Gallica in Jus civile Romanum*," printed at Paris, in 8vo. 1615; and in 1607, he published at Paris, in two volumes 8vo. an edition of Juvenal and Persius, with copious notes in Latin. Autonine may be called an industrious, rather than a judicious writer. *Moreri. Nouv. Dict. Hist.*—E.

AUTREAU, JAMES D', born at Paris, in 1656, a painter by profession, and a poet by inclination, was an unfortunate example of the little encouragement attached to those two characters when not aided by the talents of a man of the world. Singular and misanthropic by disposition, little esteeming mankind in general, or even himself, he lived in obscurity, and died in an hospital. As a painter, if not eminent, he produced some esteemed pieces. In the last of his works he practised an ingenious device for honouring the character of cardinal Fleury; representing Diogenes with a lantern searching for an honest man, and pointing him out in a portrait of the cardinal. D'Autreau was near sixty when he took to writing for the stage; and the species of composition first adopted by this gloomy solitary was light and humorous comedy. He wrote both for the Italian and

French theatre; and his "Port a l'Anglois" was the first piece in which the actors of the former spoke French. Another of his works, the "Amans Ignorans," was many times performed on that theatre. He composed some tragedies and serious pieces for the French theatre, and also wrote lyric compositions for the opera. The plots of his pieces are simple and inartificial; but the dialogue is easy and natural; and some of his scenes contain genuine comedy. Those which did not succeed on the stage, may yet be read with pleasure. This poor man, notwithstanding all his exertions, died in extreme poverty at the Incubables in Paris in 1745, aged eighty-nine. His works were published together in four volumes 12mo. in 1749, with an excellent preface by Pesselier. *Moreri*.—A.

AUVIGNY, N. CASTRES DE, a French historian, was born at Hainault in the year 1712, and was in his youth for some time resident with la Fontaine. Engaging in the profession of arms, he entered into a company of light-horse guards, and was killed in the battle of Dettingen in 1743, at the age of thirty-one years. He was a man of genius, and fond of letters, and has left several works which entitle him to distinction among authors. His principal performance is, "The Lives of illustrious Men of France, from the Commencement of the Monarchy to the present Time." Eight volumes of this work appeared, in 12mo. in the author's life-time; two posthumous volumes were published by his brother; and the publication has been since continued by the abbé Pereau and M. Turpin. Auvigny's part of these biographical sketches is written with animation and elegance, but approaches too near the borders of fiction to be implicitly relied upon for historical truth. A small historical work was drawn up by Auvigny, and published in two volumes 12mo. which may be useful to young people, entitled "An Abridgement of the History of France, and of the Roman History, in Question and Answer." In 1735 this writer published, in five volumes 12mo. "An History of the City of Paris," of which part of the fourth, and the whole fifth volume, were written by M. de la Barre. Of his works of imagination the principal is, "Memoirs of Madame de Barneveldt." *Moreri*. *Nouv. Dict. Hist.*—E.

AUXENTIUS, a Christian divine of the Arian sect, a native of Cappadocia, flourished in the third century. In the contest between the Arians and Catholics, he was advanced by the emperor Constantius to the see of Milan.

He was accused to the emperor Valentinian, by the intolerant Hilary, bishop of Poitiers, as an enemy of Christ and a blasphemer; and to silence his enemies, made a declaration of his faith, which satisfied the emperor. The zealous catholics, however, were not satisfied; and Auxentius, in a council held at Rome in 368 by pope Damascus, was excommunicated. He was at the same time condemned by Athanasius and the prelates of Gaul. Nevertheless, he retained possession of the see of Milan till his death in 374, when he was succeeded by Ambrose. *Hilar. contra Auxent. Moreri*.—E.

AUXENTIUS, the younger, an Arian divine of the fourth century, a native of Scythia, was employed by the Arian party to oppose Ambrose bishop of Milan. Having exchanged his original name Mercurinus for that of the late bishop, he challenged Ambrose to a public disputation, which that prelate declined. This happened about the year 386. *Ambros. Orat. in Auxent.* See art. AMBROSE.—E.

AUZOUT, ADRIAN, a French mathematician of the seventeenth century, was a native of Rouen, and a member of the Academy of Sciences at Paris. He has been commonly said to have been the inventor of the telescopic instrument for measuring small angles, called the micrometer; on which subject he published a treatise, in the transactions of the academy for 1693. (*Divers Ouvrages de Mathematique et de Physique par Messieurs de l'Academie Royal des Sciences*, 1793.) But the honour of this invention has been claimed in the Transactions of the Royal Society of England in favour of Mr. Gascoigne, who, many years before, had invented and made use of an instrument, in which, by the approach of two pieces of metal ground to a very fine edge, the 40,000th part of a foot might be measured. The invention was, probably, as has happened in many other cases, original in both the claimants. The instrument has since received much improvement. Auzout first suggested the idea of applying the telescope to the quadrant, which was afterwards pursued by Picard. This ingenious astronomer died in 1691. *Nouv. Dict. Hist. Hut-ton's Math. Dict. art. Micrometer*.—E.

AXIOTHEA, a female philosopher of Greece, lived in the time of Plato. Her thirst after knowledge was so ardent, that she disguised herself in man's clothes, in order to attend the lectures of that philosopher. *Menag. in Diog. Laert. lib. iii. c. 48*.—E.

AYESHA, the favourite wife of Mahomet, was the daughter of Abubeker, who obtained on her account the name by which he is known,

signifying *the Father of the Virgin*. Ayesha was the only one of Mahomet's numerous wives who came a virgin to his bed; and so great was the prophet's caution in this respect, that he espoused her at seven years of age, and cohabited with her at nine. She had no children by him; but his love for her continued to his death; and when he was seized with his last illness, he caused himself to be conveyed to her house, and expired in her arms. She had not, however, passed though the nuptial state entirely without suspicion; for once accompanying Mahomet on a march, and having occasion to alight from her camel, she was unaccountably left behind, and next morning rejoined the army in company with one of the general officers. Her enemies on this occasion brought against her a direct charge of adultery; and the prophet himself was staggered; but perceiving, on reflection, that the dignity of his own character might suffer from the belief of such an aspersion, he produced a timely revelation from heaven to attest her innocence, and punished her accusers as calumniators.

After his death, she was regarded with great veneration by the mussulmans, as being filled with an extraordinary portion of his spirit. They gave her the title of *Mother of the Faithful*, and consulted her on important occasions. Her own father, when caliph, took her advice concerning his appointment of Saed to be general, which was opposed by Omar; and Ayesha joined in opinion with Omar, in consequence of which Saed was displaced for Amru. For some reason with which we are not acquainted, she entertained a great aversion for the caliph Othman; and she made use of her growing authority to form a plot for his dethronement, with the intention of placing in his stead her favourite Telha. She had gained over a considerable party, when Othman was assassinated in a sedition by another enemy. The succession of Ali was strongly opposed by Ayesha, who had never forgiven his declaration against her at the time she incurred the suspicion of infidelity. Joined by Telha and Zobeir at Mecca, she raised a revolt, under pretence of avenging the murder of Othman, in which the whole house of Omnijah concurred. An army was levied, which marched towards Bassora, with Ayesha at their head, in a litter borne upon a camel of great strength. On arriving at a village called Jowab, she was saluted with the loud barking of the dogs of the place, which, reminding her of a prediction of the prophet, in which the dogs of Jowab were mentioned, so intimidated her, that she declared her resolution

not to advance a step; and it was not till a number of persons had been suborned to swear that the village had been wrongly named to her, and till the artifice had been employed of terrifying her with a report of Ali's being in the rear, that she was prevailed on to proceed. When the revolvers reached Bassora, they were met by a party of the inhabitants, whom they defeated. A deputation then came from the city to know their intentions, which Ayesha harangued in a long speech, with a loud and shrill voice, but scarcely intelligible, through passion. One of the Arabs wisely replied to her, "O mother of the faithful, the murdering of Othman was a thing of less moment than thy leaving home on this cursed camel. God has bestowed on thee a veil and a protection; but thou hast rent the veil and set the protection at naught." She met with other reproaches for her conduct, and Bassora refused to admit her. In the end, however, her troops gained possession of it. In the mean time Ali had assembled an army, with which he marched against the revolvers. On his approach Zobeir had a conference with him, which tended to an accommodation. But Ayesha violently opposed all pacific counsels, and resolved to proceed to the utmost extremity. Her army was the most numerous, though that of Ali was superior in military skill. A fierce battle ensued, at a place called Horaiba, in which both Telha and Zobeir were slain. The combat still raged about Ayesha's camel, and an Arabian writer says, that the hands of 70 men, who successively held its bridle, were cut off, and that her litter was stuck full of darts, so as to resemble a porcupine. The camel (from which this day's fight takes its name) was at length hamstringed, and Ayesha became a prisoner. Ali had a conference with her, which commenced with mutual reproaches; at length he dismissed her with great civility, and sent her to Medina under the protection of his two sons, only requiring her to live peaceably at home, and never more intermeddle with state affairs—a prohibition which one of her character would probably consider as a great severity. Her resentment afterwards appeared in her refusal to suffer Hassan, the unfortunate son of Ali, to be buried near the tomb of the prophet, which was in her property. She seems to have retained her influence in the reign of the caliph Moawiyah, who had a long conference with her concerning the succession of his son Yazid. She died soon after, in the 58th year of the Hegira, A. D. 677, aged sixty-seven; having constantly experienced a high degree of respect

from the followers of Mahomet, except at the time of her imprudent expedition against Ali. *Mod. Univers. Hist. Marigny, Hist. des Arabes.*—A.

AYLIN, JOHN, an Italian historian of the fourteenth century, was the author of an history of Friuli from the year 1366 to the year 1388. His work, which is a curious and useful collection of facts, may be seen in the third volume of Muratori's "*Antiquitates Italicæ medii Ævi*," printed in folio at Milan, in 1740. *Moreri.*—E.

AYLMER, or ÆLMER, JOHN, an English divine, bishop of London, the younger son of parents of distinction, resident at Aylmer hall in Norfolk, was born in the year 1521. Under the patronage of Henry Grey, marquis of Dorset, afterwards duke of Suffolk, he was educated at Cambridge. Having finished his studies, the marquis engaged him to become private tutor to his children, and among the rest to Lady Jane Grey. This lady became, under his instruction, so great a proficient in both the Greek and Latin languages, as not only to be able to read them with facility, but to write them with elegance. In an interview which Roger Ascham had with her, she expressed great respect for her preceptor. "Mr. Elmer," says she, "teacheth me so gently, so pleasantly, with fair allurements to learning, that I think all the time nothing while I am with him."

In his clerical capacity, Aylmer showed himself a steady and zealous friend to the reformation. In his preaching he strenuously inculcated the doctrines of the reformers; and when, in consequence of his preferment to the archdeaconry of Stow, he obtained a seat in the convocation held soon after the accession of Mary, he courageously opposed the design of returning to popery, and with five others disputed against its fundamental tenets. This rendered him so obnoxious to the new government, that he thought it advisable to relinquish his archdeaconry, and withdraw into a foreign country. On his passage, he fortunately escaped discovery from his pursuers, though they came in search of him into the ship on which he was embarked. While his enemies were drinking wine out of one end of a large wine cask with a partition in the middle, he sat concealed in the other. He resided, first at Strasburg, and afterwards in Zurich in Switzerland, and visited most of the universities of Italy and Germany. Towards the end of his exile he seasonably employed himself in writing an answer to John Knox's book "against

the government of women." This work was written with vivacity and learning, and was on the whole well calculated to gain the favour of Elizabeth, who now ascended the throne; yet it contained some passages savouring of puritanism, particularly one exhorting the bishops to be content with moderate incomes, and a portion "priest-like not prince-like." When afterwards urged with this passage, he fairly replied, "When I was a child, I spoke as a child, and thought as a child," &c.

Aylmer returned to his own country soon after Elizabeth's accession, and was one of the eight divines who disputed at Westminster with as many popish bishops. In 1562 he was made archdeacon of Lincoln through the favour of Secretary Cecil, and sat in the synod holden that year for the settling of the reformed church. He seems, however, to have been averse at this time from interfering much in ecclesiastical disputes, aware of the suspicions under which he laboured from both parties; and he attended more to his duties as a justice of the peace, and an ecclesiastical commissioner. In 1573 he was made a doctor of divinity at Oxford; and in 1576 his long-expected promotion to a mitre took place, on the removal of Dr. Sandys from London to York. Dr. Aylmer succeeded his old friend and fellow-exile Sandys in his see of London, and incurred some censure on account of a suit against him for dilapidations, which he immediately commenced, and prosecuted for some years. Indeed, a prudent regard to his worldly interest was a conspicuous part of this bishop's character; and in consequence he accumulated a large property for the times, though he lived with a good deal of magnificence. It seems unnecessary to enter into many particulars concerning his episcopal life, which was rather that of a man of business than a deep theologian. He, indeed, made use of the plea of business to the treasurer Burleigh, in order to excuse himself from undertaking the task of answering the Jesuit Campion. He seems to have been active in the discharge of his duty, and to have exerted great vigilance in preserving the church from the attacks of papists and puritans; whom, especially the latter, he treated with sufficient rigour, so much so, as not only to acquire their hatred, but occasionally to incur admonition from the ruling powers. He was involved in a variety of disputes with respect both to the temporalities of his see, and his exercise of its spiritual jurisdiction; so that his life was not a very tranquil one, though his spirit carried him through its difficulties. His natural courage was great; of which two sin-

Doctor Nauarrus Martinus ab Azpilcueta.



gular instances are related; one, that of his sitting down to have a tooth drawn, in order to encourage queen Elizabeth to submit to the same operation; the other, that of sending for his son-in-law, with whom he had a difference, to his closet, and there giving him a sound cudgelling. Bishop Aylmer died at Fulham in 1594, at the age of seventy-three, and was buried in St. Paul's cathedral. His character perhaps stands higher in point of learning and ability, than of moral merit. He appears to have been sincerely zealous in religion, but a lover of power and of money, and possessed with a haughty persecuting spirit. A remarkable passage from his book against Knox has been quoted to prove the liberal ideas entertained at that time of the limited nature of the English monarchy, contrary to the representations of Hume. It is, indeed, a strong and decisive one; but it was written when he was an exile among republicans, and when, as he said, "he thought as a child." *Strype's Life of Bishop Aylmer. Biogr. Britan.*—A.

AYMAR, JAMES, an impostor, born at St. Veran in Dauphiné, attracted much attention, in France, towards the close of the 17th century, by his delusions. He boasted, that he was possessed of a divining rod, by means of which he could discover hidden treasures, find metallic mines, detect thieves, adulterers, &c. The ignorant vulgar, of all ranks, suffered themselves to be deceived by these pretensions: but being invited from Lyons to Paris, the frauds which he practised were laid open, and he was obliged to confess, that he had only used his rod, to draw money from the pockets of the credulous. The fraud being detected, the deceiver returned to his native obscurity: and the only wonder was, that, after the detection, a man of letters could be found, who would attempt an apology for the diviner. De Vallemont, a man of more science than discernment, published a treatise "On the hidden physical Powers of the Divining Rod." *Nouv. Dict. Hist.*—E.

AZARIAH, or UZZIAH, one of the kings of Judah, succeeded Amaziah about 810 years before Christ. He was in the early part of his reign pious, and victorious over his enemies; but at last he became an idolater, and died of a leprosy. Several persons in the Jewish history bear the name of Azariah. *2 Kings, c. xv.*—E.

AZARIAS, a learned Italian rabbi, an historical writer, lived in the 16th century. He published at Mantua, in the year 1574, a Hebrew work entitled "Meor en Ajim," [the Light

of the Eyes] which treats of many particulars in history and criticism. It discovers more erudition, and more knowledge of Christian books, than is commonly found among the Jews. The author examines many facts respecting chronology. The work also contains a Hebrew translation of the book of Aristeas on the Septuagint. *Buxtorf. Biblioth. Mæri.*—E.

AZEVEDO, IGNATIUS, a Portuguese Jesuit, was born at Porto, in 1527. He was of an illustrious family, and as eldest son heir to a large fortune, which he resigned in favour of the second son, and devoted himself to religion in the society of the Jesuits at Coimbra. After studying in several schools, and fulfilling for many years the ordinary duties of the profession with great reputation, Azevedo became a missionary. He was deputed from Rome on a mission to the Indies and Brazil, under the title of procurer-general for those countries. After one successful expedition, of which he returned to give an account to the general at Rome, he set out upon a second voyage with a larger number of missionaries. As his ship was sailing, in 1570, towards the island of Palma, it was attacked and taken by corsairs, who put the whole company of missionaries to death. Azevedo and his thirty-nine associates have been honoured as martyrs in the church of Rome; and the history of their mission and martyrdom was published by Beauvais, a Jesuit, in 1744. *Mæri.*—E.

AZPILCUETA, MARTIN, surnamed NAVARRE, a Spanish lawyer, was born in 1494 at Verasoa near Pampeluna. He was esteemed one of the most learned lawyers of his time. He was, successively, professor of jurisprudence at Toulouse, Salamanca, and Coimbra, and was consulted from all parts as an oracle of law. His friend Bartholomew Caranza, archbishop of Toledo, being summoned to the inquisition at Rome on a charge of heresy, Azpilcueta went to Rome at eighty years of age, to plead for him. At this advanced age, he retained the full vigour of his faculties, and his house at Rome was the resort of learned men. Pope Gregory XIII. was frequently in the number of his visitors. He was so charitable to the poor, that he seldom passed a beggar without giving him an alms. It is said, that the mule, on which he commonly rode, would stop of his own accord, when he saw a beggar. This celebrated lawyer died at Rome, in 1586, at the great age of ninety-two years. A collection of the works of doctor Navarre was printed at Lyons in six volumes folio in 1597, and at Venice in 1602. *Nich. Ant. Biblioth. Hispan. Mæri.*—E.

AZZO, PORTIUS, an eminent Italian lawyer, was a Bolognese, and held the professorship of jurisprudence in that city from 1190 to his death, which probably happened not long after 1220. He was the disciple of Bassiano, but far surpassed the fame of his master. It is said that the great number of his scholars obliged him to lecture in the square of San Stephano; and that in his time Bologna possessed 10,000 students. He was extremely assiduous in attendance on his school, and so fond of his employment, that he said he was never ill but in the vacations. He was prone to passion, and did not exercise moderation in confuting his opponents. A story has been current, that once in the heat of debate he threw a candlestick at the head of his antagonist, and chanced to kill him, and that he was capitally punished in consequence of this rash action; but this circumstance is not mentioned by the writers

nearest his time, and seems to be an idle tale. Neither does there appear to be any foundation for the opinion that he for a time left Bologna, and was professor at Montpellier. Azzo was the author of a "Summary of the Code and the Institutes," of which there have been many editions. This work was so much valued near his time, that no one could obtain the degree of jurisconsult who had it not in his possession; and at a later period, the learned Gravina says of it, "The Summary of Azzo is a work so ingenious and profound, that, although written in a barbarous age, we cannot, even with all our present erudition, be safely without it." (De Orig. Jur. vol. I. p. 93.) There has besides been printed the "Introduction to the Code," collected by one of his scholars; and several of his writings remain in manuscript. *P. Sarti de Profess. Bonon. Tiraboschi.—A.*



Fons olim hic legum dictus, iurisq, lucerna;
Aeternus cujus fluxit ab ore fœvus. B. 2.

B.

BAADIN, MAHOMET GEBET AMALI, a celebrated Persian doctor, was the editor of an abridgment of civil and canon law, entitled, "The Summary of Abbas," because it was written by the command of Abbas the Great. This work consists of twenty books, five of which were written by Baadin, the rest by one of his disciples under his direction. *Chardin's Travels*. *Moreri*.—E.

BABA, a famous impostor of Turcomania, appeared among the Mahometans, in the city of Amasia, in the year of the hegira 638, or of Christ 1240. He required from his followers this profession of faith: "There is but one God, and Baba is his messenger." The Mahometans, enraged to see their prophet thus supplanted, made every effort to sieze the person of Baba, but in vain; for his followers were so numerous, that he was soon able to raise a large army, with which he ravaged and pillaged a great part of Natolia. At last, however, the Mahometans calling in the assistance of the Europeans, pursued him with such vigour, that he was entirely routed, and his sect dispersed. *D'Herbelot, Biblioth. Orientale*.—E.

BABIN, FRANCIS, born at Angers in 1651, the son of an advocate in that city, was esteemed a skilful canonist, and a profound theologian. He was elected professor of divinity in the university of Angers at twenty-five years of age, and read lectures to numerous classes for twenty years. Being, in 1706, appointed by the bishop of Angers one of his grand vicars, he was employed by that prelate to reduce into form the minutes of the conferences of the diocese. The work was published in eighteen volumes, 12mo. and is much esteemed for its clear method, and the easy simplicity of its style. In 1697, Babin published in 4to. without the name of the author or printer, "A Narrative of what passed in the University of Angers on the Subjects of Jansenism and Cartesianism." He received from Louis XIV. a pension of 2000 livres, and was appointed to several honourable and lucrative offices, which he enjoyed till his death, in 1734, at the age of eighty-three. Babin was so highly esteemed

for his accurate knowledge and sound judgment, that he was frequently consulted on ecclesiastical questions and cases of conscience, and he retained his faculties in their full vigour to the last. *Journal de Trevoux*, 1743. *Moreri*.—E.

BABINGTON, GERVASE, an English bishop, born about the middle of the 16th century, was, according to some, a native of Nottinghamshire (Fuller's *Abel Redivivus*, p. 455, and his *Church Hist.* p. 56.), according to others, of Devonshire. (*Izacke's Catalogue of Bishops in Antiquities of Exeter*; and *Prince's Worthies of Devon*, p. 87.) He was educated in Trinity College, at Cambridge, where he became a celebrated preacher. He was domestic chaplain to Henry Earl of Pembroke, president of the council in the marches of Wales. While he was in this station he is said (*Brief View of the State of the Church of England*, by Sir J. Harrington, Lond. 12mo. 1653, p. 128. *Wood's Athen. Ox.* Col. 704. *Ballard's Memoirs of British Ladies*, second edit. p. 184.) to have assisted the Lady Mary Sidney, countess of Pembroke, in her English metrical version of the psalms of David; and, whatever were that lady's learning, or poetical talents, it was no discredit to her to receive assistance from the bishop, in giving an exact version of difficult passages. Through the interest of his patron, Dr. Babington was appointed treasurer of the church of Landaff, and was afterwards, in 1591, advanced to that bishopric, whence he was successively translated to the see of Exeter, and of Worcester. After remaining in the latter diocese thirteen years, he died in 1610; but, though he had repaired the cathedral, and left to it, as a legacy, his valuable library, he was buried without a monument. He is highly extolled for his learning and piety, and for his freedom from indolence, pride, and covetousness; but unfortunately for his character in the latter respect, it is recorded (*Prince's Worthies of Devon*, p. 88.) that he did an irreparable injury to the bishopric of Exeter, by alienating from it the rich manor of Crediton, in Devonshire. Bishop Babington is

said to have been a pathetic preacher. Specimens of his talents are preserved in his works, published in 1615 and 1637, containing, "Comfortable Notes on the Pentateuch;" an "Exposition of the Creed, Commandments, and Lord's Prayer;" a "Conference between Man's Frailty and Faith;" and "Three Sermons." These pieces are written in the quaint style of the times, and are more to be respected for their piety than admired for their literary merit. *Fuller. Godwin de Præsulibus. Biogr. Britan.*—E.

BABYLAS, a Christian bishop and martyr, flourished in the third century under the emperor Gordian. He was chosen to the see of Antioch in the year 238, and governed that church about thirteen years, when he fell in the persecution of Decius. Ancient writers are not agreed concerning the manner of his death. Eusebius and Jerom assert that he died in prison; Chrysostom, who has celebrated his memory, says that he was brought out of prison, and conducted to capital punishment. Epiphanius, Sozomen, and Theodoret, only mention him in general terms as a martyr. Chrysostom extols his courage in refusing entrance into the church to an emperor, who had stained his hands with the blood of a king's son, whom he had received as an hostage, and supposes that this refusal was the cause of his death; and this is supposed to refer to the emperor Philip, who put the young Gordian, his colleague, to death. In confirmation of this supposition it is observed, that Eusebius speaks of a bishop, who would not permit Philip to enter into the church, till he had confessed his sins, and placed himself among the penitents. But Chrysostom does not mention the emperor to whom this happened, nor Eusebius the bishop who treated him in this manner. It is also doubtful, whether the emperor Philip was a Christian, and still more, whether he ever submitted to public penance. The whole story, therefore, rests upon uncertain ground. The tomb of Babylas having been removed from Antioch to the grove of a temple of Apollo, and a church erected over his remains, the oracle was silenced, by the presence, as was supposed, of this saint's body, but more probably, as Van Dale conjectures (*De Oraculis*, p. 441.), by an apprehension of the priests, that the Christians, who daily visited the tomb of the martyr, would detect their imposture. Julian soon afterwards demolished this church, and the Christians removed the relics of their saint in triumph to Antioch. The night following, the temple of Apollo was consumed, and the Christians of

Antioch asserted, that through the prayers of St. Babylas the edifice had been struck with lightning. Julian, however, imputed the fire to the Christians, and treated them with severity. *Euseb. Hist. Eccl. lib. vi. c. 29, 39. Chrysost. tom. ii. p. 669. orat. 48. Julian. Misopogon, p. 361. Ammianus Mar. lib. xxii. c. 12, 13. Bayle. Moreri. Gibbon's Hist. ch. 23.*—E.

BACCHINI, BENEDICT, a learned Italian monk of the 17th century, was born at Borgo San Donino, in the duchy of Parma, in the year 1651. He received his early education at Parma, and at sixteen years of age entered into the order of St. Benedict in the monastery of Mount-Cassin, where he studied so intensely as to injure his health. Being chosen secretary to Arcioni, abbot of the Benedictines of Ferrara, he accompanied him to Arezzo, Venice, Padua, and other cities, where he became acquainted with many learned men. Settling at Parma, he resigned his office of secretary, and devoted himself to study. Here he published a periodical literary journal, in which he discovered great learning and judgment, but which created him numerous enemies, some of whom had sufficient interest with the duke of Parma to procure from him a sentence of banishment from his territory. Bacchini retired to Modena; and the duke of Modena soon afterwards took him under his patronage, and made him his historiographer and librarian. In the former capacity, he investigated the genealogy and history of the house of Este, and collected large materials, which, upon his resigning this station to take the abbacy of the Benedictines of Modena, he transferred to his illustrious successor, Muratori. In 1705, he founded at Modena an academy of ecclesiastical literature. After some other changes of situation, he was elected professor of ecclesiastic history in the university of Bologna, where he died, at the age of seventy, in the year 1721. Bacchini was one of the most celebrated scholars of his age: his learning was universal, and his taste refined. In his youth, his eloquence was much admired, and he would have been one of the first preachers of the age, had not his want of health obliged him to quit the ministry. He was a great theologian and canonist, and was deeply read in every branch of ecclesiastical philology: he possessed great skill in deciphering ancient manuscripts; and he was esteemed an exact and penetrating critic. Beside the journal already mentioned, which commenced at Parma in 1686, and was continued to 1690, and which was afterwards resumed at Modena from 1692

to 1697, and remains in nine volumes 4to. Bacchini wrote, in Italian, "The History of the Benedictine Monastery of Polironi," and in Latin, "De Sistrorum Figuris ac Differentiâ," 4to. Bononiæ, 1691; and reprinted at Utrecht, 4to. 1696, with remarks by Tollius: "De Ecclesiasticæ Hierarchiæ Originibus," 4to. Modenæ, 1703; with other small pieces. *Journal de Venise*, tom. viii. *Bibliothèque Ital.* tom. viii. *Tiraboschi. Moreri.*—E.

BACCHYLIDES, a Greek poet, nephew of Simonides, was a native of the island of Ceos, and flourished in the 82d Olympiad, about B. C. 452. He is reckoned the last of the nine famous lyric poets of ancient Greece; not in merit, for king Hiero is said to have preferred his compositions to those of Pindar. They consisted of hymns, odes, and epigrams. They abounded in moral sentiment, with the purity of which the emperor Julian, according to Ammianus Marcellinus, was so much delighted, that he was frequently accustomed to repeat his verses. Horace is said to have imitated him in some of his pieces, particularly in the prophecy of Nereus, which was suggested by the Greek poet's vaticination of Cassandra. Nothing remains of Bacchylides but some fragments. *Vossius de Poët. Græc. Lilius Gyraldus.*—A.

BACCHYLUS, a Christian divine in the second century, bishop of Corinth, distinguished himself in the controversy, which in this early age of the church arose concerning the time of celebrating the festival of Easter. He wrote a letter upon this subject in the name of the bishops of Achaia, which Jerom, who says that this writer flourished under the emperor Severus, calls an elegant book. Eusebius mentions Bacchylus together with Polycrates, bishop of Ephesus, Serapion bishop of Antioch and others, who "had left testimonies of the orthodoxy of their faith in writing;" his works are lost. *Euseb. Hist. Eccl. lib. v. c. 22, 23. Hieron. de Vir. Ill. c. 44. Dupin. Lardner.*—E.

BACH, a very eminent musical family in Germany, which has furnished a succession of great performers and composers for more than two hundred years. The following individuals of it are worthy of biographical commemoration.

JOHN SEBASTIAN BACH, son of John Ambrose Bach, musician to the court and senate of Eisenach, was born in that city in 1685. He was early taught the practice of the harpsichord by his eldest brother John-Christopher, and at the age of eighteen was appointed first organist

of the new church of Arnstadt. In 1708 he settled at Weimar, and became chamber-musician and court-organist to the duke; and afterwards his concert-master. During his residence at Weimar, the celebrated French organist, Marchand, arriving at Dresden, after having vanquished all the performers of that class in France and Italy, offered to play with any German whom the king of Poland should nominate. No Dresden organist choosing to enter the lists, Sebastian Bach was sent for from Weimar, who came immediately, and obtained a decisive victory over the challenger. He became, in 1717, chapel-master to the prince of Anhalt Cothen; in 1723, music-director at Leipsic, and chapel-master to the duke of Weissenfels. As a performer on the organ he was the rival of Handel, and has been reckoned even superior to him. His compositions for the harpsichord and organ, and his canons, have given him the character of many great musicians in one: profound in science, fertile in fancy, and fond of all that was new and difficult in harmony. He died at Leipsic in 1754, and left behind him a school comprising all the principal organists of Germany, and four sons, all musicians of great excellence. *Harwkins. Burney's Hist. of Music, and Musical Tour in Germany, &c.*—A.

CHARLES PHILIP EMMANUEL BACH, second son of the preceding, was born at Weimar in 1714. He was originally designed for a civilian, and studied the law at Leipsic and Frankfort on the Oder; but his natural propensity to music was so decided, that his father consented that he should make it his profession. While studying at Frankfort, he composed and directed the music at the academy there, and at all public musical exhibitions. He went to Berlin in 1738, where his talents obtained the notice of the prince-royal (the great Frederic), who, on his accession in 1740, took him into his service. At Berlin he composed a great number of works, chiefly for the harpsichord, in which he displayed a style of his own, rich in invention, taste and learning, and crowded with new, and sometimes far-fetched ideas. He continued near thirty years at Berlin, though the king was himself attached to a different style of music, and did not rank him according to his merit. But he was married in that capital; and his wife and children being reckoned subjects of Prussia, and, according to its slavish maxims, not capable of leaving it without the king's permission, it was not till 1767 that he was allowed to remove with his family to Hamburg, where the place of music-director was

conferred upon him. Dr. Burney found him there in 1773, and was favoured by him with some performances on the clavichord, which he animated with the enthusiasm of genius. "During this time" (says the writer) "he grew so animated and possessed, that he not only played but looked like one inspired. His eyes were fixed, his under lip fell, and drops of effervescence distilled from his countenance. He said, if he were to be set to work frequently in this manner, he should grow young again." Bach was then fifty-nine. Dr. Burney characterises him as not only one of the greatest composers that ever existed for keyed instruments, but the best player in point of expression. *Burney's Mus. Tour in Germany, and Hist. Music, IV.—A.*

JOHN CHRISTIAN BACH, another of the sons of John-Emanuel, was a scholar of his brother Emanuel, and became a fine performer on keyed instruments. He went to Italy, and raised himself a great reputation by his dramatic compositions in music. The empress-queen appointed him organist to the duomo of Milan. He came over to England in 1763, and composed operas, which were highly admired by all true judges, for the richness of the harmony, the ingenious texture of the parts, and the natural elegance of the melody. He was the first composer who seems to have observed the law of contrast as a principle, having generally, after a rapid and noisy passage, introduced a slow and soothing one. He was particularly original in his symphonies, and in the accompaniments of his pieces. *Burney Hist. Mus. IV.—A.*

BACHOVIVS, REINIER, a German civilian, born at Cologne in 1544, resided at Leipzig, where he suffered persecution for his religious principles. Having for many years exercised his profession, and occupied public offices, with credit, he was compelled to relinquish them, because he chose to profess the doctrines of Calvin rather than those of Luther. Finding himself under the necessity of leaving Leipzig on account of the popular odium which his religious tenets brought upon him, he went into the Palatinate, where he found in the elector a generous patron. At Heidelberg he enjoyed several honourable and profitable posts till his death, which happened in 1614. He wrote a theological tract, entitled "The Catechism of the Palatinate," in which he largely cited the writings of the fathers in defence of Calvinism. *Melchior Adam. Vit. Jurisc. Germ. Bayle. Moreri.—E.*

BACHOVIVS, REINIER or REINHARD,

the son of the former, was professor of civil law in the university of Heidelberg, and obtained distinction among the civilians of his time. His contemporaries pass high encomiums upon his talents, and particularly remark, that he excelled more in overthrowing the opinions of others, than in supporting his own. After occupying the professorial chair with credit for upwards of twenty years, when, in 1622, Count Tilly took Heidelberg, and the Elector Palatine dissolved the university, Bachovius left the city. Having corresponded with the learned Cunæus, professor at Leyden, he applied to him to obtain for him permission to read lectures in that university, but without success. He made an attempt equally unsuccessful to establish himself as a lecturer in Strasburg. Returning to Heidelberg, after having met with much vexation and numerous disappointments, chiefly owing to his protestantism, he thought it his duty, or found it convenient, to return into the bosom of the catholic church: the elector re-established the university; and Bachovius was restored to his office, with its emoluments. The particulars of his life from this period are unknown. His works are, "Exercitationes ad Partem posteriorem Chilidos Fabri," published, in folio, in 1624; "De Actionibus," 1626; "De Pignoribus et Hypothecis," 1627; "Disputationes de variis Juris civilis Materis," 8vo. Heidelberg, 1604. "In Institutionem Juris Justiniani Libros quatuor Commentarii," 4to. Francf. 1628; and other law tracts. *Bayle. Moreri. Nouv. Dict. Hist.—E.*

BACICI, a painter, whose real name was GIO BAPTISTA GAULI, was born at Genoa in 1639. His parents, who were of mean condition, died of the plague, and left him at an early age quite destitute. Coming one day with his port-folio under his arm out of the workshop of Borgonzone, he saw a galley ready to depart for Rome with the envoy of the republic. He requested to be admitted: and on the captain's refusal, he applied to the envoy himself, who ordered him a place among his domestics. Arriving at Rome about the age of fourteen, he was placed by the envoy with a picture-merchant, where he became known to the celebrated Bernini. This artist, admiring the proofs he gave of genius, patronised him, and procured him employ as a portrait-painter, in which branch he greatly excelled. He was enabled to take a house and maintain himself with credit; and at twenty he painted his first history-piece, which was much noticed, and procured him an advantageous marriage. He

soon rose to the highest credit in his art. Bernini introduced him to pope Alexander VII. who sat to him, and gave him free admission to his palace. He was preferred to several capital painters for the great work of the dome of the Jesuit's church, which he was five years in finishing, but which gained him universal applause. Sonnets were made in his praise, and his company was generally sought after, to which the strong sense and vivacity of his conversation much contributed. He seems to have been fully sensible of his own value, and set a high price on his performances; and if any dispute or hesitation arose in the payment, he was apt to fly into transports of impatience. He was invited to his native city in order to paint the hall of the town-house, but the price he demanded caused the work to be given to another. On his return to Rome, employment pressed on him from all quarters, which he executed with wonderful quickness and dexterity. An extraordinary proof of his skill is mentioned; that of painting, at the request of the marquis Lorenzo Centurioni, his uncle Hippolito, general of the galleys of Genoa, who had been dead twenty years, and whom he had never seen. By repeated attempts and alterations, from the nephew's description, he made a portrait so like as to be recognised by all the Genoese who were acquainted with the original. Bacci had a domestic misfortune which caused him for some time to lay aside the pencil. Finding his son Lorenzo one day amusing himself with his companions instead of going to his business at the office of an advocate, he gave him a box on the ear; which the young man took as such a heinous affront that he went and threw himself into the Tiber.

Bacci's rapidity of execution at length injured both his health and reputation. When at the age of sixty-seven, he painted in two months the dome of the church of the Santi Apostoli. Three years afterwards, heating himself with placing the cartoons for the mosaics in the little cupola of St. Peter's, he fell into a fever, which carried him off at the age of seventy, in April 1709. His character as an artist is that of a strong but irregular genius, indefatigable, a good colourist, skillful in the art of fore-shortning, whence his figures have wonderful relief, and seem to come out of the canvas, but often incorrect in the drawing, heavy in his outline, and a mannerist in the drapery. His original strong manner was latterly changed by the advice of Bernini to a clearer tone of colouring, but to the injury of his peculiar excellence. His forte was in por-

trait, of which he painted a vast number; among them, seven popes and all the cardinals of his time. His history-pieces are almost all in churches in Rome. The four angles of the cupola of saint Agnes, and the dome, angles, arcade, and tribune of the Jesuits' church, are some of the principal. *D'Argenville, Vies des Peintres.*—A.

BACON, ROBERT, sometimes confounded with Roger Bacon, an English divine, flourished in the 13th century. Having first studied at Oxford, and afterwards completed his education, according to the custom of the times, at Paris, he settled at Oxford, where he read divinity lectures, and became a famous preacher. He is chiefly memorable for a sermon which he preached before Henry III. at Oxford in 1233. That prince having given great offence to the English nobility and clergy, by the confidence which he placed in Peter de Rupibus, bishop of Winchester, and by the indulgence, which, under the influence of that prelate, he gave to foreigners, particularly the Poitevins, he called a parliament at Oxford, at which the barons, though repeatedly summoned, refused to attend. Robert Bacon, who was appointed to preach before the king, freely reproved him for his partiality to strangers, and plainly told him, that the public discontent could only be removed by dismissing from his councils Peter de Rupibus. The king is said to have been so much impressed by this address, as to discover a disposition to listen to the complaints of his nobles. Robert Bacon enjoyed the friendship and patronage of Edmund Rich, called St. Edmund, archbishop of Canterbury, and after his decease in 1240, wrote his life. He was also the author of sundry commentaries, sermons, and lectures. He is said by some writers to have been the brother of Roger Bacon, but that celebrated man was born in 1214, and Robert died in 1248 at an advanced age; whence there must have been about forty years difference in the times of their birth, and it is hardly credible that they could have been brothers. There are few names concerning which there is more confusion among our English historians than the Bacons of the thirteenth century. *Pais de Hist. Ang. Ser.* p. 318. *M. Paris. Hist.* vol. ii. p. 747. ed. 1640. fol. *Biogr. Brit.*—E.

BACON, ROGER, a celebrated English monk of the Franciscan order, for the time in which he lived a prodigy of knowledge, was born in the year 1214 at Ilchester in Somersetshire. In order to discover how far this splendid luminary, which dazzled the feeble sight of

the age in which it appeared, shone with borrowed light, it will be necessary to inquire particularly concerning the early sources of his knowledge. The university of Oxford, in which Roger Bacon received the rudiments of learning and science, was, notwithstanding the general ignorance of the times, adorned with several learned men, who extended their inquiries beyond the subtleties of Aristotelian logic, and scholastic theology. Even classical learning was at this period more cultivated than some have imagined. (See Diss. ii. prefixed to Warton's History of English Poetry.) Among the learned men who directed their attention to these studies, was Robert Greathead, bishop of Lincoln, Bacon's great friend and patron. To this distinguished scholar he was probably indebted for early instructions and impressions which served to expand his mind, and enlarge the sphere of his juvenile studies; for he speaks of him in his writings as one of the few, who, at that time, distinguished between real useful knowledge, and that kind of unprofitable study which, for want of true discernment, bore the name and carried away the praise of learning. (*Opus Mag.* p. 64.) Bacon was also indebted to Edmund Rich, archbishop of Canterbury, who, residing much at Oxford, afforded him great kindness and assistance in his early studies; to William Shirwood, chancellor of Lincoln, whom he celebrates as eminently skilled in mathematical learning; (*Tract. de Laud. Math.* apud Leland de Script. Brit. p. 261.) and to Richard Fishacre, who distinguished himself by his learned lectures in the sciences both at Oxford and at Paris. The latter city being at that time an eminent and much frequented seat of letters, Bacon, after laying the first foundation of learning at home, repaired thither to prosecute his studies under the celebrated professors of that university. Here he pursued various branches of knowledge with indefatigable industry, and, having acquired extraordinary reputation for extensive and profound learning, received the degree of doctor in theology. While he was in France, or soon after his return to England, in the year 1240, he took the monastic habit in the order of St. Francis.

Fixing his residence at Oxford, Bacon devoted himself to study, and applied himself chiefly to useful researches into the properties of natural bodies. His attempts to advance this kind of knowledge by experiment were assisted by generous contributions, which enabled him, in the course of twenty years, to expend two thousand pounds—at that time a very large

sum—in constructing instruments, collecting books, and making experiments of various kinds. It has been doubted, whether these experiments were made at Paris, or at Oxford; but the probability is in favour of the latter opinion: for the earliest of Friar Bacon's works, in which he gives the largest account of experiments, was addressed to William of Paris, and therefore was written elsewhere; and Bale relates, that he incurred the vulgar imputation of magic by the extraordinary things which he performed while he resided at Brazen-Nose Hall. (*Bale de Script.* Ill. p. 114. ed. 1558. fol.)

The new discoveries and surprising performances of this diligent and successful inquirer into the secrets of nature, while they attracted universal admiration, excited envy and jealousy among the monks of his fraternity. A report was industriously circulated, that he held converse with evil spirits, and practised magical arts. This rumour was conveyed to the pope; and, under the pretence that he was attempting to introduce innovations which might disturb the peace of the church, he was forbidden to read lectures to the students in the university, and was even kept in close confinement, and neither permitted to see his friends, nor allowed a sufficient supply of food. (*Bacon. Epist. ad Clem. IV.*) The cause which Bacon assigns for this treatment was, that they were afraid lest his writings should extend beyond the limits of his convent, or be seen by any beside themselves and the pope. But, perhaps, the true reasons were, that Bacon enjoyed the intimate friendship of Robert Greathead, bishop of Lincoln, who had reproved Innocent IV. by letter, and made no scruple of declaring it as his opinion that the pope was Antichrist; and that he had himself, in his writings, severely censured the ignorance and immorality of the clergy, and had even written a letter to the pope on the necessity of reformation.

The persecution, inflicted upon him by ignorant and bigoted monks, was not able to suppress this great man's growing reputation. The sensible and worthy cardinal bishop of Sabina, pope's legate in England, admired his genius and merit, and wrote him a letter requesting from him a complete copy of his writings. This the friar at first declined, because the chief persons of his order had forbidden him to communicate any of his works to any person whatever: but, when he found that the cardinal was raised to the pontifical dignity under the name of Clement IV. he signified to his holiness, by letter, that he was ready to

obey his commands, and the pope in return assured him of his protection. Accordingly, he immediately set about collecting, arranging, and improving his former productions; and, having digested them into one volume under the title of "*Opus Majus*" [The Greater Work], he transmitted it to the pope, by the hands, as some write, of John of London, (Pits. p. 367.) but more probably of John of Paris, (Jebb's Pref. to Bacon's *Opus Majus*) a favourite pupil, whom, while he was writing the work, he had instructed in all the knowledge of which it treats: upon which experiment, by the way, Bacon makes this singular observation, "That there is no room to conceive high notions of the perfection of human wisdom, when it is possible, in a year's time, to teach a young man all, that, with the utmost industry and application, a zealous inquirer after knowledge is able to acquire or discover in the space of twenty or even of forty years. (*Opus Majus*, p. 29.) This learned work procured Bacon great favour with the pontif, and some encouragement in the prosecution of his studies. (*Hist. Antiq. Oxon.* p. 138.)

The tranquillity which this philosopher of nature enjoyed under the patronage of an enlightened and liberal pope, was of short duration. In 1278, under the pontificate of Nicholas III. the general of the Franciscan order, Jerom de Esculo, prohibited the reading of his works, sentenced him to imprisonment, and obtained from the pope a confirmation of the sentence. The ground upon which he was subjected to this severe punishment is not distinctly known. Some late writers mention tracts on Necromancy, Astrology, and Alchymy, which were censured; (*Collect. Anglo-Minor.* p. 116. *Hist. et Antiq. Oxon.* p. 158.) but, whatever was the pretext, the true cause of his persecution probably was the dread of innovation, which his attempts for the improvement of science excited in the minds of bigoted or interested men.

After remaining in prison ten years, upon the advancement of the general of his order, Jerom de Esculo, to the papal see, Bacon, in hopes of conciliating his favour by giving him a proof of the innocence and usefulness of his studies, addressed to him, under his new title of Nicholas IV. a treatise "*On the Means of avoiding the Infirmities of Old-Age.*" It does not, however, appear that the pope was more inclined, than the general had been, to countenance innovators: it was not till towards the latter end of the pontificate, that the Friar, through the intercession of some English noblemen,

obtained his liberty. Returning to Oxford, he wrote, at the request of his friends, and, as appears from internal evidence, about the year 1291, "*A Compendium of Theology.*" As several additions appear to have been afterwards made to this work, of which a copy is still preserved in the royal library, it is probable that the author lived, at least, till the year 1292, the seventy-eighth of his age. The learned editor of the "*Opus Majus*" places the date of his death in 1294: (Jebb's Pref. to *Opus Maj.*) manuscript authority is, however, produced for fixing it to the 11th of June 1292. (*Hist. et Antiq. Ox.* p. 138. *Freind's Hist. of Physic*, vol. i. p. 235.) He died in tranquillity, in the college of his order, and was buried in their church. Tradition long preserved the remembrance, at Oxford, of Friar Bacon's study, a small retirement to which he often withdrew, when he was harassed by his enemies.

The extraordinary powers and attainments of this philosopher astonished his contemporaries, and led them, after the custom of the age, to give him the appellation of "*The Wonderful Doctor.*" With what propriety this title was bestowed, will be best seen from a brief account of his works. Of these, numerous titles are given by different writers. The industrious Bale speaks of upwards of fourscore books written by Friar Bacon, of which he had himself seen near one half: and Dr. Jebb has digested a still larger number under the distinct heads of Grammar, Mathematics, Physics, Optics, Geography, Astronomy, Chronology, Chemistry, Magic, Medicine, Logic, Metaphysics, Ethics, Theology, Philology, and Miscellanies. The truth appears to be, that different copies of the same treatise have been often dispersed under different titles, and that the titles of several chapters of his work have been taken for titles of distinct treatises. At least eleven of these pieces will be found in the work entitled "*Epistola Fratris Rogeri Baconis de Secretis Operibus Artis et Naturæ, et de Nullitate Magiæ*" [An Epistle of Brother Roger Bacon on the Secret Works of Art and Nature, and on the Nullity of Magic]. This epistle, published in 4to. at Paris, in 1542, in 8vo. at Basil, in 1593, in 8vo. at Hamburg in 1608 and 1618, and to be found in the "*Bibliotheca Chémica*" of Mangetus, abounds with curious physical facts and observations, and exposes the futility of the various practices of necromancy, charms, divination, and magic. The "*Opus Majus*," written in the form of an epistle or address to pope Clement IV. is

professedly a digest of the author's former writings. In this curious and valuable work, Bacon describes the impediments which hinder men from arriving at true and useful knowledge; illustrates, at large, the usefulness of the studies of grammar, mathematics, and perspective; explains the nature and value of experiment in philosophy, and earnestly exhorts the pontif whom he addresses, to give all possible encouragement to science in general, and particularly to the study of nature. This work, which affords abundant proofs of the author's superior talents, and, considering the time in which he lived, of his wonderful knowledge, long remained buried in obscurity, and never appeared in print till, in 1733, Dr. Jebb, from various collated manuscripts, sent from the press of William Bowyer a correct and beautiful edition in folio. Bacon wrote many chemical tracts, most of which may be found in "The-saurus Chemicus," printed in 8vo. at Francfort, 1603, 1620: others may be seen, in MS. in the University library of Leyden. His treatise "On the Means of avoiding the Infirmities of Old Age," in which, beside a regular course of life, he recommends the use of certain secret and extraordinary medicines, was first printed at Oxford in 1590, and afterwards translated into English, with notes, by Dr. Richard Browne, under the title of "The Cure of Old Age, and Preservation of Youth," 8vo. 1683. Several tracts of Friar Bacon, yet unpublished, remain in manuscript: a piece bearing the title of "Liber Naturalium," a treatise on chronology, entitled "Computus Rogeri Baconis," and the "Compendium of Theology," are to be seen in the king's library; and two other works, which the author called "Opus Minus," and "Opus Tertium," remain in the Cotton library; and other pieces might, probably, be found by diligent search.

In the present state of physical science, and of the mechanical and chemical arts, it would perhaps be unreasonable to expect much addition to the general stock of knowledge from the publication and study of Friar Bacon's works: yet, as a wonderful example of the productive power of the human intellect, and as an important part of the history of knowledge, these works certainly ought to be preserved and known.

In order to give the reader a just idea of the extent and variety of knowledge possessed by this eminent philosopher, it will be necessary to enumerate some particulars, which are furnished from his writings. Besides an accurate acquaintance with subjects of meta-

physics and theology, which Bacon possessed in common with his contemporaries, and a degree of skill in languages far above the usual standard, he was a great master of every branch of mathematical and physical science. In mechanics, he speaks of wonderful inventions of vessels and chariots moved by machinery, and of machines for raising vast weights, for diving, and for various other purposes, all which he had himself seen and experienced. Of optics he largely contributed to the improvement, both in the theory and the practice. At a time when this science was so little understood, that no lectures had been read upon it at Paris, and it had been twice only lectured upon at Oxford, and that only three persons had any skill in it, (Opus Tert. MS. Cotton. Tib. c. 5. fol. 6.) he bestowed much labour, and expended considerable sums for its improvement. He very accurately describes the nature of convex and concave lenses, and the effects of the refraction of rays of light in passing through them to increase or diminish the apparent magnitude of objects: he also speaks of the application of spherical glasses to the purposes of reading, and of viewing distant objects both terrestrial and celestial; (Opus Maj. p. 236. Perspect. Pars iii. dist. 2, 3. Epist. ad Paris. c. 5.) whence it has been inferred, (Plot's Nat. Hist. of Oxfordshire, p. 215.) with every appearance of probability, that Friar Bacon is to be considered as the inventor or improver of the telescope. In his writings are also found descriptions of the *camera obscura*, and the burning glass. (Compend. Theol. MS. P. ii. c. i. p. 5. Freind, Hist. Phys. vol. ii. p. 236.) From that part of the "Opus Majus" which treats of geography, it appears that he was accurately acquainted with this subject, and that he spared no pains to make himself master of the new discoveries which that age afforded: a curious passage concerning the countries between the Danube and the eastern extent of Tartary is copied from this work in Hackluyt's Collection of Voyages and Travels. (Vol. iii.) In astronomy Bacon gave a proof of his skill, which is justly styled, by Dr. Jebb, "one of the noblest efforts of human industry." Without any other assistance than his own astronomical knowledge, he discovered and demonstrated the errors which, in his time, existed in the calendar. In a letter to pope Clement IV. he clearly lays open the causes of the mistakes; and, with a degree of exactness nearly approaching the truth, points out the proper method of correcting them: he afterwards framed a corrected calendar, a copy

of which is preserved in the Bodleian library. (No. 2458. F. 9. Cod. 5. N. 3.) As a chemist, Roger Bacon possesses a distinguished name: and, though it must be owned that he prosecuted this art with a considerable portion of the superstitious and visionary spirit which marked the alchemic school, he was certainly acquainted with numerous facts, and made several discoveries, in this branch of science. In pursuing the philosopher's stone, or the transmutation of the inferior metals into gold—the *ignis fatuus* which at that period seduced many from the path of true science—Bacon went through many curious processes, which led him to an intimate knowledge of the properties and actions of natural bodies. If his notion concerning the medicinal virtues of the *aurum potable*, or tincture of gold, was empirical, and his description of a secret charm for renewing the native heat of old men be ludicrous; it may, nevertheless, be clearly gathered from his writings, that he possessed chemical secrets of real value. He speaks of a kind of unextinguishable fire prepared by art, which was probably a species of phosphorus: and there is little room to doubt that he was acquainted with the ingredients and effects of gunpowder, the invention of which has been commonly ascribed to a German, of a later period. "From salt-petre and other ingredients," he says, "we are able to form an artificial fire, which will burn at any distance we please." (De Secret. Op. Nat. et Artis, c. 6.) Speaking of the effects of this fire, he observes: "Sounds like thunder and lightning may be produced in the air, and even with a more terrible effect than those which happen naturally; for a small portion of matter, about the size of the thumb, properly disposed, will make a dreadful sound, and exhibit a vast conuscation,—by which a city or army may be destroyed:" and, in another place, (Ibid. c. 11.) he further divulges this secret, not entirely, but, in an anagram, in which the letters of the two words are transposed. "*Sed tamen salis petrae luru mone cap ubre et sulphuris: et sic facies tonitruum et conuscationem, si scias artificium:*" that is, converting the anagram into *carbonum pulvere*, "With salt-petre, sulphur, and charcoal, you may, if you know the art, make thunder and lightning." This is the explanation given of the passage, yet it must be confessed that the supposed anagram does not make out a grammatical sentence. Of Bacon's medical knowledge, proofs remain in his "Treatise on Old-Age," which, though it contains obscure and fanciful things, Dr. Freind pronounces to

be very far from being ill written.—If he so far partook of the superstition of the age, as to place some confidence in judicial astrology, he was, however, an enemy to the arts of necromancy and magic. He wrote several pieces purposely to expose their futility, and to convince the world that they were all either idle delusions or fraudulent impositions. No calumny was ever more unjust, than that which accused him of being a magician; nor any story more ridiculous, than that of the brazen head, which, after seven years' preparation, was to speak, and tell whether the British island might not be inclosed within a wall of brass, but which, not being regarded, when it first spoke, and said "Time is," upon its speaking again, and saying, "Time was," fell in pieces. Similar tales are related of Greathead, Albert, and other philosophers of this period, but were certainly never believed but among the lowest and most ignorant vulgar.—On the whole, it cannot be questioned, that Friar Bacon, if not, as his panegyrists have called him, "the brightest and most universal genius which the world ever saw," is entitled to eternal remembrance as a great philosopher, and a wonderful man. If knowledge is now too far advanced, for the world to derive much information from his writings, respect ought never to forsake the memory of the man who knew more than any of his contemporaries, and who, in a dark age, added new brightness to the lamp of science. Perhaps, too, an important lesson may still be learned from his example; and it may still be necessary to enforce the study of nature, as the surest method of extirpating superstition and folly. *Leland, de Script. Brit. Bale, Script. Illust. Pits, de Ill. Angl. Cave, Hist. Lit. Jebb's Preface to Bacon's Opus Majus.*—E.

BACON, Sir NICHOLAS, an eminent lawyer, and lord keeper of the great seal in the reign of Elizabeth, was descended from an ancient family in Suffolk, and born at Chislehurst in Kent, in 1510. He was sent at an early age to Corpus Christi or Bennet college Cambridge; and having passed with reputation through the studies of the place, he finished his education by travelling into France. On his return he entered at Gray's Inn, and applied to the study of the law, in which he soon distinguished himself. He acquired the favour of Henry VIII, so far as to obtain a grant of various manors in Suffolk, on the dissolution of the monastery of St. Edmund's-bury, and to be appointed attorney in the court of wards. In this office he was continued during the reign of Edward VI. By his prudence and moderation,

he steered safely through the dangerous times of Mary. Elizabeth, soon after her accession, conferred on him the honour of knighthood; and in 1558 gave him the custody of the great seal, and appointed him of her privy council. He was trusted by that wise princess in many important affairs, and was particularly concerned in the settlement of religion, which nice business he managed so as to give no personal offence to either party. Notwithstanding the cautious prudence by which he was governed, he was near being involved in disgrace in the debates concerning the succession. For, being of the party adverse to the title of the queen of Scots, which was supported by the great favourite, Leicester, and incurring some suspicion of having been concerned in a book wherein this title was impugned, the queen was for a time really or in appearance so alienated from him, that he was forbidden the court and council, and confined to the proper business of the chancery alone. At length the interposition of Cecil with difficulty restored him to favour; but it is probable that in the succeeding part of her reign the jealous queen did not like him the less for his supposed hostility to her rival's title. She placed him at the head of the commission appointed in 1568, for hearing the disputes between Mary and her rebellious subjects; and he again acted in the same capacity in 1571. Henceforth he took a leading part in Elizabeth's counsels; and being reckoned one of the most determined supporters of the protestant cause, he incurred the odium of the popish faction in common with her other principal ministers. He still, however, adhered to his prudent system, and was thought to confirm his mistress in the favourite plan of her reign, of keeping parties well balanced. His private conduct was, equally with his public, distinguished by great discretion, and a moderate use of fortune. He strictly adhered to his motto *Mediocria firma*; and when queen Elizabeth, visiting him at Redgrave, told him his house was too little for him; "Not so, madam," (he replied with courtly modesty) "but your majesty has made me too big for my house." He somewhat, however, indulged his taste for building and gardening, in his fine place of Gorhambury, a manor taken from the ancient abbey of St. Albans. Having retained his high office for more than twenty years with universal reputation for wisdom and ability, he died of a sudden illness in Feb. 1579, the sixty-ninth year of his age. To the general felicity of his life was added the happiness of being father of Francis Bacon, Lord Verulam.

Sir Nicholas, though not the author of any printed work, left behind him in MS. several discourses on political and legal topics, and a commentary on the twelve minor prophets. *Biogr. Britan.*—A.

BACON, FRANCIS, baron of Verulam, viscount of St. Albans, and in the reign of James I. lord high chancellor of England, one of the most illustrious ornaments of his age, and among the moderns the first great reformer of philosophy, was born in London on the 22d of January 1561. He was the son of sir Nicholas Bacon, lord keeper of the great seal, and of Anne, daughter of sir Anthony Cook, tutor to Edward VI. His childhood afforded strong indications of a vigour of intellect above the common level. When queen Elizabeth asked him how old he was, he readily and smartly replied, "Just two years younger than your majesty's happy reign." The queen was so well pleased with this sprightly compliment from a child, that she afterwards frequently amused herself with talking with him, and asking him questions, and pleasantly called him her young lord keeper.

In the thirteenth year of his age, on the 16th of June, 1573, Bacon was entered a student of Trinity college, in the university of Cambridge, and placed under the tuition of Dr. Whitgift, then master of the college, and afterwards archbishop of Canterbury, a man of distinguished learning and ability. His progress in the various branches of science was rapid and surprising. So penetrating and comprehensive were his powers of thought, that, before he had completed his sixteenth year, he discovered the futility of the Aristotelian philosophy, and probably produced—not without a strong feeling of that divine ardor which always accompanies the first efforts of original genius—the embryo-conception of his new method of philosophising. This memorable circumstance was communicated by himself to his chaplain and biographer, Dr. Rawley, to whom he at the same time remarked, that he did not entertain the design of renouncing the philosophy commonly received in the schools through contempt of the author, but because he saw that it was rather fitted to create and perpetuate disputes, than to produce any benefit to mankind; and this opinion he retained through life.

According to a practice, then customary, of placing young men intended for public life in the train of eminent statesmen resident abroad, young Bacon was, at sixteen years of age, sent by his father to France with the ambassador to that court, sir Amias Powlet, who conceived

so favourable an opinion of him, that he sent him over to England with a message to the queen which required secrecy and dispatch. Having executed his commission in a manner which procured him the thanks of the queen, he returned to France, and travelled through several of the provinces, to acquaint himself with the customs and manners of the nation. (*Hist. of Life and Death. Works, vol. iii. p. 180.*) An indubitable proof of the industry with which, during this period, he collected political information, and of the sagacity and penetration with which he pursued his inquiries and reflections, remains in a work, written, in part at least, when he was only nineteen years of age, but probably finished and revised while he lived in Gray's Inn. It is entitled "Of the State of Europe," and contains minutes of the princes then reigning, their families, interests, forces, revenues, and principal transactions, with observations which strongly mark the early maturity of the writer's judgment.

The sudden death of sir Nicholas Bacon left his son Francis, the youngest of five brothers, in circumstances which obliged him to return abruptly from France, and to engage in some lucrative profession. His choice was soon fixed upon the study of the common law, not, however, as his principal object, but merely as a subsidiary pursuit. Entering himself in the society of Gray's Inn, he applied with so much assiduity to the studies peculiar to his profession, that at the age of twenty-eight years he was appointed by the queen to the honourable post of her learned Council Extraordinary. But the commanding genius of Bacon, capable of comprehending and enlarging the field of science, was not to be confined within the narrow limits of professional studies. The germ of that grand idea which he had conceived at the university now began to expand; and, at this early period of his life, probably about the twenty-sixth year of his age, he formed the first sketch of the great work which he afterwards completed in his "Instauration of the Sciences." The vanity of a young mind pregnant with noble conceptions and vast designs is, surely, venial; and Bacon may be pardoned, if, in the first glow of affection towards the fair offspring of a vigorous intellect, he gave it a vaunting name. That he lived to recollect with regret this instance of juvenile folly, appears from a letter, written, towards the close of his life, to father Fulgentio, a learned Italian, who requested from him an account of his works. Having modestly confessed that he had endeavoured

to accomplish great things by a small force, (*Conamur tenues grandia*) and declared that the ardor and constancy of his mind in this undertaking had never, through so long a period, abated or cooled, he adds; "Equidem meum me quadraginta abhinc annis juvenile opusculum circa has res confecisse, quod magnâ prorsus fiducia et magnifico titulo, 'Temporis Partum Maximum,' inscripsi." *Epist. ad Fulg. Works, vol. ii. p. 404.* [I remember that forty years ago I composed a juvenile work upon this subject, to which I had the extreme confidence to prefix the pompous title of "The greatest Birth of Time."] These rudiments of Bacon's philosophy have been supposed to be lost; but it is probable that they remain under the more modest title of "The Interpretation of Nature," (*Works, Append. p. 17.*) and that philosophers may still be gratified with tracing the steps by which the genius of this great man advanced in erecting his system.

In the character of a philosopher, Bacon appears with so much pre-eminence, that it is painful to interrupt the narrative of his scientific labours, in order to see him, in other capacities, brought down to the level of ordinary men, and even exhibiting an humiliating example of human frailty. The contracted circumstances in which he was left by his father, afforded him no other alternative, but either to pursue his speculations in obscure retirement, or to become an obsequious dependant upon the court. Unfortunately for the reputation and happiness of Bacon, he made the latter choice. The post already conferred upon him by the queen was rather honourable than lucrative; but it probably excited the desire, and encouraged the expectation, of further advancement. He had not only received, on several occasions, flattering marks of attention from his sovereign, but was allied by marriage to the lord treasurer Burleigh, and to his son sir Robert Cecil, principal secretary of state. He therefore thought himself entitled to expect some honourable and advantageous post: but the friendship which he had from his youth professed for the earl of Essex, Cecil's avowed enemy, proved an insuperable obstacle to his success. All that he was ever able to obtain through the interest of lord Burleigh was the reversion of the office of register to the Star-chamber, worth about 1600*l.* a year, which did not fall to him till twenty years afterwards. When, in 1594, the earl of Essex used all his interest to obtain for him the post of solicitor general, Cecil represented him to the queen as a man so devoted to speculation, as to

be wholly unfit for public business; and the suit was rejected. Essex, who loved his friend, and whose high spirit did not easily brook a refusal, resolved to make Bacon some compensation for his disappointment, and generously presented him with an estate in land, which he afterwards sold, at an under price, for 1800*l*. The particulars of this singularly noble act of friendship are related by lord Bacon himself with warm expressions of affection and gratitude. (*Apology*; Works, vol. iv. p. 430.) Nevertheless, without any apparent cause of alienation, the ungrateful Bacon, rather than relinquish an empty honour and uncertain prospects, abandoned his friend and benefactor in the moment of peril; displayed to the privy council the undutiful expressions in the earl's letters on his trial for high treason; though not obliged by his office to appear, pleaded against him; and, after his execution, undertook the task of vindicating the conduct of the administration in an appeal to the public, under the title of "A Declaration of the Treasons of Robert Earl of Essex." This declaration was, it is true, drawn up with such apparent marks of tenderness for the reputation of Essex, that the queen, when Bacon read the paper to her, observed to him, that old love, she saw, could not easily be forgotten. (*Cabala*, p. 83.) But this circumstance only proves, that, in executing the task imposed upon him by his royal mistress, he acted in direct opposition to his best feelings, and affords little palliation of the baseness of violating, for selfish ends, the sacred obligations of friendship and gratitude. The general dissatisfaction which the conduct of Bacon, through the whole of this transaction, excited in the mind of the public, induced him to write a long and elaborate "Apology" for himself, which he addressed to the earl of Devonshire. His ingenuity and eloquence were, however, on this occasion, thrown away; for it was easily perceived, that no plea of duty to his sovereign, or of imprudence, rashness, or criminality on the part of Essex, could exculpate him from the odious charge of ingratitude. If Bacon expected to reap any benefit from this base servility, he was disappointed: no new honours or emoluments were bestowed upon him during the remainder of Elizabeth's reign; and to the men in power he still continued an object of jealousy and aversion.

Notwithstanding the pusillanimity and servility which Bacon discovered in the affair of the earl of Essex, there were other public concerns in which he acted with firmness and dignity. Having been, in 1593, chosen to represent the

county of Middlesex in parliament, he soon distinguished himself in the debates of the house, and on several public questions, though in the service of the crown, he took the popular side against her majesty's ministers. On the question of subsidies, though he assented to them, he proposed that six years should be allowed for the payment, urging the necessities of the people, the danger of exciting public discontent, and the impropriety of setting an evil precedent against themselves and their posterity. The freedom of this speech gave great offence to the queen, and was, probably, one principal cause of her disinclination to listen to solicitations for his advancement. In 1597 he made a motion in the house against inclosures, and in his speech employed the popular arguments which have since been so frequently repeated. Towards the latter end of the reign of Elizabeth, his parliamentary conduct became more servile. To show his duty to her majesty, he strenuously supported the question on the supplies, and opposed the proceedings of the commons against monopolies. His poverty, however, may be recollected as some extenuation of his fault: he had been disappointed in a project for a lucrative matrimonial connection; and was so deeply involved in debt, that he had been twice arrested.

Upon the accession of James I. fortune, whom Bacon had long courted in vain, began to smile upon him. Through the interest of several of the king's friends, both Scotch and English, and probably still more through his own eminent literary reputation—for James valued himself upon being the patron of letters—he soon obtained the favour of his new sovereign. In 1603 he received the honour of knighthood. A favourable opportunity soon afterwards occurred for recovering his popularity. The house of commons, in the first parliament of this reign, undertook the redress of the grievance, of which the nation had long complained, arising from the exactions of the royal purveyors. Sir Francis Bacon found means to procure for himself the nomination to the difficult service of making a solemn representation to the throne of the injuries and oppressions committed by these officers, under the pretext of taking royal provision; and he executed the delicate task with so much ability and address, that he at the same time gave satisfaction to the house, and pleased the king. From the former he received a vote of thanks, and from the latter a patent as one of the king's counsel, with a salary of forty pounds a year. This grant was accompa-

nied with an additional pension from the crown of sixty pounds a year, for special services received from his brother Anthony Bacon and himself. (Rymer, vol. xv. p. 597.) Sir Francis seemed now in the high road to preferment: but his progress was still obstructed by the hostile efforts of his old enemy, sir Robert Cecil, now earl of Salisbury. He found, besides, a new and powerful opponent in sir Edward Coke, attorney-general, who, though he affected to slight the professional learning of Bacon, envied his talents and reputation as a philosopher. Still, however, he prosecuted his plans for advancement with steady perseverance; and by industriously pursuing, both in parliament and in the courts, the king's favourite object of a union of the two kingdoms, and publishing, in the year 1605, one of his most important works, "On the Advancement of Learning," he so effectually recommended himself to the favour of his royal master, that, in 1607, upon a vacancy occasioned by the advancement of sir John Dodderidge to a higher post, he was appointed solicitor-general. His practice as a lawyer, from this time, became more extensive, and there were few great causes in Westminster-hall in which he was not concerned. His fortunes were, about this time, improved by his marriage with Alice, daughter of Benedict Barnham, esq. a wealthy alderman of the city of London. In the senate as well as in the courts, his great talents were now eminently displayed; and by the manner in which he executed a commission from the house of commons to represent to the king sundry grievances under which the nation laboured, as well as by his judicious and able speech on the question of exchanging the ancient tenures of the crown for a competent revenue, he acquired much popularity. His grand philosophical speculations and pursuits were, in the mean time, by no means neglected. Having drawn an outline of his intended work, under the title of "*Cogitata et Visa*," he circulated copies of it among the learned for their animadversions; and, in 1610, he published his treatise, entitled, "*Of the Wisdom of the Ancients*."

In 1611, sir Francis was appointed to the office of judge of the Marshalsea court, in conjunction with sir Thomas Vasavor. About this time he came into the possession of the profitable post of register to the Star-chamber, granted him in reversion under Elizabeth; and, in 1613, on the advancement of sir Henry Hobart to the office of chief justice of the common pleas, he was made attorney-general. The functions of the latter office requiring frequent attendance in

the house of lords, it had been customary to consider it as incompatible with the possession of a seat in parliament; but, merely from considerations of personal respect, this indulgence was granted to sir Francis. In some of the state trials which came before the courts while he held this office, he supported the government in the oppressive exercise of arbitrary power, particularly in the prosecution of Mr. St. John for writing a letter against benevolences, and of Peacham, a clergyman, for treasonable passages in a sermon found in his study, but never preached, and, as some said, never intended to be preached. His official duty was, however, on many occasions faithfully and meritoriously performed: and he is entitled to great praise for his active exertions to suppress the savage practice of duelling. Upon an information exhibited in the Star-chamber against Priest and Wright, he delivered so excellent a charge on this subject, that the lords of the council ordered it to be printed and published with the decree of the court: (See this Charge, Works, vol. iv. p. 297.) and he afterwards prosecuted, in the Star-chamber, Mr. Markham, for sending a challenge to lord Darcy.

Sir Francis Bacon's circumstances were now affluent, and with moderation and economy might have afforded him a noble independence: but prodigality rendered him, with a large income, a needy man; and ambition, which aspired at the first dignity in the law, prompted him to descend to mean services and unwarrantable artifices to obtain it. George Villiers, afterwards duke of Buckingham, having become the king's favourite, Bacon immediately entered into a strict friendship with him, which, though at first equal and generous, as fully appears from an excellent letter of advice on his first advancement, (Works, vol. iii. p. 564.) afterwards degenerated, on the part of Bacon, into selfish servility. He not only showed peculiar solicitude for the advancement of the honours and fortunes of Villiers, and gave him proofs of particular kindness in his official capacity as attorney general, but submitted to the degrading servitude of acting as steward to the estates bestowed upon him by the king. In order to secure his favourite object, when the expected death of the lord chancellor promised him an opportunity of succeeding, Bacon did not choose wholly to rely upon the interest which his faithful services to the crown might have created for him in the breast of his royal master, but wrote a letter to his majesty—in which he endeavoured to depreciate the merit of those men who might probably be thought

of as proper to fill this high office, and rested his own claim on his ready obedience, and his power of influencing the lower house of parliament. The letter so fully lays open the mind of Bacon in this affair, that it will not be improper to make an extract from it of considerable length.

———"I beseech your majesty, let me put you the present case truly. If you take my lord Coke, this will follow: first, your majesty shall put an over-ruling nature into an over-ruling place, which may breed an extreme; next, you shall blunt his industry in matter of finances, which seemeth to aim at another place; and lastly, popular men are no sure mounters for your majesty's saddle. If you take my lord Hobart, you shall have a judge at the upper end of your council-board, and another at the lower end, whereby your majesty will find your prerogative pent; for, though there should be emulation between them, yet, as legists, they will agree in magnifying that wherein they are best. He is no statesman, but an economist wholly for himself, so as your majesty (more than an outward form) will find little help in him for the business. If you take my lord Canterbury, I will say no more, but the chancellor's place requires a whole man, and to have both jurisdictions, spiritual and temporal, in that height, is fit but for a king. For myself, I can only present your majesty with *gloria in obsequio*: yet I dare promise that, if I sit in that place, your business shall not make such short turns upon you as it doth, but when a direction is once given, it shall be pursued and performed; and your majesty shall only be troubled with the true care of a king, which is to think what you would have done in chief, and not how for the passages. I do presume also, in respect of my father's memory, and that I have been always gracious in the lower house, I have interest in the gentry of England, and shall be able to do some good effect in rectifying that body of parliament-men, which is *cardo rerum*; for, let me tell your majesty, that that part of the chancellor's place, which is to judge in equity between party and party, that same *regnum judiciale*, which, since my father's time, is but too much enlarged, concerneth your majesty least, more than the acquitting of your conscience for justice; but it is the other parts, of a moderator amongst your counsel, of an overseer over your judges, of a planter of fit justices and governors in the country, that importeth your affairs, and these times most."——(Works, vol. iv. p. 607.)

The address of Bacon in this business, so near

his heart, succeeded; and in March 1617, upon the resignation of the aged and infirm lord viscount Brackley, the king delivered to him the seals, with the title of lord keeper, after having, the preceding year, raised him to the dignity of privy-counsellor. A letter, (Works, vol. iv. letter 168.) written that very day to the earl of Buckingham, shows that he considered himself as, in a great degree, indebted to the interest of that nobleman for his advancement to these honours. They were, shortly afterwards, succeeded by others: in the beginning of 1619, he was created lord high chancellor of England, and baron of Verulam, which title he exchanged, the year following, for that of viscount of St. Albans: circumstances, which it may be sufficient barely to mention; for, to the name of Francis Bacon, titles could add no lustre; and it must be added, that this great name would have been transmitted to posterity with less tarnished splendour, had it never been decorated with those tinsel ornaments. To the seductions of high rank and station Bacon owed every blot which stains his memory.

For four years, from the age of fifty-six, lord Verulam enjoyed the gratification of occupying the highest department in the law; but it soon proved to its possessor a post of vexation and disgrace, rather than of honour. By opposing, though with timidity, the proposed treaty of marriage between Charles, prince of Wales, and the infanta of Spain, he displeased the king. By interfering to prevent a marriage between sir John Villiers, Buckingham's brother, and sir Edward Coke's daughter, from which he apprehended the advancement of his rival, he gave offence to the favourite. If in the former measure he was influenced by patriotic motives, it can scarcely be questioned that in the latter he was governed by an unworthy spirit of personal jealousy. The alienation which this opposition occasioned was, however, removed; the king again admitted the lord keeper to his confidence, conferred upon him the honours already specified, and Buckingham corresponded with him apparently with the same cordiality as before. In truth, neither the king nor his favourite had much cause of personal dissatisfaction with the chancellor. His new honours prompted him to serve his master's private interest with increasing assiduity, and, though he sometimes checked the rapacity of Buckingham by refusing grants which he recommended, he in numerous instances encouraged it by affixing the great seal to patents which were evidently intended as instruments of extortion. On this account, however, and on others in which his

own lucrative advantage was the immediate object, his country had great reason to complain, and national justice at length demanded an inquiry into his conduct.

The parliament which, at the beginning of the year 1631, James had called for the purpose of obtaining legal supplies, entered into an early and minute examination of the grievances which had arisen from the grants of licences and patents, under the pretext of which large sums of money had been exacted. These grievances the commons represented to the king, who expressed an earnest desire that the abuses which had crept into administration might be corrected, and said before all the members of the house, "Spare none, where you find just cause to punish." (Hacket's Life of Archbishop Williams, p. 49.) With this encouragement, from the suppression of monopolies they proceeded to other acts of public justice; and a committee was appointed for examining into the proceedings of the courts of law and equity. A petition had, a short time before, been presented to the king by one Wrenham, against the lord chancellor, complaining of injury in a decree of the court of chancery; and though, upon examining the grounds of the suggestion, the chancellor was in this instance exculpated, suspicion was awakened; new complaints arose, which furnished the parliamentary committee of inquiry materials of accusation. The business was transferred to the house of lords. Before their select committee were brought above twenty distinct charges of corruption and bribery, to the amount of several thousand pounds; of which presents some indeed were received after the decree was passed, but several before, or while the cause was depending. The chancellor, who wished to escape an inquiry which he was not prepared to meet, made application to the king, both by letter and in person, earnestly entreating his favour and protection. The king, who had shed tears on the first news of the chancellor's perilous situation, received him with affection; and he gave him an unequivocal proof of his desire to rescue him from disgrace, by procuring, probably at the chancellor's request, a short recess of parliament. Things were, however, rather aggravated than softened by this expedient; for every day brought new grounds of accusation, and heightened the public clamour. Conscious of guilt, instead of attempting a formal defence, the humbled culprit determined to avoid the confusion and mortification of a minute inquiry by a general confession; and in a submissive letter to the house of lords, in which, notwithstanding his critical

situation, his accustomed eloquence is eminently displayed, he casts himself upon the mercy of his peers, and entreats that his sentence may not be extended beyond his dismissal from the high office which he had disgraced. The lords, however, insisted upon a particular confession respecting each article of bribery and corruption of which he was accused. Accordingly, on the 30th of April, the chancellor sent to the house a full and particular confession and submission, in which, of the twenty-three articles of corruption with which he was charged, though he extenuated some on the plea that the present was received after the suit was ended, he acknowledged the greater part, again throwing himself on the mercy of the house. When he was asked, whether the confession which had been read was subscribed by his own hand, he replied, "It is my act, my hand, my heart; I beseech your lordships to be merciful to a broken reed." The chancellor's delinquency, however, was so heinous, that it was deemed necessary to inflict upon him a severe penalty; and he was sentenced to pay a fine of forty thousand pounds, to be imprisoned in the Tower during the king's pleasure, to be for ever incapable of any office, place, or employment, and never again to sit in parliament, or come within the verge of the court. (State Trials, vol. i. p. 383, &c.)

The punishment was heavy; and it must ever be regretted, that it was incurred by a man whose talents have commanded the admiration of the world: but no sufficient evidence appears to prove that the rigour of the sentence was to be imputed to any other cause than the strict exercise of justice. Lord chancellor Bacon might not perhaps be guilty of any flagrant infringement of equity in his official decrees; he might pass just decisions even against the very persons who had bribed him; but a bribe was not a likely means of guiding him to an equitable judgment: and where it produced no effect, the persons from whom he received the wages of iniquity might have some reason to complain. This great man was not, it is true, chargeable with the sordid vice of avarice: he was not tempted to receive dishonourable gratuities by the desire of accumulating wealth, but from the false ambition of supporting the splendor of rank and office: he may even be pitied for the facility with which he suffered his servants to become the instruments of his ruin, and the situation to which he was reduced was truly lamentable, when, in the midst of his troubles, as he was passing through a hall where several of his retinue rose up to salute him, he said to them sarcastically, "Sit down, my ma-

sters; your rise has been my fall." (Stephens's *Introd. to Lord Bacon's Letters*, p. 54.) Nevertheless, it must be admitted, and he himself confessed, that he was exceedingly culpable in encouraging those exactions of his servants, which occasioned one principal article of his accusation; and it is impossible to doubt, that such an example of corruption, as was exhibited by this great man in an office of the first responsibility, was an injurious attack upon public virtue, for which no penalty could sufficiently atone. In order to palliate lord Bacon's criminality, it has been insinuated that he was given up to parliamentary rigour by the king, in order to screen his favourite from the vengeance which threatened him, and that "lord St. Alban was made the scape-goat of Buckingham;" (Mallet's *Life of Lord Bacon*, prefixed to his *Works*, p. xxvi.) and in support of this supposition, a reference has been made to a story (Bushel's *Abridgment*, &c. App. p. 5.) told by Bushel, his lordship's servant, that the king, to prevent an unwelcome disclosure of facts to the discredit of his favourite, gave his positive advice to the chancellor not to make his defence before the lords, promising to screen him in the last determination, or, if that could not be done, to make him in the issue ample retribution. But Bushel, who in the *Fleet-prison* published a speech of lord Bacon's, which is allowed to be in a great measure fictitious, relates so many improbable stories, that his testimony requires the support of other evidence; and, in the present case, his account is invalidated by the general instructions which the king gave his parliament to pursue their inquiry without restraint, and by his order, already mentioned, for proroguing parliament, "to try if time could mitigate the displeasure, which in both houses was strong against the lord chancellor;" (Hacket's *Life of Archbishop Williams*, p. 58.) to which may be added lord Bacon's own testimony, who, when he resigned the seals, took the blame wholly upon himself, acknowledging, (*Life of Sir Symonds d'Ewe's*, M. S. p. 58.) that what the king had given, his own misconduct had taken away. "Rex dedit, culpa abstulit."

From the highly culpable and justly degraded statesman, we revert with pleasure to the universally applauded and truly illustrious philosopher. Even in the midst of the avocations of his high office, lord Bacon found leisure for study. In the year 1620 he presented the world with a work, which he had been twelve years in completing, his "*Novum Organon*," the second part of his grand "*Instauration of the*

Sciences." When driven from a court into solitude, he returned with ardour to his favourite pursuits, and during the remainder of his life, under the discouragement of public censure, under a heavy incumbrance of debt, and under the still greater pressure of self-reproach, he yet retained so much vigour of intellect, and warmth of fancy, as to be capable of producing writings of singular merit in history, morals, and philosophy. In the latter department especially, the originality of his genius never forsook him, and his last pieces were the completion of the great plan for the improvement of science, which he had conceived in his youth, and of which he had never lost sight through all the vicissitudes of his chequered life. In his humiliated state, he found some comfort in comparing his condition with that of three great men of antiquity, Demosthenes, Cicero, and Seneca, all of whom, after occupying high stations in their respective countries, had fallen into delinquency, and been banished into retirement, where they consoled themselves with letters and philosophy. These examples, as he himself declares, confirmed him in the resolution, to which he was otherwise inclined, of devoting the remainder of his time wholly to writing; and he might have adopted the language in which Cicero addresses philosophy: "Ad te confugimus; a te opem petimus; tibi nos, ut antea magnâ ex parte, sic nunc penitus totosque tradimus." [To thee I fly; from thee I seek support; to thee I devote myself, as formerly in part, so now entirely and altogether.] Even yet, however, neither philosophy nor experience had perfectly taught lord Bacon the lesson of moderation. After his release from the Tower, which was soon granted him, and the entire remission of his sentence, which was by degrees obtained, when the king's indulgence settled upon him a pension of 1200*l.* a year, in addition to the grant which he retained of 600*l.* a year from the alienation office, and 700*l.* a year, which he enjoyed from his own estate, (See his will at the end of *Works*, vol. iii.) he still lived at a great expense, and sometimes appeared in splendor. It is said, that the prince, one day observing, near London, a coach followed by a considerable number of people on horseback, was told, on inquiry, that it was lord St. Alban, attended by his friends; upon which his highness said, "Well, do what we can, this man scorns to go out like a snuff." It was no inconsiderable aggravation of the folly of this prodigality, that he was still encumbered with a heavy load of debt: though about the time of his fall, he found means to discharge

arrears to the amount of 8000*l.* he died in debt upwards of 22,000*l.* (Stephens's *Introd.* p. 57.) It is not surprising, that, with so many causes of mortification and regret, external and internal, lord Bacon should be capable of exercising the virtue of humility. It was a very natural and becoming reply which he made to the French ambassador, who, upon reading a French translation of his *Essays*, paid him the fulsome compliment of comparing him to angels, of whom he had heard much, but whom he had never seen: "If the politeness of others compare me to an angel, my own infirmities remind me that I am a man." (Stephens's *Introd.* p. 29.) But it may be remarked as a striking instance of self-command, and a singular proof of the perpetual predominancy of the love of science in the mind of this great man, that, receiving from a friend an account of the failure of an application at court for some important favour, at the moment when he was dictating to his chaplain an account of some experiments in philosophy, he calmly said, "Be it so!" then dismissing his friend with thanks for his service, he turned to the chaplain, saying, (Tenison's *Account of his Writings*, p. 45-) "Well, sir, if that business will not succeed, let us go on with this, which is in our power;" and continued to dictate to him, for some hours, without hesitation of speech, or apparent interruption of thought.

Lord Bacon pursued his philosophical researches to the last, in the midst of bodily infirmities, brought on by intense study, by multiplicity of business, and, above all, by anguish of mind. In the winter of 1625 he found his health and spirits much impaired; but in the spring of the following year he made an excursion into the country, to try some experiments on the preservation of bodies. Having probably exposed himself imprudently to noxious *effluvia*, he was suddenly seized with pains in his head and stomach, which obliged him to stop at the earl of Arundel's house at Highgate. Here he fell sick of a fever, and, after a week's illness, expired on the 9th of April, 1626, in the 66th year of his age. It is to be regretted, that no memorial remains of the last hours of this philosopher, except a letter, addressed to the nobleman under whose roof he died, in which he compares himself to the elder Pliny, who lost his life by approaching too near to Mount Vesuvius during an eruption. He was buried in the chapel of St. Michael's church, within the precincts of Old Verulam. Verses to his memory were written in various languages by the most eminent scholars of the university of

Cambridge; but the most honourable memorial of this great man is found in his immortal writings.

In order to judge of the nature, and estimate the value, of lord Bacon's philosophical works, it must be recollected, that he came into the world at a period when the study of abstract notions and words had almost entirely excluded the study of nature. Aristotle had obtained supreme authority in the schools; and his logic, physics, and metaphysics, were the chief guides in all scholastic labours. Men were lost in a labyrinth of definitions, distinctions, and disquisitions, and wasted their time in speculations altogether barren and useless. A few bold adventurers had, indeed, deserted the fairy regions of metaphysics to tread the solid ground of nature, and, particularly, the fields of natural knowledge had been cultivated and improved by friar Bacon, Galileo, Copernicus, and others. But there was still wanting a great and comprehensive mind, which could survey the whole region of science, examine the foundations of former systems of philosophy, and suggest a surer and more advantageous method of pursuing knowledge. Such a commanding genius Bacon possessed, and to him exclusively belongs the praise of having invented, methodised, and carried forward to considerable maturity, a general plan for the improvement of natural science by the only sure method of experiment. With a mind prompt in invention, patient in inquiry, and subtle in discrimination, neither affecting novelty nor idolising antiquity, he formed, and in a great measure executed, his grand plan, "The Instauration of Sciences." This plan comprehended six parts. Of these, the *first* is his excellent treatise, entitled "The Advancement of Learning." Here he takes a survey of the whole region of knowledge, in its several provinces; classes the sciences and arts under leading heads, according to the three faculties of the soul, memory, fancy, understanding; observes wherein each part has hitherto been deficient or erroneous; and suggests proper means for supplying omissions, and rectifying errors. Of this work, the author, in a letter to the earl of Salisbury, modestly says, that he was herein contented to awake better spirits, being himself like a bell-ringer, who is first up to call others to church. The *second* part is the "Novum Organon," or new method of employing the reasoning faculties in the pursuit of truth. Dissatisfied with the scholastic mode of reasoning, as a mere instrument of disputation, and finding no certainty in the hypothetical systems of ancient philosophy, he

author in this work recommends and explains the slow and severe, but alone satisfactory method of induction, in which natural objects are subjected to the test of observation and experiment, in order to furnish certain facts, as the foundation of general truths. The "*Sylva Sylvarum*," or History of Nature, is to be considered as the *third* part, in which this great experimentalist leads the way, by furnishing materials upon which the *ORGAN*, or instrument, which he has provided for the investigation of nature, may be employed. In this repository, facts and phænomena are loosely thrown together, and original observations are made on various branches of natural knowledge, which, though not always correct, are valuable, as a pattern of the manner in which such researches should be pursued. In the *fourth* part, entitled "*Scala Intellectûs*," a series of steps is pointed out, by which the understanding may regularly ascend in its philosophical inquiries: this work is evidently intended as a particular application and illustration of the author's method of philosophising. Of the *fifth* part, "*Anticipationes Philosophicæ*," intended to contain philosophical hints and suggestions, nothing is left but the title and scheme. The *sixth* part, in which the universal principles of natural knowledge, drawn from experiments, should be exhibited in a regular and complete system, the author despaired of being able himself to accomplish. The grand edifice, of which he had laid the foundation, he left to be finished by the united and continued labours of philosophers in future ages. Among the more popular works which lord Bacon has left, the principal are, his History of Henry VII. which, though not unjustly charged with partiality, as a literary performance may be justly admired for vigour of conception, and strength of language; his treatise "*Of the Wisdom of the Ancients*," in which he endeavours, perhaps with more ingenuity than solidity, to unveil the hidden sense of the fables of antiquity; his "*Moral Essays*," in which a great variety of just reflections and original thoughts, on subjects which, to use the author's own phrase, "*come home to men's business and bosoms*," are forcibly, but often, according to the taste of the times, quaintly, expressed, and are enlivened by happy illustrations of various kinds; and his law tracts, speeches, letters, and other miscellaneous papers, relative to personal or public affairs, which abound with curious and interesting matter. These valuable writings, which were gradually collected, have been repeatedly published on the continent in Latin. An edition was

given of them, in folio, at Francfort, in 1665, and another, by Arnold, at Leipsic, in 1694. They have passed through several editions, both separately and collectively, in English: they were published in 1740, in four volumes, folio; but the most complete edition is that printed in London in 1778, in five volumes, quarto.

It is a singular example of the confidence with which original genius reposes upon the merit of its own productions, and assures itself of posthumous fame, that lord Bacon inserted in his last will the following remarkable passage: "*My name and memory I leave to foreign nations; and to mine own countrymen, after some time be passed over.*" When young, he formed the grand conception that he was born to benefit mankind: in his letter to Fulgentio he styled himself the servant of posterity; in all his philosophical labours, he to the latest hour of his life considered himself in this light; and succeeding ages have abundantly proved that he was not mistaken. The ever-increasing pile of natural knowledge, which philosophers, following his method of experimental investigation, have been enabled to raise, is an eternal monument to his memory, on which distant posterity will read this inscription: *BACON, THE FATHER OF EXPERIMENTAL PHILOSOPHY*. The moral defects which were interwoven with intellectual excellencies in his character, it is impossible to disguise or forget, and in vain to palliate. The nobler were his conceptions, the more culpable was his obliquity of conduct. Flaws are most to be regretted in the most precious gems. When we meet with a Bacon disgracing himself by servility, ingratitude, and corruption, nothing remains but to lament such mortifying instances of human frailty, and to take care to draw from the instructive fact the right moral inference. In the present case, instead of hastily concluding that superior talents are rather to be dreaded than desired, as Pope seems to have done when he wrote, (*Essay on Man*, epist. iv. v. 277.)

"If parts allure thee, think how Bacon shin'd,
The wisest, brightest, meanest, of mankind;"

we should infer the infinite superiority of the pursuits of intellect above those of ambition. Had Bacon been contented with being a philosopher, without aspiring after the honours of a statesman and a courtier, he would have been a greater and a happier man. *Rawley's, and Mallet's, Life of Lord Bacon. Stephens's Introduction to his Collection of Lord Bacon's Letters. Baconi Vit. apud Oper. Ed. Lips. 1694.*

Shaw's Preface to his Abridgment of Bacon's Works. Dr. Birch's Collection of Lord Bacon's Letters. Dr. Tension's Introduction to Lord Bacon's Works. Biogr. Brit.—E.

BACONTHORP, or **BACON**, **JOHN**, an English monk of the thirteenth century, was born at Baconthorp, a village in Norfolk, and assumed the monastic habit in the convent of Blackney in the same county. For his education he was indebted to the schools of Oxford and Paris, in which he obtained the highest honours. In his youth he was professedly a follower of the Arabian philosopher Averroës, who taught that one intelligent principle animates all human beings. In a general assembly of the order of English Carmelites, held at London in 1329, he was chosen one of their provincials. Four years afterwards, he was invited to go to Rome, where he gave offence, by allowing in public disputation too much latitude in the marriage of related persons. He afterwards, however, retracted his opinion, and maintained that, in degrees of consanguinity prohibited by the divine law, the pope has no dispensing power. Though remarkably small of stature, he possessed a vigorous and active mind. He obtained during life the appellation of the Resolute Doctor, and after his death was celebrated both in prose and verse, as a zealous defender of the catholic faith against Jews, Turks, and heretics. He wrote many books, of which only a few were afterwards printed: among these were, "Commentaries, or Questions on the four Books of Sentences," published at Milan in 1510 and 1611, and "A Compendium of the Law of Christ," at Venice, 1527. John Baconthorpe died at London in the year 1346. *Leland. Bale. Pits. Fuller's Worthies. Biogr. Brit.—E.*

BACQUET, **JOHN**, a learned French lawyer, advocate to the king, flourished at the close of the sixteenth century. He was profoundly skilled in the law of France, and in the civil law, and wrote many excellent law-tracts, published, with notes by Ferriere, at Lyons, in two volumes folio, in 1744. He died in 1597. *Moreri. Nouv. Dict. Hist.—E.*

BACTISHUA, or **BOKT JESU**, the servants of Jesus; the name of a Christian family of physicians famous in the east under the Abbaside caliphs.

GEORGE EBN BACTISHUA, a native of Jondispour or Nisapour in Khorasan, was brought to the court of the caliph Almanzor, in order to cure him of a complaint in his stomach. The caliph was charmed with the elegance and learning of his conversation, and the

gracefulness of his person, and treated him with great respect. After he had effected a cure, Almanzor asked him if he was married. He replied, that he had an old woman for his wife, who was unable to rise from her seat. The caliph thereupon sent one of the eunuchs to his house, with three beautiful Greek girls, and 3000 dinars, as a present. George being absent, his disciple Isa took them in; for which he was reprov'd by his master on his return, and they were sent back to the caliph. Almanzor, when he next saw the physician, expressed his surprise at his strange conduct, for which George apologised, by acquainting him, that, as a Christian, he could not lawfully have more than one wife at a time. Almanzor's esteem for him was increased by this declaration, and he loaded him with tokens of his favour. In the next year, George, being himself taken ill, requested permission to return to his native place; and when the caliph expressed his unwillingness to part with one whom he had found so serviceable to his health, George proposed leaving with him his pupil Isa; to which the caliph agreed, and sent him home with great honour. Various particulars of this physician's practice are cited by Rhazes and Serapion.

GABRIEL the son of George, was physician to Haroun al Rashid, and highly valued by him. A story is told of his sagacity in curing a favourite concubine of the caliph's of a spasmodic contraction which prevented her from using her arm, by making a sudden motion which alarmed her modesty, and forced her to stretch out her hand to defend herself. The caliph being seized with a fit of apoplexy, Gabriel, then very young, proposed opening a vein, which was done through the authority of Almanzor, and perfectly recovered the patient. Thenceforth he was Haroun's chief physician, and enjoyed the highest degree of his confidence. He was with this caliph at his death. He succeeded to the same employment under Almanzor, who admitted him every morning before any of his other physicians, and gave him a very munificent salary. Falling, however, into disgrace with the caliph, Gabriel was thrown into prison; but he recovered his favour by the successful advice he gave him in that situation.

Another of the family was physician to Moctader. They all acquired great influence and riches, and were on many occasions serviceable to the Christians under the musulman empire, though sometimes their disgraces brought misfortunes on all the sect. *D'Hérbelot. Haller. Bibl. Med. Mod. Univ. Hist. Freind, Hist. Phys.—A.*

BADUEL, CLAUD, a protestant divine of the sixteenth century, was a native of Nismes, and, under the patronage of the queen of Navarre, was appointed rector of the university in that city. He afterwards, in 1557, removed into Switzerland, and became the pastor of a church in the vicinity of Geneva, and taught philosophy and mathematics till his death in 1561. He translated into Latin the sermons, and some other works, of Calvin, published in 8vo. at Geneva, in 1557. He also wrote "*De Ratione Vitæ studiosæ ac literatæ in Matrimonio collocandæ ac degendæ*," 4to. printed at Lyons in 1544, and translated into French in 1548; "*De Collegio et Universitate Ne-mausensi*," printed at Lyons in 1554; "*Acta Martyrum nostri Sæculi*," Genev. 1556; and Latin orations and epistles. He wrote Latin well, and was much esteemed for his learning and piety. *Epitom. Bibl. Gesneri. Bayle. Senebier. Hist. Litt. de Geneve.*—E.

BAERSIUS, or VEKENSTIL, HENRY, a mathematician, flourished at the beginning of the sixteenth century. He was a printer at Louvain, and the author of the following curious mathematical treatises: "*Tabulæ perpetuæ Longitudinum ac Latitudinum Planetarum*," 1528; "*De Compositione et Usu Decretorii Planetarum*," 1530; "*De Compositione et Usu Quadrantis*," 1537. *Val. Andr. Bibl. Belg. Moreri.*—E.

BAGDEDIN, MAHOMET, an Arabian mathematician, is commonly reckoned among the authors of the tenth century. To him are ascribed several treatises in geometry, among which is one "*On the Division of Superficies*," translated into Latin by John Dee of London, and by Frederic Commandini of Urbino. The latter published this treatise at Pesaro, in 1570, together with another of his own upon the same subject. Some writers are of opinion, that this work was only translated into Arabic from the Greek, by Bagdedin, and that it was written by Euclid or some other ancient mathematician. *Fossius, de Math. c. 16. § 4. Moreri.*—E.

BAGGER, JOHN, a Danish divine, bishop of Copenhagen, was born at Lunden in 1646. After visiting Germany, the Netherlands, and England, and studying in various places under the ablest masters, he returned to his native place, and was appointed professor of the oriental languages. He had scarcely begun his lectures, when, by the advice of his friends, he solicited and obtained the place of principal minister in one of the churches of Copenhagen; and, soon afterwards, when he was only twenty-nine years of age, he was advanced to the

episcopal see of that city, and discharged its functions with distinguished approbation. He revised the public ritual of worship established by Christiern V. and published several learned and eloquent discourses, some in Latin, others in Danish. He died at the early age of forty-seven. A logical treatise of Bagger's remains, under the title of "*De Principiis perfectivis Syllogismorum*," printed in 4to. at Copenhagen, in 1665. *Alberti Thura Hist. Lit. Danorum, ed. Hamb. 1723, p. 141. Moreri.*—E.

BAGLIONI, JOHN-PAUL, a native of Perugia, descended from a family of warriors, who had long held the regency of that city, is chiefly worth recording as a specimen of the Italian leaders of the fifteenth and sixteenth centuries, who hired their services indifferently to all parties. He learned the art of war under Virgilio Orglioni, to whom he was very useful in his efforts to reinstate Peter de' Medici at Florence. Baglioni having become almost sovereign at Perugia, was driven out by Cæsar Borgia, but recovered his footing there after the death of pope Alexander VI. He was next general of the Florentines, and inflicted many evils on their enemies the Pisans. On some disagreement with them, he went over to the service of the Siennese, who made a present of him to pope Julius II. He served this pontiff under the duke of Urbino, and assisted in recovering Romagna from the Venetians. But upon the death of count Pitigliano, he engaged in the Venetian service, and regained to the republic several places which the emperor had taken from it. In 1512 his troops were twice beaten; but he was enabled, by a reinforcement of Swiss, to drive the French from the territories of Venice and Milan. Soon after, his Venetian masters uniting with the French, Baglioni took Cremona and Lignago, but was worsted at Vicenza. He defended Perugia against the general of the church, and assumed an unlimited power there; on which account pope Leo X. having enticed him to Rome, caused him to be beheaded in 1520. He left two sons, who followed his profession, *Horace* and *Malatesta*. Horace, a brutal and violent character, was constantly in the Florentine service, and acquired much renown at the taking of Salerno. He was killed before Naples in 1528. Malatesta served the Venetians with reputation under Liviano. Assisted by the duke of Urbino, he drove his relation Gentilis Baglioni from Perugia. He afterwards served the Italian allies against the emperor; and lastly defended Florence for a whole year when besieged by the imperial arms, and did not sur-

render till reduced to the last extremity. He died of a lingering disease in 1533. *Morevi.*—A.

BAGLIVI, GEORGE, an eminent physician and medical professor, was a native of Ragusa, and studied at Naples and Padua, at which last university he graduated. He obtained great celebrity about the beginning of the eighteenth century as a new theorist in physic, and was thought likely to become the founder of a sect. To the simple Hippocratic observation of the phenomena of diseases, he joined a methodical system which, rejecting the humoral pathology, placed the cause of diseases in the altered tone of the solids. Adopting the discoveries of Pachioni, he supposed an alternate motion between the heart and the dura mater, by which the whole animal machine was actuated. He was professor of anatomy and surgery at Rome, and had acquired great fame by his doctrines, when he was cut off by death in 1707 at the age of thirty-four.

His principal works are, "*Praxis Medica*," Romæ, 1696; "*Dissertatio de Anatome, Morsu, et Effectibus Tarantulæ*," 1696; "*Observationes varii Argumenti Anatomicæ et Practicæ*;" "*De Fibrâ Motrice et Morbosâ*," Perus. 1700; "*Specimen IV Librorum de Fibrâ Motrice et Morbosâ*," Rom. 1701; and "*Specimen III Librorum reliquorum*," published afterwards; "*De Medicinâ Solidorum ad rectum Statutes Usus Canones*," Rom. 1704; "*De Progressione Terræ Motûs*," 1705. These, and some other works, have been frequently reprinted, and several times published all together. They are full of curious remarks, theoretical and practical, which exhibit much acuteness; but the basis of his theories has not been able to withstand more accurate investigation. He is charged, not without some justice, with plagiarism from Valsalva, Malpighi, and others; and with credulity as to the tales of the tarantula. *Haller, Biblioth. Med. Pract.*—A.

BAHRAM, surnamed **GIUBIN**, a celebrated Persian general and usurper, was descended from the ancient princes of Rei or Ragæ, and from his youth served in the army of the Persian king Chosroes I. or Nushirvan. His gigantic size, fierce countenance, and signal valour, raised him to command in the reigns of Nushirvan and his son Hormouz, and at length acquired him the government of Media, and superintendence of the royal palace. When Persia was invaded by the great khan of the Turks, Bahram was sent for by Hormouz to oppose him. Bahram took only 12,000 select

soldiers, and marching with equal celerity and secrecy, he fell unexpectedly upon the khan's numerous host, and defeated it with great slaughter, killing the khan himself, and taking all the rich treasures of his camp. His tyrannical master, though rejoiced at this deliverance, became jealous of his general's success, and gave ear to those who insinuated that he had kept the most valuable of the spoils to himself. Soon after, Bahram undergoing a defeat from the lieutenant of the Greek emperor, Hormouz was imprudent enough to insult him by the present of a wheel, a distaff, and a suit of woman's apparel. Bahram showed himself to the troops in this dress, and so inflamed their passions by the ignominy inflicted on the whole army in his person, that they unanimously joined him in a revolt against their king. In the mean time, Hormouz met with another enemy, in the person of Bindoes, a Sasanian prince, his brother-in-law, whom he had unjustly confined in a dungeon, and who, being liberated by his own brother, seized Hormouz and committed him to the same confinement. The king was publicly tried, deposed, and deprived of sight; and his son Chosroes, surnamed Parviz, was set on the throne. Some historians represent Bahram as having produced this revolution; but it is certain, that he equally declared against Chosroes, and marched to Madaïn, the capital, with a view of deposing him. A bloody engagement ensued, in which Chosroes was defeated, and in consequence obliged to quit the country. Before his departure, the deposed Hormouz was strangled by Bindoes and his brother. This happened in 592.

Bahram now assumed the regal authority, though he was opposed by the magi and other friends of the royal family. Civil discords and conspiracies rendered the seat of the emperor insecure, and compelled him to acts of violence and severity. Discontents prevailed to such a degree, that when Chosroes, who had fled to the dominions of the emperor Maurice, had obtained an army from that prince to effect his restoration, and appeared on the frontier, he was joined by numbers of the Persian nobles and people. Bahram, however, assembled an army for his defence, and fought two battles, in which he was defeated. With the remains of his forces he retired to the provinces on the Oxus, and took refuge with the great khan. By him he was entertained for some years, and employed in military expeditions. At length he was poisoned at the solicitation of Chosroes, who always dreaded his return. The renown of Bahram still lives among the Persians, and

some excellent laws are dated from his reign. The name of Bahram has by the Greeks been converted to Varanes, under which designation some of the Persian kings will hereafter be noticed. *Univ. Hist. Gibbon.*—A.

BAHRDT, CHARLES FREDERIC, a theological and satirical writer, was born at Bischofswerda on the 25th of August 1741. His father, a clergyman of that place, removed in the course of some years to Leipsic, where he was first promoted to be preacher in St. Peter's church, and afterwards professor of divinity, and superintendant. Bahrdr received the early part of his education from private tutors, under whose care he improved so little, that his father placed him at the public school; but his progress there not being equal to his expectation, he carried him with some more of his sons to the grammar-school at Pforte. Having remained here a short time, he returned to Leipsic, and after some private instruction in the Greek and Latin from Ernesti, he was entered at the university, which he quitted in two years, and commenced preacher in the neighbourhood of Leipsic. In 1761 he was admitted to the degree of master of arts, and, some years after, appointed substitute to his father, and extraordinary professor of sacred philology. Not contented with the reputation he had acquired at Leipsic, he now became desirous of extending his fame as an author; and, in 1763, published a work entitled "The true Christian in Solitude;" and, in 1768, his "Commentary on Malachy," in which he endeavoured to display his talents for biblical criticism, and his knowledge of oriental literature. An unfortunate intrigue, which rendered him a father, soon, however, put an end to all his expectations at Leipsic, and obliged him to retire to his friend Klotz at Halle, who got him appointed professor of biblical antiquities at Erfurt, but without any salary. Bahrdr was fond of good living; and as he was supplied with money by his father, he here found his situation very comfortable; but having introduced in his lectures some theological remarks not considered as altogether orthodox, complaints were made against him by Schmidt and Vogel, two clergymen of that city. That he might repel the attacks of his antagonists with more weight, he purchased the degree of doctor in theology from the university of Erlangen, which gave him a right to lecture publicly in divinity, and he hastened to prepare for the press his "Essay towards a System of the Doctrines contained in the Bible," the first part of which appeared in 1769, for the purpose of defending himself

against the charge of heterodoxy. About the same period he published, but without his name, "The earnest Wishes of a dumb Patriot," in which he attacked the weakest proofs of the fundamental truths of the theological system, not to destroy that system, but to give uneasiness to those orthodox divines who had injured his reputation, and in particular, by very plain allusions, to raise up a suspicion against professor Schmidt, of his being a Jesuitical sectarian. This attempt, however, did him more injury than service. His conduct was publicly reprobated by the faculty of divines at Wittenberg; and those of Göttingen, though they put the best construction possible on his doctrines, advised both parties to enter into a reconciliation. A paper-war, carried on with great bitterness, took place afterwards between Bahrdr and Schmidt; but it was attended with no other consequences than that of rendering the former more cautious. In 1770 Bahrdr published at Eisenach his "System of moral Theology," which, though a hasty composition, met with a favourable reception on account of the agreeable manner in which the author conveys his ideas. Desire of fame and love of money made Bahrdr embark in many projects and undertakings, two of which deserve to be here mentioned. The first was to establish a society or council of divines to form a new theological system, the grounds of which were to be his System of the Doctrines contained in the Bible, and his treatise on morality; and he invited those inclined to favour this plan to transmit to him their thoughts on these works, which he would afterwards reduce into order, and make public. A few persons offered to assist in this undertaking, and their ideas were published by Bahrdr in his "Letters on Systematic Theology;" but that work was dropped, and the whole society dissolved, after the first volume had made its appearance. The approbation given to his critical performances, even in foreign countries, induced him to engage in another undertaking too vast for his knowledge and situation, which was an edition of the Old Testament, such as had been before announced by Kennicott, with a collection of all the various readings, drawn from a number of little-known manuscripts. Bahrdr's volatile genius overlooked the difficulties of such an attempt, but his promises were never fulfilled. His next plan for improving his finances was by a fortunate marriage; and, after some unsuccessful applications, he at length espoused a young widow of Mulhausen, who brought him a fortune of 6000 dollars. The cabal formed a-

gainst him by the divines at Erfurt, and other circumstances, having rendered his situation there disagreeable, he embraced a proposal made to him of being preacher and fourth professor of theology at Giessen in Hesse, an office which he entered on in the year 1771. His propensity to writing he indulged here with uncommon assiduity, and in the space of four years published two "Collections of Sermons," a "Book of Homilies," his "Apparatus criticus veteris Testamenti," "A general theological Repository," "Outlines of an ecclesiastical History of the New Testament," "Proposals for explaining the Doctrines of the Church," "A critical Examination of Michaelis's Translation of the Bible," and the "Newest Revelation of God," that is, a translation of the New Testament, with notes. The heterodoxy of Bahrdr's doctrines, which seemed to aim at nothing less than to destroy the great bulwark of religion, and above all his violent attack on the doctrine of propitiation, together with his modernised new testament, raised up a violent storm against him at Giessen; but a fortunate event saved him from the effects of it, when just ready to burst forth. This was an invitation he received from Von Salis, on the recommendation of Basedow, to be director of his philanthropinum at Marschlinz in Switzerland, with a salary of 2000 florins. He quitted Giessen, therefore, in the year 1775, after having paid a visit to Basedow's philanthropinum at Dessau (see BASEDOW), in order that he might be there initiated in the mysteries of education. Owing, however, to some misunderstanding between him and his employer at Marschlinz, it was not long before he wished for a change of situation; and as Count von Leiningen-Dachsburg, who wanted an agreeable preacher to take on him the office of superintendant at Durkheim, invited him thither, he gladly accepted the offer, though he at first made some difficulty in order to obtain better terms. He removed to Durkheim in the year 1776, and as he had long been projecting a plan for establishing a seminary of education, he represented in so lively colours to his new patron the advantages of such an institution, that the count assigned over to him for that purpose his palace at Heidesheim, which was then unoccupied. Bahrdr now announced in a pompous address to the public, printed in German and French, the establishment of his philanthropinum, and made every exertion possible to raise money by subscription for carrying it on. As these attempts were not attended with the wished-for success, he resolved to reprint his "Translation of the

new Testament" in a better form, by which means he soon collected the sum of 1200 dollars. The philanthropinum was opened with great solemnity in the year 1777, and every thing went on prosperously for some time; but as Bahrdr, besides teaching, had the duties of his office as a clergyman to attend to, and as his restless disposition was always prompting him to engage in new projects, he got considerably involved in debt. His creditors did every thing in their power to support his new institution, as they saw no other means by which they were likely to recover what they had advanced; but a concurrence of unfortunate circumstances having brought it almost to ruin, Bahrdr resolved to visit Holland and England, with a view of procuring pupils in these countries. Though possessed of very little property to bear the expenses of his journey, he proceeded to London, where he was received with much friendship by Dr. Wendeborn, and John Reinhold Forster, late professor at Halle, who introduced him to the grand lodge of Free Masons, from whom he received three degrees in one evening. By the recommendation of Dr. Wendeborn, he found several persons of reputation who were disposed to interest themselves in favour of his institution; but being a voluptuary, living in London was too expensive for his finances, and in a little time he was reduced to considerable distress. In this situation he was relieved by a merchant of the name of Rasch, who sent him thirty guineas, and he quitted England with four pupils, to whom he added nine more in his way through Holland, Cleves, and Crefeld. He now hastened to Heidesheim, overjoyed with the idea of soon seeing his philanthropinum in a flourishing condition; but before he reached it, he received intelligence that he had been suspended from all his employments by a conclusion of the Imperial council. This severe measure had been adopted in consequence of an application made by the suffragan of Worms, who was offended with Bahrdr on account of some satirical reflections which he had published against him in the Heidesheim gazette, because he had disapproved of his translation of the new testament being so much read among the catholics. The prince of Leiningen wrote a letter in his favour to the emperor Joseph, and a petition for the same purpose was drawn up by his congregation at Durkheim, but by some neglect neither of them was ever presented. Bahrdr had now no other resource than to quit the empire and to seek refuge in Prussia. In May 1779 he retired with his family to Halle,

and a subscription of 200 dollars to be paid him annually was raised for him by his friends at Berlin, under the management of professor Eberhard. He flattered Sedlitz the Prussian minister, in order to procure permission to establish a school, but as this did not succeed, he once more had recourse to his pen. His first attempt at Halle in the literary way was unfortunate. The manuscript of his "Apology of Reason," and a specimen of the "History of his own Life," were sent back to him from Berlin, with an intimation that these works would tend rather to increase his enemies, and give the public occasion to say that he meant to set at defiance the Imperial conclusion. He contented himself, therefore, with publishing extracts from the sacred scriptures under the title of "The Bible in Miniature," which was printed in 1780. Bahrdt's residence at Halle was disagreeable to many of the professors, and particularly to Semler. He however had the courage to give private lectures on philosophy, humanity, and rhetoric, the last of which were received with universal approbation. He read lectures also on Tacitus and Juvenal; but he was reproached with commenting on some passages of the latter in such a manner as seemed to show that his mind as well as his taste was depraved. Some of his auditors, nevertheless, entertained so high an opinion of his talents, that they entrusted him with the education of their sons, and this induced him to undertake translations of the above authors, and to form a plan of translating all the Greek and Latin classics; but his restless genius soon led him from this peaceful labour to the wide field of theology, which had already involved him in so many storms. He acknowledges himself, in his life, that when he arrived at Halle, there were some sparks of religion alive within his mind, but that they were soon totally extinguished by his intercourse with Deists. In the works, therefore, which he now published, he endeavoured to teach the doctrine and history of christianity, purified from every thing supernatural, in its original simplicity, accommodated to reason, and agreeable to his own ideas. As his health had suffered much by excessive labour, Goldhagen his physician advised him to change his manner of life. Finding that his cook-maid Christina understood something of husbandry, he resolved to turn this circumstance to advantage, and, spite of every remonstrance made by his wife, purchased a vineyard with a small farm attached to it in the neighbourhood of Halle. The mansion was enlarged by two wings, and fitted up as a tavern and coffee-

house; a bailiff managed the farm, and the domestic economy was entrusted to Christina, who enjoyed all Bahrdt's affection as well as confidence. Bahrdt shone with equal lustre as a landlord and an agreeable companion. After attending to his literary labours in the morning, he devoted the remainder of the day to waiting on his guests. He generally played at cards with them in the afternoon, and entertained them in the evening with the charms of his conversation. But his character at this period appears in a very unfavourable view on account of his behaviour to his wife. While he carried on an illicit commerce with the girl to whom he had committed the care of his house, he obliged his wife, by the most cruel treatment, to leave him; and though she had the goodness some time after to return, it was only to be a victim to still greater barbarities. Bahrdt, when in England, had been initiated in masonry, and on his return to Germany he declared to his friends that he had thereby acquired a great addition to his knowledge. At that time he displayed little enthusiasm on this point; but in the year 1781, having met with Stark's book on the mysteries, it awakened in him, as he says himself in his life [vol. IV. p. 126], the spirit of masonry which had been infused into him in England, and excited an idea that Jesus Christ must have intended, by establishing a secret society, to preserve and diffuse among mankind truth almost banished from the world by priests. This idea of a secret society established by Jesus Christ he afterwards propagated in his "Accomplishment of the Plan and Object of Jesus," and in the third edition of his "Translation of the New Testament." In the year 1784 or 1785 there arose in Germany the so called union or society of twenty-two united masons, the principal design of which was to improve the arts and sciences, commerce, and above all religion, among the common people. Bahrdt, who became a member of this society, was desirous, among other things, that it should totally engross the business of book-selling, both with a view to gain money, and to obtain the complete sovereignty of the republic of letters in Germany. This plan, however, did not meet with approbation, and was accordingly dropped. In the year 1785 or 1786 he is said to have had in view another project, which was to make himself the founder of an avowed deistical sect in Prussia, but it does not appear that he ever seriously attempted it. In 1787 Bahrdt exerted himself with much zeal for the support of the union, and assembled the members at his tavern, where he imagined they would escape

suspicion: but in this he was mistaken; for, after the second meeting, he received notice to discontinue these assemblies. This did not damp his activity, but rather induced him to propagate his ideas by an epistolary correspondence, and he established an office for the affairs of the order, in which he laboured with a secretary during the whole of the year 1788. At the same time he published several works calculated to promote his views, and relating to the union, such as "Observations on the Liberty of the Press and its Boundaries," and "Zamor, or the Man of the Moon," in which he delineates Freemasonry in Germany, as corrupted by the wildest fanaticism and the darkness of popery. About this period also appeared his comedy called "The Edict of Religion," which, though anonymous, was universally ascribed to him, as he had been so imprudent as to repeat many passages from it before it was published. Being betrayed by his secretary Roper, he was arrested on account of this work, and of his connection with the union, and put under confinement at Halle, during which he wrote "Morality for the People," one of his most valuable and best-finished works, though he completed it in the course of three weeks. When brought to trial he was acquitted on the charge respecting the union, but declared guilty of writing the comedy, and sentenced to two years imprisonment in the fortress of Magdeburg. This punishment, however, was afterwards mitigated by the king to half that period. He was well treated while in prison, found friends who supported him, obtained permission for his eldest daughter and Christina to visit him frequently, and employed his leisure moments in writing the "History of his own Life," a singular performance, in which he discloses circumstances respecting himself that a man of common delicacy would have concealed. When he recovered his liberty he returned to his vineyard, where he behaved with equal barbarity to his wife, as his sufferings had not in the least softened his character. The unfortunate woman sought refuge, therefore, in the house of her brother, and Bahrdt being now left free from all controul, took home his maid with her children, and continued his former life as landlord and writer. Soon after his enlargement he had the misfortune to lose his eldest daughter, and he was attacked by a pain in his throat, which in the end affected his whole frame. As he was fond of quackery, and entertained a high idea of the virtues of mercury, he prescribed for himself a large dose of that dangerous mineral. This threw him into a

salivation which increased his disorder, and a report was thence spread, though, as appears, without foundation, that his illness was the effects of debauchery. He at last put himself under the care of professor Junker, who found him in a most miserable condition from the effects of the mercury, and a fever soon after taking place, he expired on the 23d of April, 1792. This versatile genius, besides the works already mentioned, was the author of a great many others, chiefly on morality or religion. He wrote also some more satirical pieces, but as they were generally of a personal nature, their reputation was temporary, and they have therefore been consigned to that oblivion which they deserve. *Schlichtegroll's Necrology*.—J.

BAJAZET I. sultan of the Turks, surnamed *Ilderim*, or the Lightning, succeeded his father, Amurath I. in 1389, being then about forty-four years of age. Possessed of all the fire and energy which form a conqueror, he pursued the ambitious designs of his father, having first secured his authority at home by the execution of his younger brother, who attempted to raise a revolt against him. He pushed his conquests at once both in Europe and Asia. In the latter, he reduced the Seljukian princes on the north of Anatolia, and made himself master of all Karamania, after defeating and putting to death the restless Karamanogli. At Nicopolis, near the Danube, he gained, in 1396, a complete victory over a confederate army of one hundred thousand Christians headed by Sigismund king of Hungary; in which he took prisoners a body of French crusaders, among whom was the son of the duke of Burgundy, and some of the noblest lords of France. Bajazet's behaviour on this occasion was a mixture of barbarous ferocity with regal magnanimity. His word, either to spare or to destroy, was equally irrevocable. He next turned his arms against the feeble remains of the eastern empire, and invested Constantinople: but he was at first satisfied with rendering the emperor, Manuel Paleologus, tributary, and imposing the condition of having a Turkish eadi and a mosch in his capital. This, however, did not long content him. He again threatened Constantinople, under the pretence of fixing on the throne the lawful heir, the prince of Selybria. Manuel in his distress sought the protection of the king of France, who sent him a small succour under marshal Boucicault. By his valour, Manuel was defended for a year, but at length he was obliged to yield to his competitor John, and quit the throne and capital. John, however, did not,

as the sultan expected, deliver Constantinople to him; and Bajazet pressed it more closely than ever, when he was called off by the threats of a more formidable tyrant than himself. This was the great Timour or Tamerlane, who, hearing on the banks of the Ganges of Bajazet's haughty summons of the prince of Arzingan on the borders of Anatolia, whom he protected, wrote a proud and magisterial letter to the Turkish sultan, which was answered by the latter with equal insult. Timour, in 1400, began his march from Georgia towards Asia Minor. He took Sirvas or Sebaste, and thence turning aside into Syria, sacked and destroyed Aleppo and Damascus, and took possession of Bagdad. He offered peace to Bajazet on moderate terms; but the sultan, confiding in his strength, employed himself in drawing together all the forces of his empire; and these two mighty potentates met in the plains of Angora in July 1402. Eastern armies with their followers admit of such latitude in the statement of their numbers, that the difference among historians in their accounts on the present occasion is not to be wondered at. All agree, however, that two more numerous and powerful hosts have seldom been opposed to each other, and that Timour, with his countless Tartar cavalry, out-numbered his adversary. The Turks were entirely broken with dreadful slaughter; and Bajazet, after maintaining his ground all day with the shattered relics of his army, towards evening mounted his swiftest horse and fled. He was pursued and taken, and brought at sun-set to Timour's tent. His reception, according to the Persian accounts, was honourable. The conqueror mildly expostulated with him on the pride and obstinacy which had occasioned his misfortune, and Bajazet was softened into humiliation. He requested that his two sons might be sought for on the field. Musa was brought to him, and received with tears of sensibility. Mustapha was among the dead. Timour on his march took his captive with him; but the manner in which he treated him is very differently represented by his own annals and the Persian writers who copy them, and by the Turkish and European writers. The first speak of nothing but the generosity and kindness of the victor, and say that his progress was a series of festivals, to which Bajazet was constantly invited, and at one of which Timour placed the crown of Anatolia on his head. The latter represent him as carried about in an iron cage, and exposed like a wild beast to the gazing multitudes. The two accounts are perhaps not irreconcilable.

Timour might display an ostentatious magnificence and liberality towards Bajazet, while, with a view to security, he kept his important prize in a *moveable apartment guarded with bars*, and indulged his own pride in carrying him about in triumph. Such a mixed treatment was common among the more civilised Romans. It is certain, however, that the strength of the unfortunate sultan did not long support him in this situation. He died of an apoplexy at Akshehr, or Antioch of Pisidia, about nine months after his defeat, A. D. 403, in the fifteenth year of his reign, and fifty-eighth of his life.

His character was that of a despot, of violent passions, but not habitually cruel, a lover of justice in the rough summary way practised by arbitrary princes, insatiably ambitious, and much addicted to the erection of pompous edifices for use or ostentation. *Univ. Hist. Gibbon.*—A.

BAJAZET II. sultan of the Turks, succeeded in 1481 his father Mahomet II. being then thirty years of age. He was governor of Amasia at the time of his father's death, and was meditating a pilgrimage to Mecca, in which design he persisted, notwithstanding the danger to which his throne was exposed from the ambitious designs of his brother Zizim, or Jem. He was absent nine months, during which time Zizim had openly rebelled, and been proclaimed at Bursa. Bajazet, on his return, marched against him, and gave him a complete overthrow; in consequence of which, Zizim, after wandering about some time in disguise, escaped to Rhodes, where he was entertained by the grand master, and at length sent to Italy. (*See D'AUBUSSON*). In that country he met with his death, either in consequence of poison, or from the razor of a renegade barber employed for the purpose by his brother. Bajazet, thus freed from his competitor, engaged in war with his neighbours, like his predecessors, and made conquests in Moldavia and Caramania. He showed the treacherous ferocity of his character in putting to death, at an entertainment in his palace, his famous general Aclimet, an act which he had before attempted, but was intimidated by a mutiny of the Janisaries. His resentment against this powerful body for their interference, caused him to form a design of cutting them all off; but his counsellors dissuaded him from so hazardous a purpose. His war with the sultan of Egypt was a commencement of hostilities, which finally terminated in the ruin of the latter power; but its first events were unfavourable to Bajazet, who lost a great number of troops in an invasion of Syria.

With a view of cutting off the sources of the Mameluke soldiery of Egypt, he afterwards overran Circassia, and carried a multitude of its inhabitants into captivity. On the expulsion of the Moors from Spain, Bajazet was applied to as head of the Mahometan religion to revenge their cause; and he sent a fleet into the Mediterranean, which defeated the Christian navy, and ravaged the coasts. Afterwards, he sent an army into Croatia and Bosnia, which reduced those countries, with great slaughter of the opposite forces. On the solicitation of Sforza duke of Milan, he declared war against the Venetians, and invaded and plundered Friuli. At the same time he marched in person into the Morea, attended by a powerful fleet along the coast, and took Lepanto, Modon, and Durazzo; the Venetians, on the other hand, made themselves masters of Cephalonia. Peace between the two powers took place in 1503. Besides these foreign wars, Bajazet had various civil commotions to sustain, of which, that which most nearly affected him was occasioned by the rebellion of his son Selim. The prince was at first defeated; and his father, hoping to reclaim him, would not suffer him to be pursued. This lenity did not prevent Selim from accepting the invitation of the Janisaries to come to Constantinople. He repaired thither, and was so warmly supported, that Bajazet, infirm in constitution, and worn with care, thought it best to resign the crown to his son without a farther contest. He only desired to live in peace and privacy at Demotica; and having given Selim his blessing, he set out on his journey thither attended by a few friends. He proceeded so slowly, that his son suspected he was waiting for some turn of affairs in his favour; and his death, when he had got only forty miles from Constantinople, was with probability ascribed to poison administered to him by a Jewish physician. He died in 1512, aged sixty-two, after a busy reign of thirty-two years. He was active and vigorous in body and mind, a patron of the learned, himself a proficient in literature, and well versed in the philosophy of Averroës, and a punctual observer of the rites of his religion. At the same time he had the fierceness common to the Ottoman princes, and shed blood without remorse. He is commendable for his attention to the improvement and decoration of his dominions by many edifices of grandeur and utility. *Mod. Univers. Hist.*—A.

BALER, JOHN-JAMES, an eminent German physician, was born at Jena in 1677. He studied in medicine and general literature at that university and at Halle, and took his de-

gree at Jena in 1701. He afterwards visited the mines of Lower Saxony, where he discovered several curious minerals. He settled successively at Halle, Nuremberg, and Ratisbon; but was invited in 1704 to the professorship of physiology and surgery at Altdorf, which thenceforth became the place of his residence. Here he rose to the presidency of the medical faculty, and was made director of the botanical garden. He likewise became an associate of the imperial academy called *Natura Curiosorum*, of which he was elected president in 1730. Baier was a man of great learning, and author of various works both medical and literary. The principal are, “A Description of the Town and University of Altdorf,”—Grimm, “*Gemmarum affabre sculptarum Thesaurus*,” “*De Hortis celebrioribus Germaniæ*,” et *Horti medici Academicæ Altdorfini hist.*,” “*Orationes varii Argumenti*,” “*Biographia Professorum Med. in Acad. Altdorf*,” “*Anima lacerationes physico-med. in quædam novi Fœderis lica*.” He likewise published a number of academical disputations, partly in his own name, partly in those of students, according to the custom of foreign universities. Some of these are medical, some botanical, or relating to the *Materia Medica*. Haller gives catalogues of them in his *Bibl. Med. Pract. et Bibl. Botan.* Baier died, senior of the university of Altdorf, in July 1735. His son Ferdinand-James published, in 1760, a collection of his “*Epistles to learned Men, and their Answers*.” *Mereri. Histo. Bibl.*—A.

BAIF. See BAYF.

BAIL, LOUIS, an industrious and zealous French divine, a native of Abbeville, who flourished in the seventeenth century, wrote several voluminous works, among which those which may best deserve mention are, “*A Summary of Councils*,” in continuation of that by Father Et. Longus de Coriolan, printed, in two large volumes folio, at Paris in 1672; and an account of the most celebrated preachers in all ages, under the singular title of “*Sapientia foris prædicans*,” “*Wisdom uttering her Voice in the Street*.” In this work, the author not only gives the lives of the most celebrated preachers, but describes their respective merits, and points out the most remarkable passages in their discourses. *Mereri. Nouv. Dict. Hist.*—E.

BAILLET, ADRIAN, an eminent French critic, was born in 1649, of obscure parents, in Neuville, a village near Beauvais. He received the first rudiments of learning in a neighbouring convent of Cordeliers, and completed his education in the college of the city, where he

had for some time the charge of the Latin school. In 1676 he took holy orders, and accepted a cure; but he soon quitted the clerical offices, to devote himself entirely to study. Lamoignon, president of the parliament of Paris, made him his librarian; and he remained in that station, without mixing in the affairs of the world, till his death, which happened in his fifty-seventh year, at the beginning of 1706. Baillet was a man of indefatigable industry, and vast erudition. Without avocations, without desires or passions, always reading or writing, it is not surprising that he was acquainted with innumerable authors, and wrote many books. His great work, "*Jugemens des Savans sur les principaux Ouvrages des Auteurs*," [Judgment of the Learned on the principal Works of Authors], is a proof how extensively he was conversant with books of every class. The first volume, which is intended as a preliminary discourse to the whole work, lays down judicious rules for judging of authors, and their productions. The three following volumes, which appeared in 1685, treat of printers, critics, translators, authors of dictionaries, &c. the next five on poets; and the author would have continued it, according to the plan which he presented to the public in 1694, had he not been arrested in his progress, by severe criticism and satire, in the *Anti-Baillet of Menage*, and other pieces. Having abandoned in chagrin his great design, Baillet employed himself on various theological, biographical, and historical subjects: he wrote, in 1693, "*A Treatise on the Worship of the Virgin Mary*;" another in 1695, "*On the care of Souls*;" "*The Lives of Saints*," printed in four volumes folio, and in seventeen volumes 8vo. in 1701; "*The Life of Descartes*," in two volumes 4to. 1691, abridged in 12mo. 1692; "*The Life of Richer*," doctor of the Sorbonne, written in 1692, and published in 1714; "*The Life of Godfrey Hermant*," doctor of the Sorbonne, printed in 12mo. at Amsterdam in 1717; "*An History of Holland, from the Truce of 1609*," where Grotius finished, "to the peace of Nimeguen," published at Paris, under the name of "*Neuville*," in four volumes 12mo. 1693; "*A New and Curious Account of Muscovy*," under the same name, in 12mo. at Paris, 1698; and "*An History of the Contests of Pope Boniface VIII. with Philip the Fair, King of France*," published by Father Long, in 12mo. 1718. The "*Jugemens des Savans*" was revised and enlarged by M. de la Monnoye, member of the French academy, and printed at Paris, in seven volumes 4to. in

1722, and in seventeen volumes 12mo. at Amsterdam in 1725. Baillet dealt too much in trivial details and tedious compilation, and was too negligent of his style, to be an agreeable writer; his principal work, however, is a valuable collection of facts and observations, and has, doubtless, been of great use in abridging the labour of subsequent writers. *Journals des Savans. Moreri. Nouv. Dict. Hist.*—E.

BAILLIE, ROBERT, a divine of the church of Scotland, famous for his zeal against episcopacy, was born at Glasgow in the year 1599, and educated in the university of that city. Here he was a diligent student, and, soon after he had completed his academical course, he was, in 1622, chosen a regent of philosophy. Devoting himself to the profession of divinity, he received orders from archbishop Law, and was presented by the earl of Eglington with the living of Kilwinning. Being, in 1637, requested by his ordinary, the archbishop of Glasgow, to preach a sermon before the general assembly at Edinburgh, in recommendation of the Book of Common Prayer, and the canon, then introduced and established by authority, he declined the service, and in a letter to the archbishop assigned his reasons for the refusal. He frankly confessed to his lordship, that his mind was by no means satisfied with these books, and that "the little pleasure he had in them, and the great displeasure which he found the most part of pastors and people, wherever he came, had conceived of them, filled his mind with such a measure of grief, that he was scarce able to preach to his own flock; but that to preach in another congregation, and in so famous a meeting, upon these matters, he was at that time utterly unable." Notwithstanding this refusal, Baillie was still importuned, and even commanded, upon his canonical obedience, to preach before the synod, the subject of the sermon being left to his own discretion. Accordingly he composed a discourse, in which, without touching upon the question of conformity, he only insisted, in general, upon the pastoral duties; but, when the appointed time came, he peremptorily refused to preach at all. This spirited refusal only served to establish his credit with the party which opposed the introduction of episcopacy into the church of Scotland, and he was, from this time, employed in much of the public business of that church. He was appointed, in 1638, by the presbytery of Irvine, a member of that assembly at Glasgow, which was a prelude to the civil war; and his own account of that assembly, in which processes were carried on against several persons charged with



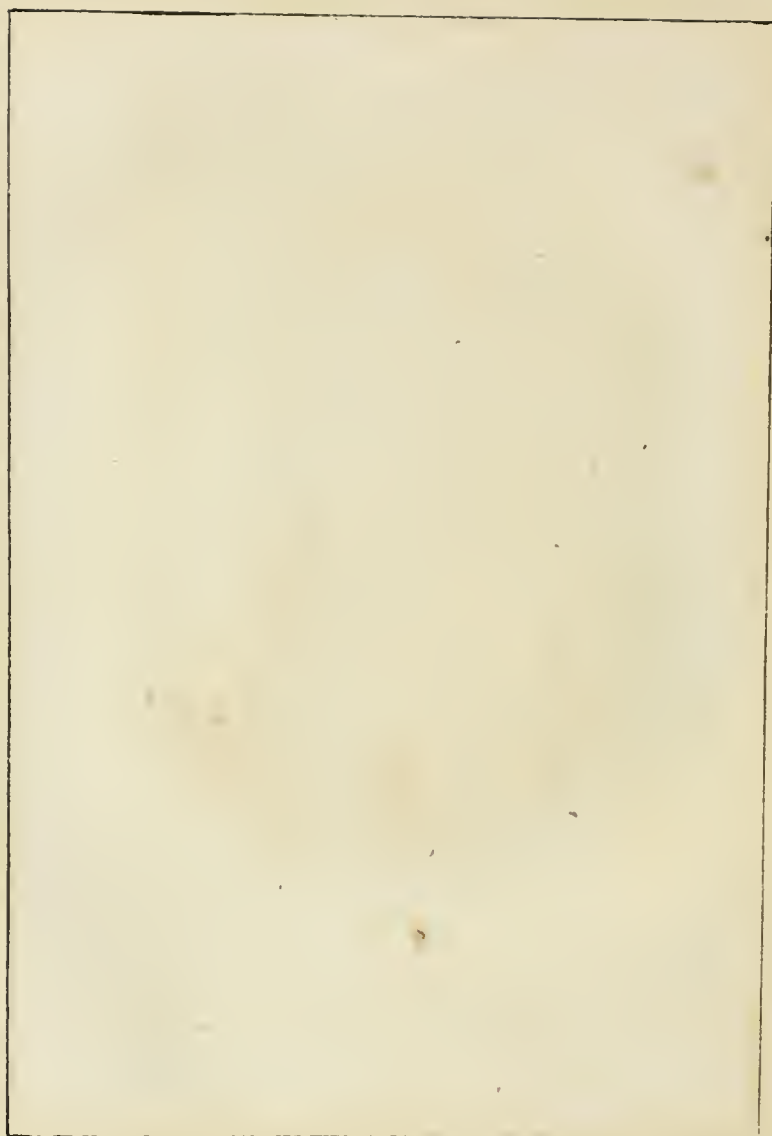
D^r. BAILY

apprehended for conspiring against

Cromwell

See Cr. mediana p. 10.

From a Drawing by LUCAS in the Possession of Mr. J. J.



supporting Arminianism, and favouring popery, affords sufficient proofs of his bigotry. "Did not the heavens," says he, "cry for a vengeance against our bishops, though we had been dumb, who did hear and see our church undermined with such instruments of their own making and maintaining?" As one of the most able and zealous advocates for the presbyterian cause, Baillie was, in 1640, sent by the covenanting lords of Scotland to London, to draw up an accusation against Laud, archbishop of Canterbury, for attempting to obtrude unwelcome innovations upon the church of Scotland. As a divine of approved learning and orthodoxy, he was, in 1643, chosen one of the commissioners of the church of Scotland to the assembly of divines at Westminster; and though he did not distinguish himself in the debates of that assembly, he entirely concurred in the principles and views of its leaders. Averse as Baillie was to episcopacy, he was not, however, deficient in loyalty. The general assembly of Scotland had so much confidence in his attachment to the house of Stuart, that, in 1649, they appointed him one of the embassy from their body to Charles II. at the Hague, after he was proclaimed in Scotland. As speaker for the embassy, he addressed the king in a loyal speech, expressing in the strongest terms the joy which was felt by himself and his brethren on his succession to the throne, and their abhorrence of the murder of his royal father. He calls it "an execrable and tragic parricide"—an "hardly expressible crime, which stamps and stigmatises with a new and before unseen character of infamy, the face of the whole generation of sectaries, and their adherents, from whose hearts and hands that *vilest villany* did proceed." The presbyterian divines of that period, both at home and abroad, seem to have been generally agreed in condemning this sanguinary measure; but it was, to say the least, uncandid in Baillie to stigmatise "the whole generation of sectaries, and their adherents," for an action committed by a few persons, who assumed an undelegated power. No practice is more injurious than that of charging general bodies with the errors or crimes of individuals.

This was not the only proof which Baillie gave of his aversion to sectaries, and his intolerant spirit: his letters abound with sentiments of this kind. In a letter addressed to a Scotch minister, who had settled in Holland, he writes: "The Independents here, finding they have not the magistrates so obsequious as in New England, turn their pens to take from the magistrate all power of taking any coercive order

with the vilest heretics. Not only they praise your magistrate, who, for policy, gives some secret tolerance to divers religions, wherein, as I conceive, your divines preach against them as great sinners, but avow, that by God's command, the magistrate is discharged to put the least discourtesy upon any man, Jew, Turk, Papist, Socinian, or whatever, for his religion." In this disapprobation of the doctrine of toleration, Baillie, however, was not singular. A bigoted and persecuting spirit, at this period, pervaded the general body of the clergy, both presbyterian and episcopalian, in Scotland and England; and if the leaders of the Independents taught a different doctrine, it is not uncandid to impute this, less to the superior enlargement of their views, than to the peculiarity of their situation between two powerful parties, which required them, for their own security, to plead for indulgence to tender consciences.

In these times, Baillie's bigotry proved no obstacle to his advancement. In the year 1642 he was appointed one of the professors of divinity in the university of Glasgow, after having already refused invitations from the other three Scotch universities. After the restoration of Charles II. he was chosen principal of the same university. Soon afterwards he had the gratification of refusing the offer of a bishopric. During an illness in the year 1662, he received a visit from the newly created archbishop of Glasgow, whom he is said to have accosted in the following blunt language: "Mr. Andrew, I will not call you my Lord: king Charles would have made me one of these lords, but I do not find in the New Testament that Christ had any lords in his house." It is, however, added, that he treated the archbishop very courteously. The offer of a mitre to this zealous presbyter was probably as much a tribute to his loyalty as to his talent. Yet he appears to have been a man of considerable learning and ability. He wrote an historical work, entitled, "*Opera Historicum et Chronologicum*," which a writer of the opposite party mentions as a great evidence of his diligence and learning: the same writer speaks of him as a modest man, and adds, that though he published some very violent writings, yet these flowed rather from the instigations of other persons than his own inclinations. (Append. to Spotswood's History.) This candid account agrees with that of his biographer, who speaks of him (Life prefixed to his Journals) as a man of a most peaceable and healing temper: a character, however, which can scarcely be reconciled with the proofs of vehemence and intolerance which appeared

in his conduct, and with the acknowledged fact, that he died under a rooted aversion to prelacy. His death happened in the sixty-third year of his age, in July, 1662.

Baillie was an eminent linguist: he understood twelve or thirteen languages, and wrote Latin with elegance. Of his devotional zeal a memorable instance is preserved in one of his letters, written while he was a member of the Westminster assembly of divines, from which we shall make an extract, which strongly marks a leading feature in the character of those times. "This day was the best that I have seen since I came to England. General Essex, when he went out, sent to the assembly to entreat that a day of fasting might be kept for him. We appoint, this day, four of our number to preach and pray at Christ's Church: also, taking the occasion, we thought it meet to be humbled in the assembly, so we spent from nine to five very graciously. After Dr. Twisse had begun with a brief prayer, Mr. Marshal prayed large two hours, most divinely, confessing the sins of the members of the assembly, in a wonderful, pathetic, and prudent way; after, Mr. Arrow-smith preached an hour; then a psalm: thereafter, Mr. Vines prayed near two hours, and Mr. Palmer preached an hour, and Mr. Seaman prayed near two hours; then a psalm. After, Mr. Henderson brought them to a sweet conference of the heat confessed in the assembly, and other seen faults, to be remedied, and the conveniency to preach against all sects, especially Anabaptists and Antinomians. Dr. Twisse closed with a short prayer and blessing. God was so evidently in all this exercise, that we expect certainly a blessing both in our matters of the assembly, and whole kingdom." (Baillie's Letters and Journals, vol. ii. p. 18.)

To what a pitch of enthusiasm must devotional fervour have been carried, when a service, continued eight hours without interruption, could be attended upon, and recollected with rapture, as a proof of immediate divine interposition! Beside the work already mentioned, Baillie wrote several small tracts on temporary and controversial subjects. His "Letters and Journals" were published, by Robert Aiken, in two volumes, 8vo. at Edinburgh, in 1775. The Journals contain a history of three general assemblies, and an account of the earl of Strafford's trial: these, with the Letters, may serve to cast some light upon the civil and ecclesiastical history of that period. *Life prefixed to Baillie's Letters. Biogr. Britan.*—E.

BAILLY, JEAN SYLVAIN, a celebrated

writer on astronomy and other sciences, polite literature, and biography, and a principal agent in the late revolution of France, was born at Paris on the 15th of September, 1736. His family followed the profession of painting for several generations, and he himself was also intended for the same employment, and had actually made some progress in the art. But his attachment to literary pursuits, more especially poetry, and works of imagination, prevented his making those advances in his profession which are absolutely necessary to secure eminence.

It has been observed by Dr. Johnson, that genius is the energy of a mind of great power, directed to a particular object by some incident or event; a truth which has been sufficiently shewn in a variety of instances, and may be easily deduced from a general contemplation on the great similarity of mental operations in science and in polite literature. Bailly cultivated both, but was advised by his friends to attend more particularly to the sciences; and his studies were still more strongly directed to these objects, in consequence of his being introduced to La Caille, and other scientific men. The theory of the satellites of Jupiter formed a particular object of his successful inquiries; upon which he communicated a number of memoirs to the Royal Academy of Sciences, and afterwards published a work in quarto in 1766. In the *Journal encyclopedique* for May and July, 1773, he addressed a letter to M. Bernoulli on some discoveries relative to Jupiter's moons, which he had contested. In 1768 he published the eulogy of Leibnitz, which gained the prize at the academy of Berlin, and was printed; a work of great merit, in which he enlarges upon some particulars which had been more concisely treated by Fontenelle, but in which much still remains to be wished respecting that wonderful man. In 1770 he printed the eulogies of Charles the Fifth, of La Caille, Leibnitz, and Corneille. The latter obtained the accessit of the Academy of Rouen, and his eulogy of Moliere had the same honour bestowed upon it by the French academy.

In the year 1775 his first volume of the "History of ancient Astronomy" was published at Paris, the second volume of which appeared in 1787; and in 1779 he printed his "History of modern Astronomy," from the foundation of the Alexandrian school to the present age, both which are of inestimable value, and have been reprinted. He also published "Letters on the Origin of the Sciences, and of the People of Asia," in one octavo volume;

and another series of "Letters on the Atlantis of Plato, and the ancient History of Asia," forming a continuation of the preceding volume, both of which were addressed to Voltaire. His "Discourses and Memoirs," which include the eulogies before mentioned, were also published in two volumes in the year 1790; and his memoirs, communicated to the French Academy, as they appear in Rozier's index, are as follow: "Memoir upon the Theory of the Comet of 1759;" "Memoir upon the Epochs of the Moon's Motions at the End of the last Century;" "First, second, and third Memoirs on the Theory of Jupiter's Satellites, 1763;" "Memoir on the Comet of 1762;" vol. for 1763; "Astronomical Observations made at Nolson, 1764;" "On the Sun's Eclipse of the 1st of April, 1764;" "On the Longitude of Polling, 1764;" "Observations made at the Louvre from 1760 to 1764, 1765;" "On the Cause of the Variation of the Inclination of the Orbit of Jupiter's second Satellite, 1765;" "On the Motion of the Nodes, and on the Variation of the Inclination of Jupiter's Satellites, 1766;" "On the Theory of Jupiter's Satellites, published by M. Bailly, with Tables of their Motions, and of those of Jupiter, published by Mr. Jaurat, 1766;" "Observations on the Opposition of the Sun and Jupiter, 1768;" "On the Equation of Jupiter's Centre, and on some other Elements of the Theory of that Planet, 1768;" "On the Transit of Venus over the Sun, the 3d of June, 1769; and on the solar Eclipse, the 4th of June, the same Year, 1769."

The reputation of Bailly was such, that he was received in the French academy as adjunct on the 29th of January, 1763; and associate on the 14th of July, 1770. In 1771 he was candidate for the office of secretary, which, however, was given to Condorcet. In the year 1784 he was nominated one of the commission to examine and report concerning the animal magnetism of Mesmer, as practised by Deslon. The report presented to the academy on this occasion, which was soon afterwards translated into English, was not only decisive with regard to its object, but may serve as a rule for the future operations of the investigators of similar delusions. It is likewise of the greatest value for the light which it throws upon the physical effects produced by moral causes; which are more particularly interesting, on account of the political influence which causes of this nature have ever had on the general opinions of society, and the destiny of nations.

Bailly was one of the early and most zealous
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promoters of that revolution of France, which has astonished and convulsed all Europe, and of which the ultimate consequences can at this period be neither foreseen nor conjectured. It is very difficult, during the confusion of opposite interests, and the rancour of party violence, to ascertain the passing events, and still more the characters of the agents, in political scenes. Bailly was most eminent among those men of undoubted ability who used every exertion to give an impulse to the public mind, which they afterwards found it impossible to repress, though it afterwards effected their own personal destruction. Bailly, a prominent object in that scene, where motives, character, and views, were traduced, vilified, and confounded, has had the singular fortune to be well spoken of by both parties. They who accuse him of harshness and ingratitude to the government which was destroyed in this struggle, do not hesitate to admit that he was misled by what he conceived to be the highest duties, calling upon him as a patriot and man of integrity; and among those who think that society ought to be regenerated by an overthrow of established forms and regulations, he is considered as one of the first of patriots, whose name will be dear to future times, when the prejudices and interests of the old systems shall have disappeared.

He was elected a deputy to the *tiers etat* at the assembling of the states-general of France, and was president of the first national assembly at the time the king's proclamation ordered them to disperse. During the struggle between the popular part of the then subsisting assemblies and the court, Bailly was the most forward to assert those popular rights which at that time were new in France; and it is probable that his temerity might have been productive of bad consequences to himself, if he had not been seconded by the famous Mirabeau. It was Bailly who dictated the oath to the members of the *tiers etat*, "to resist tyrants and tyranny, and never to separate until they had obtained a free constitution."

On the 14th of July, in the same year, 1789, being the day on which the Bastille was stormed and taken by the people, he was appointed mayor of Paris. During this situation he was the very conspicuous instrument of the various steps by which the popular cause predominated over that of the court, for which and various other events during his mayoralty, he enjoyed a high degree of popularity. But the stream of public opinion, and the notion of unlimited sovereignty on the part of the people, which had been so strongly inculcated by the first promo-

ters of the revolution, now flowed on in a course which defied restraint from those who had first impelled it forward. Bailly was desirous that the existing laws and regulations should be respected, though the general disposition of the multitude for change was strongly conducive to the contrary effect. He arrested certain deputies who came from some military insurgents at Nancy. He opposed the rash proceedings of Marat and Hubert. He was a member of a club less promiscuous in its admission of members than that of the Jacobins. He exerted himself in an attempt to persuade the populace to permit the royal family to depart to St. Cloud; and, lastly, on an occasion when the multitude assaulted the soldiery in the Champ de Mars, he ordered the latter to fire, by which about forty persons were killed, and upwards of one hundred wounded. These proceedings entirely destroyed his popularity, in consequence of which he resigned his office at the dissolution of the constituent assembly at the end of the year 1791.

From this period he lived in retirement, pursuing his literary and philosophical researches, and never soliciting public notice, except when called upon to answer some inculpation. This unobtrusive conduct could not, however, secure him, as the times of bloody proscription approached. He was denounced, apprehended in an obscure country house, and committed to prison. His trial, as a conspirator against the republic, was similar to those mockeries of public investigation which at that time disgraced the reigning party. He was condemned to death, and executed the next day near the spot where he gave the order for the military to fire on the people. Circumstances of peculiar ignominy attended his execution. He was treated with all that obdurate cruelty which the lower classes of society, or perhaps the great mass of the human species, are capable of exercising when their passions are roused, and their enmity prompts them to sport with the sufferings of such wretches as may be in their power. He wore the red shirt, or badge of conspiracy, and was placed in a cart, with his hands tied behind him. The rain poured on his head during the whole progress towards the fatal spot. Mud was thrown, and every insult and cruel derision was bestowed upon him. It was necessary to remove the guillotine from the spot where it was first placed to another where the ground was firmer, during which he was forced to get out of the cart, and walk round the field, in order to gratify more completely the rancour of the mob. He bore these last trials with firm-

ness. A by-stander, at the time of his ascending the platform, insultingly exclaimed, "Bailly, you tremble;" to which he instantly answered, "Yes, but not with fear." In fact, he shook from inclemency of the weather.

Thus perished Bailly in the fifty-seventh year of his age, a man whose character may be best judged from his works. In person he was tall, and of a sedate but striking countenance; far removed from the expression of apathy. He retired from office, impoverished by the loss of his pension, without any adequate provision; in which instance, as well as in numerous private transactions, he established his character for integrity and disinterestedness. He had eight nephews, whom he educated with all the care of a father. His wife, whom he married in 1787, was the widow of his intimate friend Raymond Gaye. She survived him.—N.

BAINBRIDGE, JOHN, an English mathematician and astronomer, was born at Ashby de la Zouch, in Leicestershire, in the year 1582. He was kinsman to Dr. Joseph Hall, afterwards bishop of Norwich, by whom, after preparatory instruction in his native place, he was educated at Emanuel College, in Cambridge, where he studied, and graduated in physic. Retiring to Ashby de la Zouch, he united with medical practice the care of a grammar school. In this retreat he indulged his early propensity to mathematical studies, and qualified himself for distinction among the philosophers of his time. Having removed to London, he published a "Description of the Comet in 1618," which introduced him to the notice of sir Henry Saville, who had at that time founded an astronomical lecture at Oxford. Sir Henry was so well persuaded of Dr. Bainbridge's eminence in this branch of science, that, without any solicitation on the part of the doctor, or his friends, he appointed him his first professor of astronomy. From that time he resided chiefly at Oxford, in Merton College, where he was, in 1631, appointed reader of Linacre's Lecture. At the age of forty years, having formed a design of publishing correct editions of the ancient astronomers, he entered upon the study of the Arabic language; but it does not appear that he proceeded far in this undertaking. Dr. Bainbridge died at Oxford in 1643, and an oration was delivered at his funeral by the university orator. His published writings are, "An astronomical Description of the Comet in 1618," printed in 4to. at London, in 1619; "Procli Sphæra," et "Ptolemæi de Hypothesibus Planetarum," et "Canon Regnorum," with a Latin version, printed in 4to. in 1620;

and "Canicularia," published at Oxford in 1648; a "Treatise on the Dog-Star and canicular Days, together with a Demonstration of the heliacal Rising of Sirius for the Parallel of Lower Egypt." Other dissertations, which were prepared for the press, but have never appeared, were "Anteprognosticum," a treatise against astrology; a "Dissertation on the Method of finding the Differences of the Meridians or Longitudes;" and a "Dissertation on the Planet Venus." Besides these, other MSS. left by Dr. Bainbridge to archbishop Usher, are preserved in the library of Trinity College, Dublin; among which are two volumes of astronomical observations, and several volumes of mathematical papers. *Wood's Athen. Oxon. Smith. Vitæ erudit. Biogr. Brit.*—E.

BAITHOSUS, a Jewish teacher, one of the founders of the sect of the Sadducees, flourished in Judæa in the third century before Christ. Baithosus and Sadok were disciples of Antigonus Sochæus, who lived in the time of Eleazar the high-priest, and taught that men ought not to serve God from the hope of reward. Misinterpreting this doctrine, which Antigonus only opposed to the expectation of a temporal recompence, they taught, that no future reward was to be expected, and that there will be no resurrection of the dead. Hence arose, about 200 years before Christ, the sect of the Baithosæi, or Sadducees. These names seem, at first, to have been used promiscuously; but in process of time the former fell into disuse; whence the silence of the sacred history, and of Josephus, concerning the Baithosæi. This sect, probably, sprung from the Karæites, who adhered to the letter of the Mosaic law, in opposition to the Hasidæi, who received, as of equal authority, certain traditionary institutions. Some Jewish writers have questioned the existence of Baithosus, and have derived the name of the sect from words which signify "the house of the Essenes;" but this opinion is not supported by sufficient authority. *Pirke, Abhoth. et R. Nathan ap. Lightfoot*, tom. ii. p. 737. *Brucker. Otthonis, Hist. Doct. Misnicorum*, 12mo. Amst. p. 36.—E.

BAIUS, MICHAEL, professor of divinity at Louvain, an eminent leader in the controversy which arose after the Reformation concerning free-will, was born at Melin, in the territory of Aeth, in the year 1513. After studying with great credit and success in the university of Louvain, he was, in 1541, elected principal of one of the colleges, and in 1544 lecturer in philosophy. This chair he occupied till 1550, when, upon taking his doctor's degree, he was

appointed professor of the holy Scriptures, along with John Leonard d'Hessels, in the place of Ruard Tapper, and Joss Ravenstein, who were gone to the council of Trent. During their absence, these new professors, who had adopted the tenets of Luther, explained the scriptures in a manner not hitherto used in these schools, and, under the authority of Augustin, to whose writings they appealed, taught doctrines concerning grace and free-will, contrary to those which had been commonly received in the church of Rome. On the return of the former preceptors, their resentment was kindled, and Ravenstein exclaimed, "What devil is this, who, during our absence, has introduced these heresies into our schools?" The fury of the storm fell upon Baius. The Franciscan monks took the business into their hands, and drew up a set of propositions, which they attributed to him. These they transmitted to the doctors of the Sorbonne at Paris, from whom they, without much difficulty, obtained a sentence of censure. This was circulated in the Netherlands, and brought a general odium upon Baius, who, on his part, complains of unfair usage. For a time, the dispute was silenced by the temperate interference of cardinal Granvelle, governor of the country. The jealousy of bigotry was, however, still restless. From books published by Baius in the years 1563 and 1564, his adversaries collected, or pretended to collect, a numerous list of propositions, which in 1567 they transmitted to pope Pius V. The pope issued a bull, condemning the propositions; but, probably recollecting the ferment which had been excited by the anathemas lately fulminated against Luther, had the precaution not to mention in the censure the name of the author, and even to add an ambiguous clause, which might be understood to intimate, that some of the condemned propositions admitted of a favourable construction. The person of Baius thus exempted from the penalties of excommunication, he continued his usual functions, and ventured to vindicate his doctrines, not, however, without afterwards meekly, or timidly, bending his knee to the pope to obtain absolution for the irregularity. After an interval of several years, the complaints against Baius were renewed, and at the solicitation of the Jesuits, in the person of Tolet, one of the fraternity, pope Gregory XIII. confirmed the sentence of Pius V. Whether it was, that Baius was fearful of encountering the severities which might follow resistance, or, that he found little difficulty in sheltering his conscience under the ambiguities of the papal edict, he quietly acquiesced in the sen-

tence, and declared, that he condemned the propositions according to the intention of the bull, and in the manner in which the bull condemned them. It is impossible to pass over these transactions, without remarking the extreme absurdity of at the same time pretending to infallibility, and employing the pitiful expedient of double meaning; and the wretched policy of attempting to procure uniformity of doctrine, by means which must expose excellent men to the sad alternative of either submitting to pains and penalties, or abandoning their integrity.

In the midst of all the theological odium which fell upon this divine for his opinions, he had the good fortune to retain his functions, and even to receive preferment. Baius and Hessel, notwithstanding their former grievous offences, were the two Louvain divines commissioned to attend the council of Trent in the year 1563. In 1575 he was preferred to the deanery of St. Peter at Louvain, and elected chancellor of the university; and, in 1578, was appointed conservator of its privileges. After having been professor of divinity in Louvain forty years, Baius died in the year 1589, at the age of seventy-seven. It is mentioned as a proof of his great charity, that in his last will he left all his estate to the poor: his merit in this respect would be more certain, if we were informed how far he contributed to their support during his life. If his conduct under his persecutions afford no very exalted idea of his strength of mind, he appears, however, to have been a man of engaging manners: Tolet, one of his adversaries, (Gery's *Apology for the Censures* passed on the two Universities, 1688, p. 37.) said of him, "Michael Baius nihil doctius, nihil humilior" [Nothing can be more learned, nothing more humble, than Michael Baius]. The only proofs of his learning which remain are a few small tracts in controversial theology, which, though they made much noise at the time when they appeared, at the present day, when the dispute concerning grace and free will is gone by, are not likely to be much sought after. The titles of those which were published at Louvain in the year 1564 and 1565, written in Latin, are, "On the Merits of Works;" "On the first Righteousness of Man, and the Virtues of Unbelievers;" "On the Sacraments;" "On Free-Will;" "On Charity, Righteousness, and Justification;" "On original Sin;" "On Sacrifices;" "On Indulgences;" "On Prayers for the Dead."—Other pieces, "On the Church, the Power of the Pope, &c." afterwards appeared. His works were printed entire, in 4to. at Cologne, in 1696.

They are written with logical precision, and in a neat style. *Baii Vit. apud Op. ed. Coloniz. Bayle. Dupin. Hist. Eccl. Moreri. Mosheim. Eccl. Hist.—E.*

BAKER, HENRY, an ingenious naturalist, was born in London about the beginning of the eighteenth century. He was brought up to the trade of a bookseller, but never engaged in it, being led by a philosophic turn of mind to the employment of curing defects in utterance, and teaching the deaf and dumb to speak, in which he was very successful. He married a daughter of the celebrated Daniel Defoe. In the earlier part of life he was addicted to poetry, and published in 1725 and 1726, "Original Poems, serious and humorous," in two parts, in which are some tales approaching to the wit, and also to the licentiousness, of those of Prior. He likewise published "The Universe," a poem; and an "Invocation to Health." Afterwards, he pursued various branches of study and experiment, and particularly employed himself in microscopical observations. He was made a fellow of the royal and antiquarian societies in 1740; and, in 1744, had the gold medal of sir Godfrey Copley presented to him in the former for his microscopical discoveries on the crystallisations and configurations of saline particles. He communicated many papers to the Royal Society, which have been published in their Transactions. Among other topics of inquiry, he pursued with great ardour a series of experiments relative to that curious animal the water-polye; and by the help of the microscope he also made researches into the nature of various other minute animals. The most important of his observations are contained in his two works, "The Microscope made easy," and "Employment for the Microscope;" both illustrated by plates, and full of curious and entertaining particulars. His remarks on the water-polye were enlarged into a separate treatise, which went through several editions. Mr. Baker carried on a large correspondence both at home and abroad, by which he was the means of introducing some useful articles of culture into his own country. He was one of the earliest, and most assiduous and zealous members of that patriotic institution, the society for the encouragement of arts, commerce, and manufactures. After a life of science and virtue, he died at his apartments in the Strand, November 25, 1774. By his will he left 100l. to the Royal Society for an anatomical or chymical lecture. *Biog. Britan.—A.*

BAKER, RICHARD, *Knight*, an English historian of the seventeenth century, the



grandson of sir John Baker, chancellor of the exchequer to Henry VIII. was born at Sissingherst in Kent, about the year 1568. He was entered a commoner at Hart's-hall in Oxford, in 1584, and spent three years in academic studies. His education was completed in one of the inns of court, and in travelling. In May 1603, James I. conferred upon him the honour of knighthood. Possessing estates in Oxfordshire, he was, in 1620, appointed high-sheriff for that county. His marriage with Margaret, daughter of sir George Manwaring of Ighfield in Shropshire, involved him in difficulties. Imprudently engaging for the payment of debts contracted by that family, he was reduced to a state of insolvency, and obliged to take refuge in the Fleet Prison, where he passed several of the last years of his life; and, in 1645, finished his days. During this humiliating and painful confinement, Baker found relief in his habits of study, and support in his religious principles: he employed himself in writing books, several of which are pious "Meditations and Disquisitions" on portions of scripture. Sometimes he amused himself with lighter labours: he translated Balzac's Letters, and Malvezzi's Discourses on Tacitus; and wrote two pieces in defence of the Theatre, in reply to Prynne's "Histrio-Matrix." But his principal work, for which the materials were probably collected at an earlier period, was his "Chronicle of the Kings of England, from the Time of the Romans' Government unto the Death of King James," first published in folio at London in 1641, and afterwards continued by Edward Phillips, a nephew of Milton. Of this work the author had so high an opinion, that he declared it to be "collected with so great care and diligence, that if all other of our chronicles were lost, this only would be sufficient to inform posterity of all passages memorable and worthy to be known:" and the public was willing to take the author's word for the merit of the work. Either on account of its lively style, or of the popularity of its political sentiments, it became every where a sort of parlour-book, and was particularly admired by such worthy country gentlemen, as the Spectator's excellent friend sir Roger de Coverley. The work continued to be read even after it had been critically examined by Thomas Blount, who in his "Animadversions upon Sir Richard Baker's Chronicle and its Continuation," published in 12mo. at Oxford in 1672, "gave the world such a specimen of its many and gross errors," respecting dates, names, places, and facts, "as ought to have shaken its credit." (Ni-

cholson's Eng. Hist. Library, third ed. p. 73.) After these animadversions, the work was reprinted without correction. In 1730, however, a new edition appeared, with a second continuation to the end of the reign of George I. in which many mistakes are said to be corrected: but, after all, Baker's Chronicle remains an ill-constructed and injudicious performance, upon which little reliance can be placed. Of this writer's taste and style, a better idea cannot be given than in the words of his panegyrist and former college friend, sir Henry Wotton, who, returning him a copy of one of his pieces, sent to him for revision before it went to the press, wrote thus: "I much admire the character of your style, which seemeth unto me to have not a little of the African idea of St. Austin's age; full of sweet raptures and of researching conceits; nothing borrowed, nothing vulgar, and yet all flowing from you, I know not how, with a certain equal facility." *Wood's Athen. Oxon. Fuller's Worthies. Nicholson. Biog. Brit.—E.*

BAKER, THOMAS, a man of letters and antiquary of eminence, was born at Lanchester in the county of Durham, in 1650. He studied at St. John's College, Cambridge, of which he became a fellow. In 1699 he published anonymously a work in 8vo. entitled, "Reflections upon Learning," which was favourably received, and gained him considerable reputation. Its purpose was, by showing the uncertainty and insufficiency of all human learning, to evince the necessity of a revelation. Such a design necessarily led him to depreciate all modern improvements, and comparatively to extol the ancients. But how far his own knowledge qualified him to pass judgment upon general learning, may be conceived from his cold praise of Bacon, his contemptuous and ignorant representation of the Copernican system, and his total omission of Locke's metaphysics. He took occasion to attack with asperity Le Clerc, a much superior man to himself. He proved himself also, according to Dr. Jortin, an inadequate critic, and little acquainted with the real state of classical books. The work, however, had merit, and was long considered as a standard for style, though it seldom rises to elegance. He afterward pursued studies for which, perhaps, he was better qualified. He became a very assiduous collector of antiquities, particularly every thing relative to church and university matters in this kingdom. His great design appears to have been the compilation of a history of the university of Cambridge; but notwithstanding the advanced age

to which he lived, and his abundance of leisure, he effected no more than a very copious collection of materials. His life affords few incidents. His conscientious refusal to take the oaths required by government at the accession of George I. caused him to be ejected from his fellowship; but he still kept his chambers in St. John's College, where he was greatly esteemed; and his loss of income was very handsomely made up to him in part by the celebrated poet Prior, who keeping his own fellowship, gave the profits of it to Mr. Baker. He maintained a correspondence with many learned men, whom he freely assisted with information on topics in which they were interested. Among the rest, he communicated to bishop Burnet many remarks and corrections relative to his *History of the Reformation*; and these two men, though so different in party and principles, treated each other with a friendship and candour honourable to both. Mr. Baker's private character seems to have been very amiable, and he was equally beloved and respected among his acquaintance. He died at Cambridge, July 2d, 1740, in his eighty-fourth year. Of his large collections, twenty-three volumes in folio, written by his own hand, he left to lord Oxford, and they now compose part of the Harleian collection in the British museum. He also bequeathed fifteen volumes folio of a like kind to the public library in Cambridge, together with other MSS. and printed books. *Biog. Britan.*—A.

BAKHUYZEN, LUDOLPH, an eminent painter, was born at Emden in 1631, where his father was secretary of the States. He was brought up to commerce, and served his father many years as clerk, being an excellent writer and book-keeper. His natural talent, however, led him to painting, in which he attained such excellence even before he had any other master than himself, that some of his drawings of ships and sea-pieces sold for a high price. Encouraged by this success, he applied to the art professionally, and was instructed at Amsterdam by Everdingen and Henry Dubbels. Having learned the mystery of managing colours, he was assiduous in practice. Nature was his great school; and it was his custom at the beginning of a tempest to hire a boat and put to sea, when he observed with the greatest accuracy the motion of the clouds, the dashing of the waves, and all the circumstances of water in a state of agitation. On returning, he copied his sketches upon canvas, and represented with fidelity all the images impressed on his memory. His colouring was harmonious, his

drawings correct, and his whole compositions full of life and nature. They soon attained a great value; and the city of Amsterdam employed him to paint a large sea-piece as a present to Louis XIV. His works were also sought after by the king of Prussia, the elector of Saxony, and the grand duke of Tuscany; and they were especially the delight of czar Peter, who employed the artist in painting vessels of every kind. Bakhuyzen was a man of the sedate and thrifty character of his country, and taught writing, for which he had a particular method, in the families of the first merchants, even in the midst of his other occupations. His industry never slackened, notwithstanding cruel attacks of the stone and gravel, till the approach of death, which happened in 1709, at the age of seventy-eight. His drawings are highly esteemed in Holland for their beauty and accuracy, and sell at a great price. He also practised etching with aquafortis, and published a set of sea-views in that style. *D'Argenville, Vies des Peintres.*—A.

BALAAM, the son of Beor, or Bosor, a Syrian diviner of Pethor, a town of Mesopotamia, was sent for by Balak, king of the Moabites, to curse the Israelites, but pronounced upon them a blessing. He was killed, together with Balak, in a battle, in which the Israelites defeated the Midianites, about 1450 years before Christ. *Numb.* xxi—xxiii. xxxi. *Deut.* xxiii. 4. 2 *Pet.* ii. 15. *Jos. Ant. lib.* iv. c. 6.—E.

BALBI, JOHN, a learned Dominican monk of the thirteenth century, was a native of Genoa, whence he is sometimes called Balbi Januensis. He was the author of a celebrated grammatical work, entitled "*Catholicon, seu summa grammaticalis*," finished, as he himself mentions, in the year 1286. The work is entitled "*Catholicon or Universal*," because it is a kind of grammatical encyclopedia, comprehending instructions in the several parts of grammar and rhetoric; and a dictionary compiled from various authors. The work is at present entitled to little attention, except as having been one of the first books upon which the art of printing was exercised. It was printed in folio at Mentz, in 1460: this first edition is become exceedingly scarce. *Marchand. Hist. de l'Imprimerie*, p. 35. *Moveri. Tiraboschi.*—E.

BALBINUS, DECIMUS CÆLIUS, a Roman emperor, was descended from Cornelius Balbus Theophanes, a Spaniard, who was admitted to the freedom of Rome by Pompey the Great, and became the founder of an illustrious family. Balbinus was a senator of great wealth,

an admired orator, a distinguished poet, an illustrious magistrate, who had governed several provinces with reputation, and had been twice consul, when, on the death of the Gordians in 237, he was elected emperor by the senate, in conjunction with Maximus. A tumult among the people soon obliged them to associate the younger Gordian as Cæsar. Maximus then marched against Maximinus, leaving to Balbinus the care of the capital. It would appear that his mild and rather timid character was unequal to the preservation of the imperial authority at such a time; for a dreadful tumult was suffered to rage for some days between the people and the prætorian guards, with the loss of many lives, and the destruction of a great part of the city by fire, in which Balbinus was himself wounded on the head, and could only suppress the fury of the parties by offering to their view the young Gordian drest in the imperial robes. On the triumphant return of Maximus, jealousies broke out between the two emperors, which prevented their concerting proper measures to oppose the danger threatening both from the enraged prætorians. These fierce troops at length proceeded to an open revolt, in which the emperors were seized, stript of their garments, dragged ignominiously through the streets of Rome, and at length inhumanly massacred. This happened in 238, after they had reigned little more than a year. Balbinus was arrived at an advanced age at the time of his death. *Univers. Hist. Gibbon.—A.*

BALBOA, VASCO NUGES DE, one of the most famous of the Spanish adventurers in the New World, was a native of Castile, and went over very early to make his fortune in the West Indies. He had a considerable settlement in Hispaniola; but his affairs becoming deranged, he embarked with a Spanish captain named Enciso in search of new lands, and, passing the river Darien, they settled a colony upon the isthmus of that name, and founded a town called Santa Maria el Antigua (the ancient), as being the first settlement on the southern continent of America. In this place a kind of republican government was established, under the authority of two alcajdes, of whom Balboa was one. Nicuessa, who had been appointed by the king of Spain governor of that part of the continent, was at first refused admission into Santa Maria; at length Balboa permitted him to enter, and protected him from his enemies, till he became the victim of his own misconduct. Balboa, by his courage and prudence, gained to himself all the authority of the new colony, and quarrelling with Enciso, procured his imprisonment, and

the confiscation of all his effects—an act of power that eventually proved his own ruin. Balboa, however, pushed his conquests among the neighbouring Indians, selling his services to the best bidder, and amassing gold from all quarters in order to strengthen his interest at the court of Spain. In one of his incursions, a casique, observing with wonder the Spanish thirst of gold, offered to conduct Balboa and his companions to a country where their wishes should be fully satisfied. Balboa eagerly embraced the proposal, and made preparations for crossing for the first time the isthmus of Darien. He set out on this expedition on September 1, 1513, with only one hundred and ninety Europeans; and with the greatest valour and perseverance overcame all the obstacles to his progress. Arriving, after a most toilsome march of twenty-five days, to a mountain whence the Indians told him that the South Sea was to be discovered, Balboa halted his men on the ascent, and himself hastened alone to the summit. On viewing the magnificent spectacle which no European eye had hitherto beheld, he fell on his knees in transport, and returned thanks to heaven for being preserved to so great a discovery. His men soon joined him, and they joyfully held on their course to the shore; when Balboa, advancing into the waves with his sword and buckler, took possession of this vast ocean in the name of his master. In this country he obtained considerable riches, with information of that mighty and opulent kingdom lying to the south-east, called Peru, to which, however, Balboa, with his present force, could not think of proceeding. He returned to Santa Maria by a new track, after an absence of four months; and immediately sent an account to Spain of his important discovery. King Ferdinand resolved to make unusual efforts to profit by it; but ungratefully overlooking the merit of Balboa, he appointed Pedrarias Dávila governor of Darien, and sent him out with a well equipped fleet and twelve hundred soldiers, who were joined by a great number of voluntary adventurers. When Pedrarias landed at Darien, Balboa was found clad in a canvas jacket, with coarse hempen sandals, employed, together with some Indians, in thatching his own hut with reeds. He received the new governor with a dignified submission, but it was not long before open dissension broke out between them. Pedrarias, in order to weaken and mortify his rival, renewed the process respecting Enciso, and putting Balboa in prison, did not liberate him without the payment of a ruinous fine. Meantime sickness destroyed a great number of the new

comers, and Pedrarias, by his cruel and rapacious proceedings towards the natives, rendered the country round a desert. Balboa transmitted to Europe strong remonstrances against this impolitic conduct; and Ferdinand was induced to create him adelantado, or lieutenant-governor, with very extensive powers, and a separate command. An outward reconciliation was mediated between him and Pedrarias, which was even cemented by the marriage of Balboa with the daughter of the governor. But enmity still rankled at the heart of Pedrarias, and he resolved to destroy the man he had too deeply injured for forgiveness. The charge on account of Enciso was renewed, to which were added those of disloyalty to the king, and a design to revolt against the governor. He was found guilty of a capital crime, and, notwithstanding the entreaties of the judges themselves, and the whole colony, he was publicly beheaded in 1517, at the age of forty two, at a time when he stood the first in reputation for vigour and abilities among the Spanish leaders in America. His fate might be lamented, were it possible for a lover of justice and humanity to feel any thing but satisfaction at the destruction of these ferocious invaders of an innocent people, by their mutual hostility. *Moreri. Robertson's Hist. of America.*—A.

BALDERIC, a French historian, a native of Orleans, lived in the twelfth century, and was bishop of Dole in Britanny. He assisted at the council of Clermont, held upon the subject of the holy war, and wrote the history of that war, in four books, in which are related the events of that fanatical expedition from its commencement to the year 1099, when Jerusalem was taken by Godfrey of Bouillon. This work may be found in "*Gesta Dei per Francos a Bongaro*," fol. 1611. Baldini also wrote "*Poems*," preserved in the fourth volume of Du Chesne's Collection of French Historians. *Fossius de Hist. Lat. Moreri. Nouv. Dict. Hist.*—E.

BALDI, BERNARDINO, an Italian of profound and various literature, was born at Urbino in 1553. An insatiable avidity of knowledge early disclosed itself in him, for the gratification of which he often suspended his meals, and interrupted his sleep. His early education was acquired in his native place, where he studied mathematics under the celebrated Commandino. In his twentieth year he was sent to the university of Padua, where he made a surprising progress in every kind of literature. His knowledge of Greek was such as enabled him to translate the phænomena of Aratus into Italian

verse, and several other Greek writers into Latin. He had an extraordinary talent at learning languages, of which he came to possess twelve, several of them oriental. On leaving Padua, he was taken into the service of Ferrante Gonzaga II. duke of Guastalla, as his mathematician. In 1586 he was created abbot of Guastalla, and governed that church many years with great reputation. He passed his time partly at Guastalla, and partly at Urbino and Rome, in which last capital he obtained the title of apostolical prothonotary. In 1603 he was at Venice for the purpose of printing some of his works at the press of Ciotti; and he again visited that city in 1612, as ambassador from the duke of Urbino to compliment the new doge. Towards the latter part of his life he resigned the church of Guastalla, and took up his residence at Urbino, where he gave himself up entirely to his studies. He died in that city in 1617, aged sixty-four. Baldi was one of the few who united elegant with scientific pursuits; and he stands at least as high among the Italian poets, as among the scholars and mathematicians. In pastoral, his "*Celeo, or Orto*," is thought to be excelled by few works in the language. His blank verse is much esteemed; but some experiments which he tried of introducing new measures into Italian poetry failed of success, like most others of the kind. His labours in mechanics and mathematics were numerous. He translated into Italian the Greek work of Hero of Alexandria, "*On Automata or Self-moving Machines*;" and into Latin the same author's treatise "*On warlike Machines*." He wrote "*Exercitations on the Mechanics of Aristotle*;" and published two Latin works relative to Vitruvius, the one containing an explanation of all the terms used by him, the other inquiring into the meaning of his "*Scamilli impares*." A work which he left behind him, entitled "*Cronica de' Mathematici*," being a compendium of a larger one he had prepared on the lives of mathematicians, was printed in 1707. Many other monuments of his genius and industry, which obtained reputation in their time, are now consigned to oblivion. *Tiraboschi.*—A.

BALDI, DE UBALDIS, a celebrated lawyer of the fourteenth century, born at Perugia in the year 1319, was the son of Francis Ubaldi, a learned physician, by whom he was carefully educated. He studied law under Bartoli at Perugia, where he afterwards became a preceptor. He passed through most of the universities of Italy, and acquired distinguished reputation. He became the rival of his master Bartoli, and embraced every opportunity of contradicting his

opinions. The duke, John Galeazzo, was one of his most generous patrons. Pope Urban VI. whose cause he pleaded against Clement, rewarded him liberally. At Pavia, in the year 1400, while at the age of seventy-six, he possessed his faculties in full vigour, and was consulted from all quarters as an oracle in law; and while he still enjoyed good health and a robust constitution, which promised him many future years, he died from the bite of a dog with which he was playing. He left numerous treatises in law, published in three volumes folio, which discover deep knowledge and excellent talents, but partake too much of the barbarous style of the age. The reputation of Baldi was so great, that after his death his family, which had borne the name of Ubaldi, took that of Baldeschi. *Bayle. Tiraboschi. Morevi.*—E.

BALDINI, JOHN ANTHONY, a learned Italian count, born at Placentia on the 7th of July 1654. After finishing his studies in the convent of St. Francis Xavier at Bologna, and then at Rome, he travelled into France and Poland. In 1698 he went as ambassador extraordinary from the duke of Parma to Spain, where he continued nine years. On his return to Parma, he was dispatched to Vienna and other German courts, and at last to England, from which he was sent to attend the congress at Utrecht. He was a man of a handsome figure, as well as engaging manners; and employed the greater part of his time in the study of natural philosophy, the mathematics, and, above all, civil and ecclesiastical history. When in England he was elected a fellow of the Royal Society; and, during his residence in Spain, made a considerable collection of rare gems, with an intention of getting them engraved; but this work, which he actually began, was interrupted by his public occupations and travels. At Amsterdam he enriched his cabinet of curiosities with a great number of Indian and Chinese articles; and he purchased, at a very great expense, all the lexicons, atlases, and books of travels he could procure that related to the eastern countries. The editor of the "Atlas Historique," in five vols. published at Amsterdam in 1719, derived great assistance from count Baldini's collection, as he acknowledges in the preface, though he does not mention, that the discourse which follows, respecting these maps, was written by Baldini, and only translated by him into French from the Italian original. In the above year, when Valisnieri passed through Placentia, and saw count Baldini's collection, he thought it so valuable and important, that he transmitted in a letter to

P. C. Zeno a very full catalogue of it, which was inserted in the "Giornale de' Letterati d'Italia," vol. xxxiii. p. 2. On the 25th of January 1725, Baldini had a violent stroke of the apoplexy, in consequence of which he expired on the 23d of February following. *Jacher's Gelehrten-Lexicon*—J.

BALDINUCCI, PHILIP, born at Florence in 1624, distinguished himself by his knowledge of the arts of design, and his researches concerning the lives of their professors. He was sent by the cardinal Leopold de' Medici into Lombardy, in order to observe the style and manner of the most famous painters of that province; and he was employed by duke Cosmo III. in commissions of a similar nature. Queen Christina employed him to write the life of the cavalier Bernini, on which account he went to Rome in 1681, and published his work the ensuing year. His great undertaking, however, was a general history of the most eminent painters from Cimabue to his own time. Of this he wrote six volumes, divided into centuries. The two first and fourth he published in his lifetime. The three others were afterwards published by his son, the advocate Francis. A new edition of the whole appeared at Florence in 1731; and since that time it has been reprinted at Florence, and also at Turin, with copious notes and additions by sign. Ingegneri, Piacenza. This work of Baldinucci is written in a polished and correct style, and contains many things which had escaped the notice of Vasari, whom the author frequently corrects. He is not himself, however, exempt from errors, and is thought by many to be too diffuse and prolix. Baldinucci likewise published a "Vocabulary of Design," a very useful work for the language of artists, and which gave him admission into the Academy della Crusca. He also wrote "The Commencement and Progress of the Art of engraving on Copper," Florence, 1686, 4to. a piece abounding in curious and novel information. He published several smaller works, some of which drew upon him a tedious and unjust attack from Cinelli. Baldinucci died in 1696, at the age of seventy-two. *Talbot's New Diet. Hist.*—A.

BALDOCK, RALPH DE, an English divine of the fourteenth century, was educated at Merton College in Oxford, in 1324 was appointed bishop of London, in 1327 was chosen by Edward I. lord chancellor of England, and, in 1313, died at Stoney. He left behind him an history of the British monarchy down to his own time, under the title of "Historia Anglica," which Leland says he saw at Lamb.

don, but which is now lost. *Godwin de præsul. Angl. Cav. Hist. Lit. Biog. Britan.—E.*

BALDWIN I. emperor of Constantinople, born in 1172, succeeded his father Baldwin, as count of Flanders and Hainault. In the fourth crusade, that was preached in 1198, he took the cross along with his brother-in-law the count of Champagne, and many other nobles; and distinguished himself so much by his courage and conduct in the several actions which ensued, that after the conquest of Constantinople by the Latins in 1204, he was unanimously chosen emperor of the East. The city of Constantinople was allotted to him, with the territory of Thrace, and a limited sovereignty over the other provinces which were distributed among the several captors. The Greeks soon revolted against this foreign empire, and having expelled the French and Venetians from Adrianople, and massacred numbers of them, made an alliance with John, or Calo-John, king of the Bulgarians. Baldwin, resolved to recover Adrianople, led thither his forces, diminished by the absence of his brother Henry, in Asia. The Bulgarian king advanced with a powerful army, and drawing Baldwin, by a pretended flight, into an ambuscade, cut off the greater part of his troops, and made the emperor himself prisoner. Baldwin was carried to Ernoc or Ternova, the capital of Bulgaria, and never more seen by his subjects. His fate was variously related. Calo-John affirmed that he died in prison. Some assert, that after a captivity of sixteen months, he was cruelly put to death, by cutting off his hands and feet, and exposing his bleeding trunk to the birds of prey. The Flemings for a long time believed that he was still alive; and they recognized him in the person of a hermit, who, twenty years afterwards, in a wood in the Netherlands, declared himself to be the true Baldwin, but whom the French court detected, and punished as an impostor. Baldwin was succeeded in the empire by his brother Henry, and in his county of Flanders by his daughter Joan. He was much esteemed for his private virtues, as well as for the qualities of a warrior and a prince. *Univers. Hist. Moreri. Gibbon.—A.*

BALDWIN II. emperor of Constantinople, son of the emperor Peter de Courtenai, succeeded his brother Robert in 1228, being then in his eleventh year. As he was too young to govern, John de Brienne, the heroic king of Jerusalem, was made his guardian or colleague, and by his bravery saved Constantinople from an attack by the emperor of Nice, and the king of Bulgaria. Baldwin married his daughter,

and was sent on a mission to the western courts, in order to solicit aid for the declining Latin empire. He visited Italy, France, England, and other countries, at different periods, and passed more time in these mendicant expeditions than on his throne. Returning in 1239 with an army raised by the contributions of his friends, and by the alienation of his hereditary estates, he obtained some success against Vataces, and allied himself with the sultan of Iconium. But his poverty and weakness were beyond remedy; and his sale of relics to St. Lewis of France only afforded a temporary and inadequate supply to his wants. His kingdom was reduced to the limits of Constantinople; and this city was taken from him in 1261 by Michael Palæologus. Baldwin made his escape by sea in disguise, and, retiring to Italy, vainly attempted to engage the Catholic powers in an attempt for his restoration. He died in 1273, at the age of fifty-five, and his imperial rights, such as they were, were transmitted to his son Philip, and from him to Charles of Valois, brother of Philip the Fair, king of France. The contemptible part acted by Baldwin II. seems rather to have been the unavoidable result of circumstances, than of his personal character. *Univers. Hist. Gibbon.—A.*

BALDWIN, an English divine, in the reigns of Henry II. and Richard I. archbishop of Canterbury, was born of obscure parents at Exeter, where he received a classical education. In early life he taught at school, and afterwards took orders, and was preferred to the archdeaconry of Exeter. Making choice, however, of another track to advancement, he took the monastic habit in the Cistercian order, and passed through the abbacy of his monastery to the episcopal see of Worcester, and thence, in 1184, to the metropolitan chair of Canterbury. In this last step of his preferment he met with some obstruction from the monks of Canterbury, who contended with the bishops for the right of voting first; but at length, by the king's interference, they were prevailed upon to acquiesce. In order to counteract the interest and restrain the power of the monks, a plan was formed for establishing a church and monastery at Hackington near Canterbury, for the reception of secular priests; and Baldwin, who was the principal agent in this business, had made a considerable progress in it before the real design of the establishment was discovered. But, as soon as the monks perceived that the secular clergy were attempting to curtail their power, they presented their complaint to the pope, and had sufficient interest with him to



obtain an order for discontinuing the intended erection. Thus the king, the archbishop, and his suffragans, were for the present baffled by the monks. Under the next pope, however, they expected more indulgence; and Baldwin purchased a manor at Lambeth, where, on the spot upon which the palace of the archbishop at present stands, he employed the materials prepared for the college at Hackington, in building upon the former plan: he did not, however, live to complete the design. In 1189 Baldwin performed the ceremony of coronation on Richard I. at Westminster. Upon the translation of the bishop of Lincoln to the see of York, he took occasion to establish the pre-eminence of the archbishop of Canterbury, by forbidding any English bishop to receive consecration from any other hands than those of this metropolitan. Partaking of the general enthusiasm of the age for the recovery of the holy land from the infidels, archbishop Baldwin became a voluntary adventurer in this grand enterprize. The Christians in Palestine had just before this time been grievously harassed by the overpowering force of the Mahometan prince Saladin; and an embassy had been sent from Baldwin, king of Jerusalem, to Henry II. king of England, entreating his assistance. The embassy, supported by the authority of the pope, Lucius III. commanded attention; and great numbers of nobles, gentry, and clergy, under the royal permission, engaged in the undertaking. Among these was the archbishop of Canterbury; and, when Richard I. completed the design, which his father did not live to accomplish, by conducting an army in person to Palestine, this prelate appeared in his train. After making an episcopal tour through Wales to collect followers, he embarked at Dover with Hubert, bishop of Salisbury, for Syria. On his arrival, he found the Christian army much distressed by sickness and famine, and endeavoured to encourage them to persevere, both by pious exhortations and by liberal contributions from his private purse. Soon afterwards, at the siege of Acre, or Ptolemais, or, as some relate, at Tyre, a violent distemper seized him, which terminated in his death. During his illness, he appointed the bishop of Salisbury his executor, with instructions to distribute, at his discretion, all his effects among the soldiers. Baldwin died in the year 1191, or, according to some writers, in 1193. Measuring the merit of the adventurers in the crusades, rather by the piety than the wisdom of the enterprize, we must applaud this prelate's zeal. His conduct in Palestine entitles him to the praise of humanity and gene-

rosity: a claim which is confirmed by an anecdote, which relates (Brompton Chron. apud Decem Script.) that a poor old woman, of meagre aspect, who had heard that he had never eaten flesh since he became a monk, charged him with having eaten her flesh to the very bone, by permitting his officers to take from her a cow which was her only support, when he good-humouredly excused the woman's freedom, and generously repaired her loss. The mildness of his temper appears to have led him into remissness in his pastoral offices. Of this a singular testimony remains in a letter addressed to him from pope Urban III. under this superscription: "Urbanus, episcopus, servus servorum Dei monacho ferventissimo, abbati calido, episcopo tepido, archiepiscopo remisso." (Girald. Camb. apud Wharton Angl. Sac. vol. ii. p. 426.) "Urban, bishop, servant of the servants of God, to Baldwin, a most zealous monk, a fervent abbot, a lukewarm bishop, and a negligent archbishop." It is very unfortunate, when in the exact proportion in which a man's sphere of usefulness enlarges, his zeal and activity abate. Archbishop Baldwin wrote several tracts, chiefly theological, which were collected and published by father Tisner, and may be found in the fifth volume of the "Bibliotheca Cisterciensis." *Bale de Script. Brit. Gervas. Act. Pontif. Cant. Wharton's Anglia Sacra. Parker de Antiq. Brit. Eccl. Bale de Script. Brit. Pitts de Il. Angl. Script. Cave Hist. Lit. Dupin. Biogr. Brit.—E.*

BALE, JOHN, in Latin Baleus, an English divine and historian, was born at Cove, near Dunwich in Suffolk, in 1495. His parents being encumbered with a large family, he was entered, at the age of twelve years, in the monastery of Carmelites in Norwich, whence he was sent to Jesus college in Cambridge. The reformation having now found its way into England, Bale, though educated in the Romish church, became a Protestant. His conversion he ascribes to the illumination which he received from lord Wentworth; but at the same time gives some room to conclude, that it was, in part, the effect of his dislike of cenobacy. Relating (Baleus de seipso apud Script. Brit. cant. viii. c. ult.) the particulars of the change, after expressing his gratitude to lord Wentworth, he adds, "Unde ecclesiasticum antichristi characterem illico abradi,—et ne dumceps in aliquo essem tam execrabilis bestie creatura, uxorem accepi Dorotheam fidelem, divina huius vocis auscultans. Qui non continet, nubet." ["I made haste to efface the mark of wicked antichrist,—and that I might no longer be

in servitude to so execrable a beast, I made the faithful Dorothy my wife, in obedience to the divine command: he that has not the gift of continence, let him marry." Upon which Nicolson not unfairly remarks (*English Hist. Library*, p. 155.), that "his wife Dorothy seems to have had a great hand in that happy work." The acrimony with which Bale here speaks of popery, appears to have remained with him through life, and to have united with the intolerant spirit of the times to subject him to much persecution. In early life he enjoyed the protection of lord Cromwell; but after that nobleman's death, the violence of the popish party rendered his situation so uncomfortable and hazardous, that he chose to retire into the Netherlands. On the accession of Edward VI. he returned to England, and his learning and zeal procured him, first, a presentation to the living of Bishop's Stoke in the county of Southampton; and soon afterwards a nomination from the crown to the bishopric of Ossory, in Ireland, to which, after some demur on account of his peremptory refusal of the old popish form, he was, in 1553, consecrated by the archbishop of Dublin. In this station, however, surrounded with people zealously attached to a mode of religion which he execrated, he lived in a state of perpetual terror. His clergy, on his first preaching the reformed doctrines, either forsook or opposed him; and so violent was the popular fury against him, that his life was frequently in danger. In one tumult, five of his domestics were killed before his face, and he himself must have shared the same fate, had not the magistrate brought a considerable force to his defence. These troubles and alarms, of which he himself wrote a particular account, ("The Vocacyon of John Bale to the Bishopricke of Ossory in Irelande, his Persecutions in the same, and final Deliverance," printed in black letter, folio, 1553,) obliged him to quit his diocese. For some time bishop Bale lay concealed in Dublin. Attempting to make his escape from a country where he had been so inhospitably received, the trading vessel which conveyed him was taken by a Dutch man of war, the captain of which stripped him of all his money and effects. The ship being driven by stress of weather upon the coast of Cornwall, this unfortunate prelate was seized on a suspicion of treason, upon the accusation of the pilot, who hoped to share the bishop's money. A similar charge was soon afterwards brought against him at Dover, whither he was conveyed in the same ship. Carried a prisoner to Holland, he could not obtain his

liberty without paying a considerable ransom. From Holland he withdrew to Basil in Switzerland, and during the reign of queen Mary remained abroad. The accession of a protestant princess to the throne of England encouraged him to return to his native country. He did not, however, venture again to encounter the vexations and hazards of his Irish see, but contented himself with retiring, after a stormy life, to the quiet repose of a prebendal stall at Canterbury, to which he was preferred in 1560, but which he did not long live to enjoy: he died at Canterbury in November 1563, in the sixty-eighth year of his age.

Bale, while he was a papist, wrote many small pieces; and after he renounced popery, the productions of his pen, both in Latin and English, were still more numerous. Most of his English writings in prose were pointed against popery, to which he was a bitter enemy. He wrote a "Chronicle concerning Sir John Oldcastle," which was republished in 1729. He left many strange pieces in English metre, among which are several plays on sacred subjects, which to a modern audience would appear extravagantly burlesque, but which, in the age in which they were written, were doubtless gravely and piously performed. Among these are comedies on John Baptist's preaching, comedies on the childhood, temptation, passion, and resurrection of Christ, on the Lord's Supper, and washing the disciples' feet, &c. The first of these pieces may be seen in "The Harleian Miscellany." Bale himself tells us (*Vocacyon*, &c.) that his comedy of John Baptist's preaching, and his tragedy of God's Promises, were acted by young men at the market-cross of Kilkenny upon a Sunday. These pieces are at present only sought for as objects of curiosity. The only work of Bishop Bale which has given him distinction among authors is his "*Scriptorum Illustrium Majoris Britanniae Catalogus*;" an "Account of the Lives of Eminent Writers of Great Britain," commencing, as it is expressed in the author's title, from Japhet one of the sons of Noah, and brought down through a series of 3618 years, to the year of the Christian æra 1557, at which time the author was an exile for religion in Germany. The work is compiled from various authors, but chiefly from the labours of the eminent antiquarian John Leland. The vehemence of Bale's invectives against popery, and the freedom with which he exposes the vices of popes, priests, and monks, have given great offence to Roman Catholic writers, who unite to load him with censure and reproach,

as a vender of lies and calumnies. Several good critics have charged him with disingenuity, as well as with credulity. Wharton says (Pref. to *Anglia Sacra*), that he paid very little regard to truth, provided he could increase the number of enemies to the Romish church; and Nicolson asserts, (*Engl. Hist. Library*, p. 156.) that the chief of his own superstructure is malicious and bitter invectives against the papists. Perhaps this judgment is too severe. If, with Granger, (*Biogr. Hist.* vol. i. p. 139, 8vo.) we admit, that the intemperate zeal of this prelate often carried him beyond the bounds of decency and candour in his accounts of the papists, we must add, that his sufferings may furnish some apology for his acrimony, and that many things which he relates, though before designedly concealed, or ingeniously glossed over, by Roman Catholic writers, might, nevertheless, be true. With considerable allowance for the strong bias of party zeal, Bale's biographical work may be read with advantage. *Baleus de Scipso, apud Script. Brit. Catalog. Vocacyon of John Bale. Fuller's English Worthies. Nicolson. Biogr. Brit.*—E.

BALGUY, JOHN, an English divine, was born at Sheffield, in Yorkshire, in the year 1686. He received the first rudiments of learning from his father, who was master of the free grammar-school in that place; and after his death was instructed by his successor Mr. Dabuz, author of an esteemed "Commentary on the Revelations." In 1702 he was admitted of St. John's College, in Cambridge. It was a frequent subject of subsequent regret to this worthy man, that he wasted nearly two of the valuable years of academic education in reading romances; and his regret on this account was certainly not without reason; for whatever effect this kind of reading might have had in invigorating his fancy, it would contribute little towards informing his understanding, or improving his taste. From this frivolous occupation he was at last diverted by reading Livy, whose history he perused with great delight; and from that time he devoted himself with pleasure to serious studies. After he left the university, he was for some time employed as a preceptor, first in the school at Sheffield, and afterwards in a private family. Taking clerical orders in 1711, he from that time devoted himself industriously to the duties of his profession, in the living of Lamesly and Tanfield, in Durham, and for several years composed a new discourse for the pulpit every week. Possessing a candid and liberal spirit, and considerable talents for writing, Balguy early appeared as an advo-

cate for religious freedom in the dispute concerning church authority, which took its rise from a sermon preached before the king by Dr. Hoadly, bishop of Bangor, in March, 1717, on the text, "My kingdom is not of this world," and which through the three succeeding years engaged the public attention, and is still remembered under the name of the Bangorian controversy. In 1718, Balguy undertook the vindication of bishop Hoadly, and, under the fictitious name of Sylvius, wrote "An Examination of certain Doctrines lately taught and defended by the Rev. Mr. Stebbing," and in the following year, under the same signature, published "A Letter to the Rev. Dr. Smerlock." Stebbing having continued the controversy, Balguy, in 1720, published a third tract, entitled, "Silvius's Defence of a Dialogue between a Papist and a Protestant." These publications, in concurrence with many others which appeared about this time, were very useful in disseminating just and liberal principles on the subject of the controversy.

Another important question, a few years afterwards, excited a controversy, in which this able writer bore a distinguished part. Lord Shaftesbury, in his celebrated work, entitled "Characteristics," had written an inquiry concerning virtue, in which he considers it as an instinctive sentiment. This notion was now revived, and maintained more philosophically and systematically by Hutcheson, in his "Inquiry into the Original of our Ideas of Beauty and Virtue." This notion appeared to Mr. Balguy too evanescent to afford a solid foundation for moral obligation. He therefore, in 1726, wrote, in reply to Shaftesbury, "A Letter to a Deist, concerning the Beauty and Excellence of moral Virtue, and the Support and Improvement which it receives from the Christian Revelation," and, in 1728, published a tract, entitled, "The Foundation of moral Goodness, or a farther Inquiry into the Original of our Idea of Virtue," which was the next year followed by a second part, illustrating and enforcing the principles and reasonings contained in the former, and replying to certain remarks communicated by Lord Darcy to the author. This subject led the author's thoughts, by an easy transition, to the question, What may be considered as the first spring of action in the Deity? And, in 1730, he published a piece, under the title of "Divine Rectitude, or, a brief Inquiry concerning the moral Perfections of the Deity, particularly in respect of Creation and Providence." The author's design was to show, that the divine dispensations might be better explained on the

principle of rectitude, than on that of benevolence. An opinion not very different from this was advanced in a publication, which appeared soon afterwards, by Mr. Grove, who maintained that the first spring of the Deity is wisdom; while another writer, Mr. Bayes, supported the opinion, that it is benevolence. This controversy was supported on all hands with great ingenuity, but was perhaps, after all, little more than a verbal dispute. The "Essay on Divine Rectitude," was followed by "A second Letter to a Deist," occasioned by Tindal's "Christianity as old as the Creation;" and by another tract, entitled, "The Law of Truth, or the Obligations of Reason essential to all Religion." In 1741, Mr. Balguy published an "Essay on Redemption," in which he explained the doctrine of the atonement, in a manner similar to that afterwards adopted by Dr. John Taylor, of Norwich. Concerning this treatise, bishop Hoadly's opinion, communicated by letter, was, that he had been more successful in ridding Christianity of some absurd doctrines, which had been long considered as almost essential to it, than in substituting others in their stead.

After this time, the only addition which Mr. Balguy made to his publications, was a volume of sermons. These, together with a posthumous volume, have been justly admired as good models of the plain and simple style of preaching. The subjects on which they treat are chiefly practical. It has been regretted, that he committed, at one time, two hundred and fifty sermons to the flames; but, without insinuating any thing to the discredit of the writer, it may be remarked, that an author, who could write like Balguy, was well able to judge which of his productions were worth preserving. Towards the close of life, this worthy man found it necessary, through ill health, to withdraw almost entirely from company, except what he chose at Harrowgate, which he frequented every season, and where he died in 1748, in the sixty-third year of his age.

Mr. Balguy's talents and character might have justly entitled him to a higher station in the church, than a humble vicarage of 270l. a year; yet this living, at North-Allerton, in Yorkshire, except a prebend at Salisbury, given him by bishop Hoadly, was all the preferment he ever received. It is to be presumed, that his modesty, not his liberality, prevented his advancement. He cultivated and enjoyed the friendship of worthy men of different denominations. His writings, if they left room for farther discussion, promoted rational inquiry;

and his name will be transmitted to posterity with those of Clarke and Hoadly. "He was the friend of these illustrious men, and was associated with them in maintaining the cause of rational religion, and Christian liberty." *Biogr. Brit. from Memorials communicated by Dr. Balguy.*—E.

BALL, JOHN, an English divine, was born at Cassington, near Woodstock, in Oxfordshire, in 1585. Though educated at Oxford, he attached himself to the cause of the puritans. Having obtained ordination from an Irish bishop without subscription, he settled upon a curacy, at Whitmore, in Staffordshire, of twenty pounds a year; upon which, together with a trifling income from a small school, he lived contentedly. Notwithstanding the obscurity of his situation, he distinguished himself by his writings. His principal work was, "A short Treatise concerning all the principal Grounds of the Christian Religion." This popular treatise passed through fourteen editions before the year 1632, and was translated into the Turkish language. Ball likewise wrote "A Treatise on Faith," 4to. 1631; "A friendly Trial of the Grounds of Separation," 4to. 1640; and several devotional pieces. Though disinclined to ceremonies, he wrote against those who thought them a sufficient ground of separation. He died in 1640, leaving behind him the character of a laborious preacher, and an ingenious writer. *Wood's Athen. Oxon. Biogr. Brit.*—E.

BALLEXOERD, N. a citizen of Geneva, who was born in 1726, and died in his own country in 1774, is known as the author of an useful work, entitled, "L'Education Physique des Enfants," printed in 8vo. in 1764. This dissertation, which received the prize from a society in Holland, abounds with physical knowledge and judicious observations. The author takes the child from its birth, and conducts it to years of puberty. There is another dissertation, not less interesting, by the same author, on the question, "What are the principal Causes of the numerous Deaths of Children." *Newv. Dict. Hist.*—E.

BALLIANI, JOHN BAPTIST, a senator of Genoa, born in 1586, has distinguished himself among natural philosophers by a profound treatise, written in Latin, "On the natural Motion of heavy Bodies." This work first appeared in 1638, and in 1646 was republished, much enlarged, and enriched with excellent observations. Had Balliani had leisure to apply himself to the sciences, he might have appeared with distinction among the first philosophers of





ST. PETERS COLLEGE



HUGH DE BALSHAM BISHOP of ELY

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Italy; but his rank and profession directed his principal attention to law and policy, and left him only a few occasional hours for his favourite studies, mathematics, and physics. He passed with honour through many public offices, and died in 1666. *Tiraboschi*.—E.

BALLIN, CLAUDE, a most excellent worker in gold and silver, was born in 1615 at Paris, where his father exercised the profession of a goldsmith. He laid a foundation for taste and skill in his art by the study of design, copying many of the pictures of Poussin at his father's, and practising at the private schools of drawing. He had attained so much excellence at an early age, that when only nineteen he made four silver basons, sculptured with the four ages of the world, which cardinal Richelieu purchased, and so greatly admired, that he employed the young artist to match them with four antique vases. Rising to the highest reputation in his art, he was employed to execute a great number of pieces of ornamental plate for Lewis XIV. to which he gave such a value by his chisel, that the workmanship was computed at ten times the worth of the material. The greatest part of these were melted down during the necessities to which the wars and expenses of that monarch reduced him before the peace of Ryswick; but the designs of the principal of them were first engraved by Ballin's nephew, Launoi. Several of his capital works, however, are still (or lately were) remaining in the churches of Paris, St. Denis, and Pontoise. After the death of Varin, the direction of the mint for casts and medals was given to Ballin, in which small works he exhibited all the taste displayed in his larger ones. This admirable artist was scarcely ever out of Paris, where he died in 1678. *Moreri. Nouv. Dict. Hist.*—A.

BALSAMON, THEODORF, an eminent master of the canon law, and ornament of the Greek church, flourished towards the close of the twelfth century. He was appointed guardian of the laws and records (*Nomophylax et Chartophylax*) of the church of Constantinople. He was nominated by the Greek church to the patriarchate of Antioch, but this see having been seized by the Latins, could never come into his possession. The emperor Isaac Angelus Comnenus having a design of advancing to the patriarchate of Constantinople Dosithius, then patriarch of Jerusalem, in order to obtain a decision in council in favour of such a translation, which was in fact contrary to the canon law, he flattered Balsamon with the hope of being advanced to this elevated station. (*Nicetas Choniates* in *Is. Ang. lib. ii. c. 4. p. 4.*)

Seduced by this expectation, Balsamon maintained, in the assembly of the prelate, that such a translation, far from being contrary, was perfectly agreeable to the canon law, and the prelates, who were disposed to pay implicit deference to his judgment, acquiesced in this opinion. But, to his inexpressible surprise and mortification, he soon found, that he had exercised his ingenuity, and stretched his conscience, not for his own benefit, but for that of a rival. Dosithius, upon the authority of the decision, was appointed patriarch of Constantinople. Balsamon wrote several learned works on canon law; particularly, "Commentaries on the apostolical Canons, the general and particular Councils, and the canonical Letters of the Greek Fathers," printed in folio in Greek and Latin, at Paris, in 1620, and in two volumes, folio, in "Beveridge's Pandects of Canons," printed at Oxford in 1672. He also wrote a "Collection of ecclesiastical Constitutions," to be found in Greek and Latin in "Justell's Bibliotheca Canonica," and other learned works. *Fabricii Bibl. Græc. Dupin. Meri.*—E.

BALSHAM, HUGH DE, an English divine, bishop of Ely, and founder of St. Peter's College, or Peter-House, in Cambridge, was, probably, born at Balsham, in Cambridge-hire, towards the beginning of the thirteenth century. He was, in 1247, nominated by the monks of the Benedictine monastery of Ely, in which he held the office of sub-prior, to the see of Ely. The king, Henry III. who wished to appoint one of his own friends, refused to confirm their nomination. (*Mat. Paris Hist. Mag. ed. 1640, p. 956.*) Balsham appealed to the pope, who claimed a right of disposing of vacant bishoprics in England by way of provision. The king contested this right, and the affair remained for ten years undecided. At last, however, the pope and the monks prevailed, and the matter was determined in favour of Hugh de Balsham. After the prelate was installed in his see, he engaged in the laudable and public-spirited design of providing education for poor scholars. By degrees he so far accomplished his plan, as to institute a college, since known by the name of Peter-House. Bishop Balsham died at Dordington in 1286, and was buried in the cathedral church of Ely. By his last will he left to his scholars many books, and three hundred marks for erecting new buildings. According to an instrument dated 1291, his memory is annually celebrated in his college. It was Hugh de Balsham who, in 1276, settled the distinction of jurisdiction between the chancellor of the university of Cambridge and the archdeacon of

Ely. *Hist. Cantab. Ac. à Caio*, 1574. *Ful-ler's Hist. of Camb. Godwin de Presul. Biogr. Brit.*—E.

BALTHAZAR, CHRISTOPHER, a learned French Protestant, was born about the year 1588, at Ville-neuve-le-roi. He was educated in the Romish church, but the study of ecclesiastical history disposed him to embrace the reformed religion. Though in the profitable post of advocate to the presidial of Auxerre, which could be held only by a Roman catholic, after much deliberation, and some struggles, he left Auxerre, his office, relations, and friends, and went to Charenton, where he was publicly received among the protestants. Neither his circumstances, nor a regard for his personal safety, permitting him to remain at Paris, a wealthy young counsellor of Castres took him under his patronage, and, in return for the pleasure and benefit of his instructions, allowed him a handsome pension. Balthazar, however, was desirous of employing his labours in support of the protestant cause, and soon left the house of his patron to devote himself to writing. His zeal and talents attracted the notice of the reformed party, and, in 1659, the national synod of Loudon granted him a pension of seven hundred and fifty livres, to be paid from the public collections of the churches. He wrote several dissertations on subjects in dispute between the catholics and protestants, in which he particularly opposed cardinal Baronius. The papers were read and approved by an excellent judge, M. Daillé, moderator of the synod of Loudon, and it was determined that they should be published. It unfortunately happened, that the author, into whose hands they were returned, died soon after, and, though diligent search were made for them, they could not be found. It is not improbable that they were suppressed by the author himself, merely through extreme delicacy concerning his style; for it is related that, in composing his animadversions on the Annals of Baronius, he polished his style with such laborious exactness, that he sometimes was not able to finish a single page of his work in a day. Desirable as a habit of correct and elegant expression certainly is, that finical nicety, which is a perpetual clog upon a writer's progress, must be censured as a fault, and, when indulged in the extreme degree reported of Balthazar, becomes highly ridiculous. A favourable specimen of his latinity may be seen in his "Panegyric on M. Fouquet," printed in 4to. in 1655. Balthazar also wrote in French, "A Treatise on the Usurpations of the Kings of Spain upon the Crown of France," 8vo. Pa-

ris, 1626; and another tract upon the same subject, published in 1657. *Bayle. Moreri.*—E.

BALTHAZARINI, a celebrated Italian musician, and the first great violinist upon record, was sent from Piedmont at the head of a band of violin-players in 1577, by Marshal Brisac, to the court of France, where the queen, Catharine de Medicis, made him her first valet de chambre, and superintendent of her music. He contributed so much to the entertainment of the court and royal family by his playing, and his ingenuity in inventing magnificent plans, machinery, decorations, &c. for ballets, divertissements, and other dramatic representations, that he received the title of *Beaujeuux*. He composed, in 1581, a ballet for the nuptials of the king's favourite, the duke de Joyeux, with Mademoiselle de Vaudemont, sister to the queen. It was called "Ceres and her Nymphs," and was printed under the title of "Balet comique de la Roynne," &c. Paris, 1582. The music was by Claude le Jeune, and other composers, but the plan and devices of the ballet were the invention of Balthazarini. In the preface he says, that he "has blended poetry, music, and dancing, in a manner, which, if ever done before, must have been in such remote antiquity, that it may now well be called new." The first place is given to dancing; and this, in the opinion of Dr. Burney, is the origin of the *Balet Heroique*, and *Historique*, in France. *Burney's Hist. of Music*, vol. iii. *Nouv. Dict. Hist.*—A.

BALTUS, JOHN FRANCIS, a learned French Jesuit, born at Mentz, in 1667, and admitted into the society of Jesus, at Nancy, in 1682, was much esteemed by his fraternity. He was an excellent scholar, and deeply read in Christian and Jewish antiquities. After occupying several offices of the society, his fondness for books induced him to take the charge of the public library at Rheims, where he died in the year 1743. His most celebrated work is, "An Answer to Fontenelle's History of Oracles," written in French, and published in 8vo. at Strasburg, in 1707; in which he labours hard to refute the opinion of that celebrated wit, an opinion before maintained with great learning and ingenuity by Van-Dale, that the pagan oracles were impostures, contrived and carried on by the priests, and not, as had commonly been asserted by divines, the work of dæmons, who were silenced by the power of Christ. Fontenelle published no reply to this "Answer," not because he thought the arguments of Baltus decisive, but because he had an aver-



sion to disputes of this kind, and, to use his own words, " chose rather to let the devil pass for a prophet, than to occupy his time with fruitless discussions." The subject, however, was taken up by the learned Le Clerc, who, in the " *Bibliothèque Choisée*" for the year 1707, inserted remarks upon the work of father Baltus, which called forth a " *Continuation of the Answer*" to Fontenelle, published at Strasburg in 1708. These two volumes were soon afterwards translated into English. Baltus also wrote, in French, " *A Defence of the Christian Fathers accused of Platonism*," 4to. 1711; " *The Judgment of the Fathers on the Morality of Pagan Philosophy*," 4to. Strasburg, 1719; " *The Christian Religion proved by the Accomplishment of Prophecies*," 4to. Paris, 1728; and " *A Defence of the Prophecies of the Christian Religion*," three volumes, 12mo. Paris, 1737. This latter performance was written against Grotius and father Simon, who had explained the prophecies with a latitude of interpretation, which father Baltus did not approve. He possessed considerable learning and talents, which he employed in support of the system which the church of Rome had pronounced orthodox. *Moreri. Nouv. Dict. Hist.*—F.

BALUE, JOHN, cardinal, a man who attained some celebrity by ill-acquired power, was born about 1420, of very obscure parentage, his father being by some said to have been a miller at Verdun, by others, a tailor at Poitiers. He studied for the clerical profession, and first attached himself to Jouvenal des Ursins, bishop of Poitiers; then to John de Beauveau, bishop of Angers, who made him a canon of his church. He was afterwards presented by Charles de Melun, favourite of Lewis XI. to that prince, who made him his almoner. In this situation, his crafty, subtle, and confident disposition soon pushed him forwards. He obtained several abbacies, was made superintendant of the finances, had the bishopric of Evreux, and next of Angers, from which he had procured the deposition of his old patron, John de Beauveau. In consequence of his services to the Roman see, in having caused the abolition of the pragmatic sanction, supported by the parliaments and universities of France, Balue obtained a cardinal's hat from Paul II. His influence over the mind of his bad master was extreme. He interfered in all public affairs; and once, in his pontifical habit, caused the troops to pass in review before him; on which the count of Dammartin requested leave to be sent to his bishopric, in order to make a

muster of the ecclesiastics. After a long favour, his intriguing spirit led him into correspondencies with the dukes of Burgundy and Berry, to the prejudice of king Lewis, who had shown distrust of him since the danger he incurred, on his persuasion, at the conference of Peronne. His letters were intercepted, and his guilt proved by his own confession. The king imprisoned him, as is said, in an iron cage made for the purpose, for the space of eleven years, not being permitted by the pope to bring him to a public trial in the kingdom. At length, the superstitious terrors of Lewis, then near his end, and the persuasions of the pope's legate, regained him his liberty in 1480. He went to Rome, where he was received with great honour, and Sixtus IV. insulted the kingdom by sending him back as his legate to Charles VIII. Balue had the confidence to attempt to exercise his functions before his letters had been presented to the parliament, but the king would not suffer it. He returned to Rome, where he was presented to the bishopric of Albano, and afterwards of Præneste, and was appointed legate of the March of Ancona. He died in 1491. *Moreri.*—A.

BALUZE, STEPHEN, a learned French writer, born at Tulle, in 1630, took great pains to collect from various quarters manuscripts of authors, compare them with the editions already published, and give new editions, with notes, full of research and erudition. His attention was, however, chiefly confined to works in ecclesiastic history, as lives and letters of popes, and other eminent ecclesiastics, histories of councils; homilies, and the like. In 1655 he was taken under the patronage of the archbishop of Toulouse, and after his death was librarian to the illustrious Colbert. The king created in his favour a chair of canon law in the royal college, appointed him inviolable to the college, and granted him a pension. After a long and tranquil enjoyment of these honours, he was persuaded by cardinal Bouillon to write " *A genealogical History of the House of Auvergne*," which contained matters so offensive to the court, that the work was suppressed by order of the parliament of Paris, and the author was deprived of his place and pension, and sent into exile. He was successively resident at Rouen, Tours, and Orléans, and was not recalled to Paris till after the peace of Utrecht. Baluze amused himself in his old age by writing the history of his native place, under the title of " *Histoire Tutellensis*," printed in quarto at Paris, in 1717. He died in 1718 at the advanced age of eighty-eight, leaving

among his friends, the character of an amiable man, ever ready to oblige others, and particularly to assist young students by a free communication of his knowledge, and among the learned an high reputation for an extensive acquaintance with books and manuscripts. *Journal des Savans de Paris. Dupin. Mercuri. Nouv. Dict. Hist.—E.*

BALZAC, JOHN LOUIS GUEZ, lord of Balzac, the son of a gentleman of Languedoc, was born at Angoulême, in 1595. When young, he attached himself to the duke of Epernon, and then to the cardinal de la Valette, who employed him as his agent at Rome, where he remained two years. At his return, the cardinal introduced him at court, where his wit and eloquence caused him to be much noticed. The bishop of Luçon, afterwards cardinal Richelieu, esteemed him, and, when minister, bestowed upon him a pension, with the brevets of counsellor of state, and royal historiographer. He first distinguished himself by his *Letters*, of which the earliest collection was published in 1624. They obtained extraordinary popularity, and were long regarded as perfect models in that kind of composition. With much fine sentiment, and beauty of language, they are, however, studied, pompous, and inflated. They are reckoned direct contrasts to the manner of Voiture; but if inferior to that writer in freedom, Balzac was superior in real weight of matter. Such was the reputation he acquired as a man of letters, that it became at length a heavy burthen to him. Every gentleman in France who wished to be thought a *bel esprit*, wrote to him for the sole purpose of having a letter from Balzac to show; and it cannot be wondered at that he complains of such a perpetual exertion of his imagination for so frivolous a purpose, as the most irksome of all tasks. He likewise paid the usual penalty of literary eminence in being the subject of severe criticism. His style of eloquence was attacked by a young Feuillant, and defended by himself under the name of the abbé Ozier. This called forth a still more acrimonious attack, in two large volumes, from Goulou, the general of the Feuillants, who not content with vilifying Balzac's merit as a writer, abused the morality of his works, though with little reason. He bore these censures for some time with apparent indifference; but at length he made a retreat from the scene of contention to his estate of Balzac, pleasantly situated on the borders of the Charente, near Angoulême, where he employed his time in study and composition, and in writing to his correspondents, among whom were many

of the most learned as well as the greatest of his countrymen. He himself was a good classical scholar, and wrote Latin verses with facility and elegance. His conversation was easy and agreeable, and free from the affected air that reigns in his writings. His philosophical love of freedom and retirement did not, however, preserve him from the gloom of disappointed expectation. Towards the close of life he became much addicted to the devotion of his church. He built two chambers in the capuchin convent of Angoulême, in which he often resided. He alienated in his life-time eight thousand crowns for pious purposes; and at his death, in 1654, he left a considerable sum to the hospital of Angoulême, where he directed himself to be buried, *at the feet of the poor interred there*. He founded an annual prize for eloquence at the French academy, of which he was a member.

"The French language (says Voltaire) is under very great obligations to Balzac. He first gave number and harmony to its prose." His thoughts likewise are frequently happy, through the result of study. He had a collection of *pensieri*, which he interwove in his compositions as occasion offered; but they are often hyperbolic, and characterised by point and antithesis. As he was too highly admired at his first appearance, he afterwards was too much depreciated and neglected. His principal works are his "Letters," printed at different times; "Le Prince;" "Le Socrate Chrestien;" "L'Aristippe;" "Entretiens;" "Latin Verses," in three books, of which his "Amyntas," and "Christ victorious," are most esteemed. All these have been collected in two volumes, folio. *Nouv. Dict. Hist. Voltaire, Siecle de Louis XIV. Bayle Dict.—A.*

BAMBRIDGE, or BAINBRIDGE, CHRISTOPHER, an English divine of the fifteenth century, a native of Hilton, near Appleby, in Westmoreland, and a student in Queen's College, Oxford, was conducted, by a rapid progress, through several stages of ecclesiastical preferment, till, in 1507, he was advanced to the see of Durham, and the next year to the archbishopric of York. After the death of Richard III. during whose reign his friendship with Morton, archbishop of Canterbury, subjected him to some sufferings, he returned, under Henry VII. into the full current of prosperity. Being appointed almoner to that prince, he was employed by him on several foreign embassies. In the reign of Henry VIII. he was sent to pope Julius II. under the pretence of restoring peace to Europe, by putting an end to the league





The Rev.^d Richard Bancroft,
ARCHBISHOP of CANTERBURY.

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then formed by the most powerful princes of Europe against the Venetians, but in fact to stimulate the pope to enmity against the king of France. Bambridge, while he accomplished with great address his master's design, was not negligent of his own interests. He so completely ingratiated himself with the pope, as to obtain from him a cardinal's hat, and an irregular precedence in the conclave. (Aubery, *Histoire Generale des Cardinaux*, et Paris, 1645, p. 264.) He was appointed by his holiness legate of the ecclesiastical army which was at that time besieging Bastia. Returning home, he discovered his gratitude to the pontif, by prevailing upon his royal master to engage in an unnecessary war in his defence. (Polyd. Verg. *Ang. Hist. lib. xxvii.*) Bambridge appears to have been a man altogether devoted to ambition, and to have owed his preferment more to artifice than to merit. No fruits of his learning remain; and it affords no high idea of his talents, that, in delivering a complimentary speech to the pope in consistory, he was thrown into so much confusion and embarrassment, as to say things directly contrary to his intention. With respect to his temper, little can be concluded in its favour, from the tragical incident which terminated his life. Being on some occasion in a violent passion with Renaud of Modena, his major-domo, he fell upon him, and beat him excessively. The enraged domestic revenged himself by ministering to his master a dose of poison. (Aubrey, *ubi sup.* p. 166.) This happened at Rome on the 14th of July, 1514. The master, who had paid dearly for forgetting the apostolic precept, "A bishop must be no striker," was buried in the English church; and the servant eluded the hand of public justice by hanging himself. *Wood's Athen. Oxon. Pits de Illust. Ang. Script. Fuller's Worthies. Biogr. Brit.—E.*

BANCK, LAURENCE, a Swedish lawyer, a native of Norcopin, was for fifteen years professor of civil law in the university of Franeker: he died in the year 1662. He published in 1649 a work, written in Latin, "On the Tyranny of the Pope over Christian Kings and Princes;" and in 1656, "Rome triumphant, or the Inauguration of Innocent X." But his principal publication is his edition of the "Book of Taxes of the Romish Chancery," a work which fixes the prices of absolution for the most heinous and infamous crimes. This edition, printed at Franeker, in 8vo. in the year 1651, is said by the editor to have been carefully collated with the most ancient copies, both printed and manuscript, particularly the editions of Co-

logne, 1523; of Wittemberg, 1538; of Venice, 1584; and of a manuscript, communicated by a friar from Rome. Other editions, of Rome, 1514; of Cologne, 1515; of Paris, 1520, 1545, and 1625, have been cited (Heideg. *Myst. Bab. tom. i. p. 547.*); and Jurieu (*Prejuges legit. contra le Papisme*, tom. i. p. 295, &c.) published the particulars of these taxes. Banck's edition of these taxes, and some others, have been placed among prohibited books in the "Index" of the Inquisition, as corrupted by heretics: nevertheless enough remains, in editions not controverted, to have given occasion to many worthy catholics to lament, that such taxes should have disgraced the church. *Wilt. Dear. Biogr. Bayle.—E.*

BANCROFT, RICHARD, an English prelate, archbishop of Canterbury, in the reign of James I. descended from a good family at Farnworth, in Lancashire, was born in September, 1544. After an university education at Cambridge, first in Jesus College, and afterwards in Christ College, ecclesiastical benefices and honours were speedily accumulated upon him. Besides the rectories of Tiversham, in Cambridgeshire; of St. Andrew's, Holborn; and of Cottingham, in Northamptonshire; he held the office of treasurer of St. Paul's cathedral: and was prebendary of St. Paul's; of St. Peter's, Westminster; of Canterbury; and, according to some (Battely's *Ed. of Somner's Antiq. of Canterbury*, part II. p. 82.), of Durham. His zeal for the church of England was vehemently displayed in a bitter invective against her enemies the Puritans, delivered in a sermon at St. Paul's Cross, on the 9th of February, 1589. He accused them, in harsh and intemperate language, of ambition and covetousness. The principal cause of non-conformity and schism was, he asserted, the prospect of plundering bishoprics, seizing the endowments of cathedrals, and scrambling for the remainder of the church revenues. The laity among the nonconformists he accused of an intention to dissolve the bonds of property, and introduce a community of goods. He strongly represented the danger of permitting private men to contest the authority, and violate the constitutions of the church; insisted upon the absurdity of extemporary prayers; and maintained the divine right of bishops in terms which, in the judgment of sir Francis Knollys, one of the queen's counsellors, were injurious to the supremacy of the crown. (Strype's *Life of Archbishop Whitgift*, book iii. chap. 21.) This sermon, which Strype supposes to have been preached at the instigation of archbishop Whitgift, for the pur-

pose of silencing the popular clamours against episcopacy, was only one among innumerable proofs of Bancroft's violent hostility against the Puritans. He uniformly opposed, with the utmost vehemence, sects and innovations of every kind. As one of the commissioners for ecclesiastical causes, he strenuously pursued rigorous measures for the suppression of heresy and schism. Writings which were levelled against episcopacy, or intended to recommend any other mode of church discipline, he treated as seditious, and pursued their authors as enemies to the state. In short, the archbishop of Canterbury, to whom he was chaplain, found him one of the most able and zealous agents whom he could employ in wielding the weapons of authority against troublesome, and, as they were commonly termed, factious sectaries. (Strype, *ubi sup.* book iv. chap. 23.) If this conduct excited displeasure in those who, at that time, were zealous for further reformation in the affairs of religion, it was to be expected that it should, in the same degree, obtain the applause of those who were well contented that things should remain as they were. We cannot wonder that so zealous a defender of the church of England as Bancroft should be rewarded for his services with high ecclesiastical preferment. In 1597 he was advanced to the see of London; and from that time, through the increasing infirmities of the archbishop, the management of the ecclesiastical affairs of the kingdom devolved chiefly upon him.

In a celebrated conference between the bishops and the presbyterian ministers, held at Hampton Court in 1603 (Collier's *Eccles. Hist. of Great Britain*, vol. ii. p. 664; Barlow's *Sum and Substance of the Conference held at Hampton Court*, printed in 1604), bishop Bancroft gave full proof that his advancement had not cooled the ardor of his zeal for the established episcopacy. The king requesting satisfaction on the three points of confirmation, absolution, and private baptism, Bancroft, in the first day of the conference, undertook the explanation and vindication of these branches of episcopal discipline, as exercised in the church of England. On the second day, when the nonconformist ministers expected to enter upon a fair discussion of the great points in dispute concerning doctrine, worship, and discipline, bishop Bancroft's intolerant principles and overbearing spirit prompted him to propose a measure, which would have at once terminated the conference by the violent interference of authority. He humbly moved the king, that an ancient canon, that "schismatics are not to be

heard against bishops," might be remembered, and that, according to a decree of an ancient council, which prohibited any man to plead against his own subscription, those of the opponents, who had subscribed the communion-book, should be set aside. The king saw the absurdity and injustice of these proposals, and prudently rejected them. The bishop being called upon to reply to the exceptions made by Dr. Reynolds, one of the delegates from the nonconformists, a conference ensued on predestination and confirmation. In the course of this disputation, Dr. Reynolds moved for several alterations in doctrine and discipline: upon which the bishop, earnestly solicitous to prevent the success of these petitions, instantly fell upon his knees before the king, praying to be heard in two or three requests. The first was, that care might be taken to provide a praying clergy; the services of the desk being by many as much neglected, as if they thought the duty of a parish priest wholly confined to the pulpit. He next requested, that till men of learning and sufficiency could be procured for every congregation, homilies should be read, and their number increased. His last motion was, that pulpits might not be turned into batteries, from which every malcontent might be allowed to play his spleen against his superiors. Whatever foundation there might be for these requests, it is evident, that they were pointed, with little good humour or good-will, against the nonconformists. In the course of this conference, the subject of clerical non-residence being started, the lord chancellor took occasion to argue against pluralities, and, expressing a wish that some clergymen might have single coats before others had doublets, added, that he himself had managed in this manner in bestowing the benefices in the king's gift: upon which the bishop of London replied, "I commend your honourable care that way; but a doublet is necessary in cold weather." The good bishop spoke feelingly; for he had himself experienced the comfort of warm cloathing.

Upon the death of archbishop Whitgift, bishop Bancroft was, in 1604, elected and consecrated to succeed him in that high dignity. That he still adhered to the same intolerant principles, and pursued the same violent measures against the nonconformists, appears from the eulogy of lord Clarendon, who writes, "that this metropolitan understood the church excellently, and had almost rescued it out of the hands of the Calvinian party, and very much subdued the unruly spirit of the nonconformists by, and after, the conference at Hampton Court;" and

that, "if he had lived, he would quickly have extinguished all that fire in England, which had been kindled at Geneva, and would easily have kept out that infection, which could not afterwards be so easily expelled." (Lord Clarendon's Hist. ed. 1727, vol. i. p. 88.) Of the archbishop's jealousy for the rights of the church, a memorable example occurs, in his contest with the judges, against whom he exhibited to the lords of the council certain articles, complaining of their encroachments on the ecclesiastical courts in granting prohibitions. (Collier, ubi supra, p. 688.) The complaint was over-ruled by the unanimous opinion of the judges, which Coke justly calls the highest authority of the law. In the interior discipline of the church the archbishop was rigorously exact. He pressed a strict conformity to the rubric and canons, without making the smallest allowance for difference of opinion. Those who had formerly subscribed the articles with admitted latitude were, under his jurisdiction, required to signify their conformity in close and unequivocal terms. For refusing submission to these requisitions, or on other accounts, according to rolls delivered in by Bancroft not long before his death, forty-nine clergymen were deprived of their benefices: other accounts report a much larger number. In hopes of increasing the revenues of the church, the archbishop, in 1610, presented to parliament a plan for the better providing a maintenance for the clergy, the leading objects of which were, to improve the tithes, to redeem lay impropriations, and to restore the practice of mortuaries by repealing the statute of mortmain. This project, which was wisely rejected by the parliament, appears to have been archbishop Bancroft's last public act. The painful disease of the stone terminated his life: he died at his palace at Lambeth in November, 1610, aged sixty-seven. He left his library to his successors in the see of Canterbury. We find no account of any publications from his pen, except his famous sermon against the Puritans, already mentioned, and two tracts, which he wrote before his advancement to the episcopal dignity, in defence of the church against the nonconformists, entitled, "Dangerous Positions," and "Survey of the pretended holy Discipline." (The sermon preached at St. Paul's Cross is prefixed to this tract). These pieces were much admired by those who were inclined to violent measures, and, doubtless, contributed to the author's advancement. It cannot reasonably be questioned, that the prominent features in the character of this prelate were intemperate zeal, and into-

lerant severity, and that whatever services he might render to episcopacy, the general cause of protestantism owed him little obligation; for nothing could be more inconsistent with the fundamental principle of the reformation, than for the predominant party to refuse to other sects the exercise of that freedom of judgment and action, which they had themselves asserted and maintained on their separation from the church of Rome. With narrow principles, and a rugged temper, Bancroft, however, appears to have possessed a strong understanding and active spirit, which fitted him for business, and enabled him to occupy stations of high importance with a considerable degree of reputation. A letter written by this prelate to king James I. containing a vindication of pluralities, is preserved in the advocate's library at Edinburgh, and may be read in the first volume of sir David Dalrymple's Memorials. *Le New's Lives of English Bishops. Biogr. Brit.—E.*

BANDELLO, MATTHEW, bishop of Agen, a celebrated writer of novels, was born towards the close of the fifteenth century at Castelnovo, of Scrivia, in the Milanese. In imitation of his uncle Vincenzo, general of the order of Dominicans, he entered into that society, and resided for some time in a convent at Milan. He soon quitted it, however, and took up his residence at the palace of Pirro Gonzaga, lord of Gazzuolo, whose daughter, the celebrated Lucretia Gonzaga, he instructed in polite literature. During the war carried on in the Milanese by the French and Spaniards between 1520 and 1525, he suffered in common with many others, lost all his books, and was brought into great danger of his life, which he only preserved by taking flight in a disguised dress. After wandering some time he attached himself to Cesar d'Uregoso, whom he accompanied into France. In that country he lived many years; and in 1550 he was nominated by Henry II. to the bishopric of Agen. He attended, however, little to episcopal duties, and left the care of his see to the bishop of Grasse. The exact time of his death is unknown, but he was still living in 1561. The collection of novels or tales, which has chiefly made his name remembered, was first printed in Lucca in 1554, in three volumes, 4to. under the title of "Novelle del Bandello," to which another volume was afterwards added, printed at Lyons in 1573. Several other editions have been made, but mostly imperfect and truncated. That of London in 1740, four volumes, 4to. is, however, conformable to the first. The author in his narrations imitates the manner of Boccaccio, and is reckoned to write

in a lively and agreeable style ; but he has also copied his model in those freedoms of language and description which are highly unbecoming a bishop, and have given matter of scandal to his church. He was also author of a Latin version of Boccaccio's story of "Tito et Gisippo," of eleven cantos, in ottava rima, in honour of Lucretia Gonzaga, and of some other works. *Tiraboschi. Nouv. Dict. Hist.*—A.

BANDINELLI, BACIO, was born at Florence in 1487. His father, who was a goldsmith, taught him drawing, and working in metal ; but his decided taste for sculpture caused him to be placed with Rustici, a statuary of eminence. He early became a rival, and a malignant one, of Michael Angelo, with whom he attempted to vie in painting as well as in sculpture, but without success. He was unable to obtain the art of colouring, and soon laid aside the pencil for the chisel. His works in marble gained him a high reputation, and no one was more sensible of his excellence than himself. It was his pride to be compared with other artists ; nor did he scruple any means of getting business out of their hands. He was patronised and employed by Leo X. Clement VII. and Francis I. For the latter he was engaged to copy some antiques ; and he did not hesitate to affirm that he would make a Laocoon not only equal to the famous original, but superior. He succeeded in this work so admirably, that pope Clement sent his copy to the gallery at Florence, and rather chose to give Francis some real antiques than to part with it. Bandinelli obtained from the pope a block of marble, which had been meant for Michael Angelo, and made from it a Hercules overthrowing Cacus, which was placed at Florence by the side of Michael Angelo's David, and appeared worthy to pair with it. He was continually led by ambition or avarice to undertake vast works, which the inconstancy of his disposition made him quit unfinished for something else. He was therefore perpetually involved in disputes with his employers, and in the end lost all his patrons. The grand duke Cosmo de' Medici was the last for whom he performed some great works, but not without various failures and disappointments. He died at Florence in 1659, aged seventy-two. Several of his pupils arrived at eminence. A natural son, named Clement, to whom he had taught his art with success, died young.

Bandinelli's intriguing, quarrelsome, and unpleasant character, embroiled him with most of his contemporary artists, and injured his fame during his life-time. He stands high, however,

among the Italian sculptors, and his remains are much admired. The principal are the bas-reliefs of the tombs of Leo X. and Clement VII. at Rome ; a St. Peter, a Bacchus, the Laocoon, and the figures of some princes of the Medici family at Florence. In general his drawing is correct, and shows much knowledge of anatomy, but his muscles are too strongly marked, and he is deficient in grace. His rivalry of Michael Angelo made him an imitator, and in some measure a caricaturist of that great sculptor. *D'Argenville, Vies des Sculpteurs.*—A.

BANDURI, ANSELME, an antiquary of the eighteenth century, was a native of the republic of Ragusa, in Dalmatia, and a Benedictine monk. Passing into Italy, he studied at Florence, where he made a rapid progress in the learned languages, and soon became a preceptor. Bernard de Montfaucon coming to Florence in the year 1700, employed him to examine the manuscripts which he wished to consult for a new edition of Chrysostom's works. Under the patronage of the grand duke of Tuscany, Banduri, to extend his acquaintance with ecclesiastical antiquities, spent some years in the abbey of St. Germain, in Paris. Here he acquired an accurate knowledge of the antiquities of Constantinople, which enabled him to compose a valuable work, published at Paris in 1711, in two volumes, folio, entitled "Imperium Orientale, sive, Antiquitates Constantinopolitanæ." The work is embellished with topographical plans, maps, and other engravings. Banduri also published a collection of Roman medals, which appeared at Paris in 1718, in folio, under the title of "Numismata Imperatorum Romanorum a Trajano Decio ad Paleologos Augustos." This work, enriched with a catalogue of books, and a collection of dissertations on medals, was reprinted in 4to. at Hamburg, in 1719, by John Albert Fabricius. Banduri was in 1724 appointed librarian to the duke of Orleans: he died at Paris in 1743. The accuracy of this author's Antiquities of Constantinople has been disputed by Casimir Oudin (*Masson, Hist. Crit. de la Rep. des Lettres*, tom. vii.) ; nevertheless, his learned industry may entitle him to be distinguished from the common herd of compilers. *Moreri. Nouv. Dict. Hist.*—E.

BANGIUS, PETER, a Swedish divine, was born at Helsingberg in 1633. He studied at Upsal, and travelled with a pupil through Sweden, Denmark, and the Netherlands. On his return home, he was appointed professor of theology in the university of Abo, in Finland, and filled the chair with credit thirty-two years.



In 1682, Charles IX. of Sweden appointed him bishop of Wyburg: he died in 1696. He was a public benefactor to his country by the pains which he took to establish schools, and promote knowledge. He wrote in Latin an ecclesiastical Swedish History; a Treatise on sacred Chronology; a Commentary on the Hebrews; and other works. *Le Long. Bibl. Tac. Moreri.—E.*

BANGIUS, THOMAS, a learned Danish divine, of the university of Copenhagen, was born in the year 1600. He successively discharged with great credit the duties of the professorships of Hebrew, philosophy, and divinity, and was the author of several learned works: he died in 1661. Among his writings in Latin are various dissertations to elucidate portions of the Scriptures; "Philological Observations," printed in 8vo. at Copenhagen, in 1640; "An Exercitation on the Origin of Diversity of Languages, and on the Excellence of the Hebrew," 8vo. 1634; and "A Hebrew Lexicon," 4to. 1641. *Alberti Thura, Hist. Lit. Danorum. Bayle.—E.*

BANIER, ANTONY, a French abbé, a writer of the eighteenth century, was a native of Clermont, in Auvergne, where he pursued his first studies. Repairing to Paris for the purpose of completing his education, his talents soon attracted attention, and supplied him with resources, which he could not draw from his family. Having been employed in classical instruction, his thoughts were turned towards the subject of ancient mythology, and he drew up, in two volumes, 12mo. "An Historical Explication of the Fables of Antiquity." This publication soon made him known as a writer of taste and erudition, and, in 1714, procured him admission into the Academy of Inscriptions and Belles Lettres. In 1715 the work appeared in the form of dialogue, with large additions. The object of this work is to trace up mythology, or the fables of the ancients, to historical facts, as their true source. Banier pursued the same object in various dissertations, communicated to the Academy of Inscriptions and Belles Lettres, and published, either in part, or entire, to the number of thirty, in the Memoirs of that Academy. Still adhering to his favourite pursuit, he presented the public with the fruits of his industry during the last ten years of his life, first in his "Translation of the Metamorphoses of Ovid," with historical remarks and explications, with the plates of Picart, published in folio, at Amsterdam, in 1732, and reprinted in two volumes, 4to. at Paris, in 1738; and afterwards in a

fuller developement of his ideas on the fables of the ancients, in a work, entitled "Mythology, or the Fables explained by History," printed both in 4to. and 12mo. at Paris, in 1740. The work abounds with learned research, and ingenious conjecture; but it may be questioned whether M. Banier's theory, or any other single method, will successfully disentangle the twisted web of ancient mythology. Banier died in November, 1741, aged sixty-nine years. He published an improved edition of Marville's "Mélanges d'Histoire et de Littérature," and had a share in the new edition of Picart's "General History of religious Ceremonies," published in 1741. *Moreri. Nouv. Dict. Hist.—E.*

BANKES, JOHN, Knight, an English lawyer, was born of a good family, at Keswick in Cumberland, in 1589, and educated in Queen's college, Oxford. He studied and practised the law in Gray's Inn, and soon acquired a degree of reputation which recommended him to the notice of his sovereign Charles I. who, in 1629, appointed him his attorney. The next year he was chosen Lent-reader at Gray's Inn, and in 1632 treasurer of that society. In 1634, after receiving the honour of knighthood, he was advanced to the office of attorney-general, and in 1640 was made chief justice of the common pleas. In both these offices he acted with a degree of wisdom, integrity, and firmness, which obtained him high esteem. It was a singular proof of his merit, that, though, in the contest between the king and parliament, he openly declared himself on the side of the former, in the proposals which the parliament made to the king in January 1643, they desired that the lord chief justice might be continued in his office. Soon afterwards, however, he lost all his credit with them, by declaring the actions of Essex, Manchester, and Waller treasonable, and, together with the other judges who maintained the same opinion, was, by a vote of the house, pronounced a traitor to his country. A memorable instance of courage displayed during this unhappy contest by lady Banks, must not be overlooked. Some of the parliamentary forces, under sir W. Earl and Thomas Trenchard, esq. besieging Corfe Castle in the isle of Purbeck in Dorsetshire, the seat of sir John Banks, where his lady and family were then resident, the lady, though surrounded only by her children and servants, and a few tenants, not amounting to more than forty, refused to surrender the fortress; and held out till she was relieved by a body of horse under the earl of Carnarvon. Sir John continued with the king

at Oxford, assisting him by his councils, till his death, which happened in December 1644. By his last will the lord chief justice left, among other charitable legacies, thirty pounds a year to the town of Keswick, for the support of a manufacture of coarse cottons, which had been not long before set up in that town, and which without this aid would probably have been lost. Sir John Banks appears to have been a man of sound integrity, cool judgment, and amiable temper. *Lloyd's Memoirs. Fuller's Worthies. Wood's Fasti Oxon. Clarendon. Biogr. Brit.*—E.

BANNIER, JOHN, a celebrated Swedish general, was born in 1601, and bore arms under Gustavus Adolphus, with whom he was a great favourite, and whom he is said greatly to have resembled in person. Gustavus gave him the command of his infantry; but he had the misfortune to be twice beaten by Pappenheim. Such, however, was his reputation, that on the death of the king of Sweden, he succeeded to the post of general in chief, in which he obtained a glory little inferior to that of his master. He gave the Saxons two defeats, and afterwards, passing into Misnia, took many places, and gained a very complete victory over the Imperialists at Wistock. He then reduced many towns in Pomerania, and, passing the Elbe, made a great progress in Saxony and Bohemia. Here he twice beat the Saxon general Maracini; and filled with alarm all that part of Germany. The emperor attempted to engage him in a negotiation by means of his wife, who every where accompanied him, and to whom he was greatly attached; and his splendid offers are said to have made some impression on Bannier, when the French minister, receiving intimation of the design, prevented it. Bannier, then, in conjunction with the French troops, marched into Hesse Cassel, followed by Piccolomini, who by his skill prevented the confederates from profiting by their superiority. About this time, too, the wife of Bannier died, which almost threw him into despair; but as he was conducting her remains to Erfurth, he happened to see a young princess of Baden, with whom he fell violently in love. This new passion so occupied his mind, that he was no longer the same man. He neglected his affairs, attended to nothing but courtship and festivals, and on the day when he received the father's consent, he made such a *feu de joye*, that the noise of the cannon threw the people of Cassel into the greatest consternation. He afterwards, however, made a spirited attempt upon Ratisbon, where the emperor was holding a diet, and was

very near surprising his person. But a large army being at length collected for the relief of the place, Bannier was obliged to retreat into Bohemia. In this retrograde march he was closely pushed by the Imperialists, and reduced to the greatest danger, from which he extricated himself by extraordinary skill and good conduct. But the fatigue of this exertion threw him into an illness, of which he died at Halberstadt on May 20, 1641, greatly regretted by the whole army.

Bannier had all the qualities of a great general. He was hardy, patient, active, and ready to partake in all dangers and fatigues with his soldiers, by whom he was almost adored. No general was more sparing of the blood of his troops. He was fond of repeating "that he had never hazarded any thing, or even undertaken an enterprise, without an evident necessity." He did not willingly engage in sieges, and relinquished them without scruple when they seemed likely to prove difficult. Had he not been thus economical of his forces, he knew that Sweden must soon have been exhausted. He was no encourager of volunteers of quality in his army, sensible of the injury discipline sustained by their example. He had shaken off all dependence on his court for military directions, and to his freedom in this respect he candidly attributed his superiority over the Imperial generals. It was a principle with him, that subaltern officers should regularly succeed to those above them, unless there were some particular reason to the contrary. Though he loved his soldiers, he would not suffer them to enrich themselves by pillage, thinking it a certain way to spoil them for service; and this is said to have been the reason why he turned away from Prague, when he might easily have taken it. His passions were naturally violent, but his general conduct was moderate and humane. *Nouv. Diet. Hist. Mod. Univers. Hist. Moreri.*—A.

BARACH, the fourth judge of the Hebrews, after delivering the Israelites from their bondage to Jabin, king of Canaan, and defeating Sisera, ruled over them thirty-three years: he lived about 1240 years before Christ. *Judges, iv. Joseph. Antiq. lib. v. c. 6.*—E.

BARADÆUS, called also ZANZALUS, JACOBUS, an obscure and ignorant monk of the sixth century, distinguished himself in the eastern church by reviving and increasing the sect of the Monophysites, after it had become nearly extinct. In opposition to the doctrine of Nestorius, that there were in Christ two persons, Eutyches had, in the preceding cen-



BANNER.

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ture, founded a sect, which taught that in Christ there is but one nature, that of the incarnate word. These sectaries, called from their founder Eutychians, were also from their doctrine called Monophysites. The sect, subdivided into other branches, grounded upon nice distinctions in these unprofitable disputes, had been condemned by the council of Chalcedon, and was apparently falling into oblivion, its bishops being reduced by imprisonment and death to a very small number, when a successful effort was made for its revival. Bardæus was ordained, by the remaining leaders of this sect, bishop of Edessa, and appointed to the direction of their affairs. What this monk wanted in learning, he made up in zeal. With an enlargement of mind above the obscurity of his station, and with a fortitude which no dangers could daunt, nor any labours exhaust, he undertook the task of restoring the credit, and increasing the numbers of his sect; and his success in the enterprise was astonishing. Cloathed in a coarse garment, he travelled on foot through the east, re-uniting the scattered remnants of the Eutychians, and establishing every where presbyters and bishops. By the power of his rude but commanding eloquence, and by his unwearied activity and diligence, he produced such a change in the affairs of the sect, that their numerous churches could not all be comprehended under the sole jurisdiction of the patriarch of Antioch, and he found it necessary to appoint him an assistant, whose residence was fixed at Tagitis on the borders of Armenia. In fine, when the bishop of Edessa died, in the year 588, he had the satisfaction of leaving his sect in a most flourishing state in Syria, Mesopotamia, Armenia, Egypt, Nubia, Abyssinia, and other countries; and his name became so famous, that, from him, as their second founder, they were called Jacobites; an appellation, by which their descendants are still known in Abyssinia, Egypt, and Armenia. *Asseman. Bibl. Orient.* tom. ii. c. 8. *Mosheim's Eccles. Hist.* cant. vi. *Nouv. Dict. Hist.* art. ZANZALE.—E.

BARANZANO, REDEMPTUS, a Barnabite friar, born in 1590 at Saravalle, a town of Verceil in Piedmont, distinguished himself, early in the seventeenth century, among those who ventured to forsake the Aristotelian method of philosophising. A letter written to him upon this subject, in June 1622, by lord Bacon, from which may be learned the coincidence of Baranzano's ideas with those of that illustrious philosopher, is preserved in the third volume of "Niceron's Memoirs." After hav-

ing taught mathematics and philosophy at Anneci, he went to Paris, where he formed an intimate friendship with La Motte-le-Vayer, who speaks of him as one of the first wits of his age. (*Discours de l'Immortalité de l'Âme; Œuvr.* 12mo. tom. iv. p. 172.) He died at Montargis in 1622. His works are, "Uranoscopia," or the Universal Doctrine of the Heavens, printed in folio in 1617; "Campus Philosophicus," the first part of his Summary of Philosophy, as taught at Anneci, printed in 8vo. at Lyon, 1617; and "De Novis Opinionibus Physicis," 8vo. 1619. *Bayle. Mæteri.*—E.

BARATHIER, BARTHELEMY, an Italian lawyer of the fifteenth century, a native of Placentia, taught the Roman feudal law at Pavia and Ferrara. He reduced this law to a new arrangement, which became a text book in the schools. The work was printed at Paris in 1611, under the title, "De Feudis Liber Singularis," and 1695, by Schiller, under its true title, "Libellus Feudorum Reformatus." *Janson in Præhud. Feudorum. Mæteri.*—E.

BARATIER, JOHN PHILIP, a learned German of rare talents and erudition, was born in 1721 at Schwobach, near Nuremberg. In his childhood he was a prodigy of learning. At five years old he is said to have understood Greek, Latin, German, and French: his knowledge, of the two former languages at least, cannot be conceived to have been very perfect. His father, who was minister of the French church at Schwobach, and had been his instructor, next taught him Hebrew, and he was able, after a year, to read the historical books of the bible. At nine years of age, he was able not only to translate the Hebrew text into Latin or French, but to retranslate these versions into Hebrew. At the same age, he could repeat by heart the Hebrew psalter without having committed it to memory by any other means than frequently reading it with his father. Before he had completed his tenth year, he drew up a Hebrew lexicon of uncommon and difficult words, annexing curious critical remarks. In 1731, Baratier was matriculated in the university of Altdorf. The same year he wrote in French "A Letter to M. Le Maître, Minister of the French Church at Schwobach, on a new Edition of the Bible, Hebrew, Chaldaic, and Rabbinical;" the letter, dated August 26, 1731, is preserved in the twenty-sixth volume of the "Bibliothèque Germanique." The margrave of Ansbach, in 1734, appointed him a pension of five hundred rix-dollars, and allowed him the free use of books in the library at Ansbach. The fruits of his industry

soon appeared in a translation from the Hebrew, with historical and critical notes and dissertations, of "The Rabbi Benjamin's Travels in Europe, Asia, and Africa, containing an Account of the State of the Jews in the twelfth Century." This work was published, in two volumes 8vo. at Amsterdam, in 1734, the author's thirteenth year. The whole is said to have been finished in four months.

This wonderful youth, in the midst of his philological pursuits, had found leisure for the study of mathematics and astronomy: and such were his attainments in these sciences, that he devised a method of discovering the longitude at sea, which he laid before the royal academy of sciences at Berlin, in a long letter, dated January 21, 1735, the day in which he completed his fourteenth year. Baratier, finding that his letter was well received, resolved to support his project in person, and, in March, set out for Berlin. On his way thither he passed with his father through Hall, where the chancellor of the university, Ludewig, offered to confer upon him the honorary degree of master of arts. Flattered by this proposal, Baratier, on the spot, and in the presence of many professors, drew up *fourteen* theses, in philology, ecclesiastical history, and philosophy, which he caused to be printed that night, and the next day supported them for three hours with great applause; upon which he was received master of arts in philosophy. He arrived a few days afterwards in Berlin. On the 24th of March, the mathematical class being assembled, with all the heads of the university, and many members of other classes, Baratier was called in. M. de Vignoles, the rector, suggested to him some difficulties attending his project, to which he replied with great readiness in French. After this, he proposed, in Latin, the plan of an astronomical instrument, which he proposed to execute. M. Jablonski, the president, reported that he had examined Baratier, in the king's presence, and had found him well acquainted with rabbinical learning, the oriental languages, and ecclesiastical history. Baratier was then, with the usual forms, admitted a member of the society.

Returning to Hall with his father, on whom the king of Prussia at this time bestowed the charge of the French church in that city, Baratier turned his attention to theology, and wrote an answer to Crellius, who, under the signature of Artemonius, had given a Socinian interpretation to the introduction to the gospel of John. The work, which was written in Latin, and entitled "Anti-Artemonius," was

published in 8vo. at Nuremberg, in 1735. It was accompanied with a "Dissertation on the three Dialogues, commonly attributed to Theodoret," intended to invalidate their authenticity. This piece Baratier afterwards, in 1737, defended against the strictures of the journalists of Trevoux, in another dissertation on the subject, printed in the forty-eighth volume of the "Bibliothèque Germanique." In the fortieth volume of the same Journal will be found another dissertation of Baratier, in the form of a letter, "On two Works attributed to St. Athanasius." The king of Prussia, to try the extent of this youth's knowledge, asked him whether he understood the public law: Baratier was obliged to confess that he did not. "Then," said the king, "go and study it before you call yourself a learned man." The young man's literary ambition was insatiable: renouncing for a time all other studies, he applied himself to this with such diligence, that after fifteen months he was able to support a thesis in the public law with great credit. Hard study, and the uninterrupted exertion of faculties, vigorous and active in a degree almost preternatural, speedily destroyed a constitution naturally feeble and delicate. After languishing in a decline for several months, this wonderful young man died in 1740, aged only nineteen years, eight months, and seven days. Notwithstanding his wonderful attainments, it is said that before he was ten years old, it was his custom to lie in bed twelve hours, and ten hours from that time to his death. It is difficult to conceive the possibility of crowding so much learning into so small a space: yet the truth of the leading facts concerning this extraordinary youth does not rest upon individual testimony, but upon public records. Such singular instances of intellectual precocity are rather to be gazed at with astonishment as "*lusus naturæ*," than contemplated with delight as models of perfection. To be encouraged by such rare examples, to hasten prematurely the growth of promising genius, would be injudicious. The poplar, which soon becomes a lofty tree, will soon decay; the strong and sturdy oak, whose majestic trunk stands unimpaired through centuries, requires a century to bring it to maturity. *Formey's Life of Baratier. Bibl. Germ. tom. xvii. xix. Moreri. Nouv. Dict. Hist.—E.*

BARBADINO, a learned Portuguese of the present century, who, desirous of promoting the progress of science, so much neglected in his native country, published "*Verdadero Methodo de Estudiar para ser util à la Republica y a la Iglesia*;" Valencia (Paris), 1746. The



Adria te genuit; Patriarcham Aquileia notavit
Musa tibi nomen, Roma dedit tumulum.

picture which he drew in the above work of the wretched state of literature in Portugal, excited against him many enemies and antagonists, among whom was the Jesuit Joseph Fran. de Illa, who attacked him with great violence in his "History of Brother Gerundio." He was, however, defended by don Joseph Maymo, in "Difese del Barbadino," 1758, 4. who published also a Spanish translation of all the writings which had appeared, till the year 1750, for and against Barbadino. *Adelung's Cont. of Löcher's Gelchrt. Lex.*—J.

BARBARO, FRANCIS, a noble and learned Venetian, born in the year 1398, was equally distinguished by his love of literature, and his talents for public affairs. He was a pupil of the learned Grecian Chrysoloras, under whom he acquired a profound knowledge both of the Greek and Latin languages. Of his Greek learning, his translations of Plutarch's Lives, of Aristides, and Cato, afford a good specimen. He wrote, in Latin, an elegant moral work, entitled "De Re Uxoriam," which was first published with the author's name, in 4to. at Paris, in 1515. This work, which gives much good advice on the choice of a wife, and treats judiciously on the duties of wives and mothers, has passed through many editions. He was also the author of some orations and letters which discover good taste and an amiable temper. The public offices which he occupied were numerous, and in all he displayed eminent virtues. He was, successively, governor of several cities in the Venetian territory. In Brescia, his courage and discretion enabled him to extinguish the flames of civil discord, and to defend the city against the Milanese forces, under the great commander Piccinino. During this siege, he had to contend with enemies both within and without the walls. He prevailed upon the two violent factions into which the city was divided to unite, and act in concert for the public good: and, after a siege of three years, during which the people had suffered much by famine and disease, he obliged the enemy to retire. (Vianoli's History of Venice, tom. i. book 18, 20.) Francis Barbaro died, regretted by his countrymen, in 1454, aged fifty-six years. His Letters were collected and printed at Brescia, in 1743. *Bayle. Moreri. Tiraboschi.*—E.

BARBARO, ERMOLAO, the elder, nephew of the preceding, was an early and diligent student of the Greek language, and at twelve years old translated many of Esop's fables into Latin. Pope Eugenius, his fellow-citizen, appointed him apostolic proto-notary, and, at

thirty years of age, advanced him to the episcopal see of Trevigi, from which, ten years afterwards, he was translated to that of Verona. He died at Verona in 1470, sixty years of age. He left translations of Greek authors. *Tiraboschi.*—E.

BARBARO, ERMOLAO, the younger, grandson of Francis Barbaro, was born in 1454. In his childhood he was instructed by his uncle the bishop of Verona, and was afterwards sent to Rome, and put under the tuition of Pomponio Leto. At fourteen he had given such proofs of genius, that he received from the hand of the emperor Frederic the poetic crown. At sixteen he undertook the translation of Themistius, which he published seven years afterwards. In the school of Padua he graduated in jurisprudence and philosophy. Returning to Venice, he entered upon public life, and so diligently occupied himself in the service of the state, as almost entirely to neglect his favourite studies. He resumed, them, however, after an interval of twelve years, with fresh ardour. The study of the Greek language was his particular delight; and to diffuse this branch of learning, he read lectures without gratuity, in his own house, upon Demosthenes, Theocritus, and Aristotle. On these occasions, his doors were open to all who chose to attend, and his lectures were so much frequented, that few Greek masters could boast of more scholars. His acquaintance was universally sought by men of letters, and the grandson had scarcely less authority in the republic of letters, than the grandfather in the state. At thirty-two years of age, he was sent ambassador to the emperor Frederic, who, in addition to the honour he had conferred upon him eighteen years before, now granted him that of knighthood. Deputed afterwards on an embassy from the state to pope Innocent VIII. that pontif created him patriarch of Aquileia. The laws of Venice forbid its ministers to receive any dignity, temporal or spiritual, from any foreign prince, without the consent of the republic. Ermolao overlooked or forgot this prohibition, and accepted the patriarchate without soliciting permission from the state. The Venetians resented this neglect, and pronounced upon him a sentence of perpetual exile. (Bembi Hist. Venet. lib. i. p. 18.) In order to prevent the execution of this sentence, he was desirous to relinquish the patriarchate, but the pope refused to accept the resignation. From this time, Ermolao resided at Rome. The plague came into the city: the patriarch withdrew into the country: but that fatal destroyer pursued him, and hurried him

into the tomb: this happened in the year 1493.

Having lived forty years, Hermolaus (as he is usually named) left at his death a considerable number of works. Besides the translation of Theophrastus, already mentioned, he published versions of Dioscorides, and of the rhetoric of Aristotle; an abridgment of the moral and physical doctrine of that philosopher; two large works upon Pliny; one entitled “*Constitutiones Plinianæ*,” the other “*Constitutiones Secundæ*,” “*Corrections of Pomponius Mela*,” and an “*Explanation of the more difficult Words in Pliny*.” He boasted that he had corrected five thousand errors which had crept into the text of Pliny, and three hundred in that of Mela. He made equally free with other authors, and he has been accused of dealing too freely in conjectures. If there be some ground for the charge, great praise is, notwithstanding, due to the industry and ingenuity which he employed in these labours. Hermolaus was treated with great respect by the illustrious Lorenzo de’ Medici, who, upon his visit to Florence, on an embassy from the republic of Venice, not only entertained him with great magnificence, but offered him the use of his villa and library for the prosecution of his studies. Hermolaus is certainly entitled to rank in the first class of learned men, at a period when classical learning was the first, and almost the sole object of attention. Nor is it any depreciation of his merit as a scholar, whatever it may be of his character as a philosopher, if the whimsical story be true, that, being exceedingly perplexed concerning the meaning of Aristotle’s *Εὐτελέχεια*—a term which has perhaps never been understood—he endeavoured, or pretended, to consult the devil upon the subject. *Gesner, Bibl. Bayle. Tiraboschi.—E.*

BARBAROSSA, ARUCH, the son of a renegade of Lemnos, or of Sicily, whom some make a pirate, others a potter, was brought up to the trade of piracy, which he exercised with such success on the coast of Barbary against the Christians, that in a few years he was at the head of twelve large galleys, manned by a formidable force of Turks. He engaged in various enterprises on this coast against the Christians and mountaineers, and rendered his name so famous, that Selim Entemi, prince of the country about Algiers, called in his assistance against the Spaniards. Being admitted into Algiers with his men, he caused Selim to be strangled in a bath, and himself to be solemnly proclaimed king. Here he reigned with the greatest tyranny; and a conspiracy being formed against him by the Arabs to revenge the

death of their prince and their own wrongs, on its detection he so severely chastised his new subjects, that they never again dared to make an attempt against him. The country tribes, dreading his power, afterwards made an union with the king of Tunis, who marched with a numerous army into the territory of Algiers. Barbarossa met him with a small body of Turks and Moors, totally defeated him, and pursuing him to the very gates of Tunis, obliged him to take refuge in the mountains. The conqueror then laid siege to Tunis, took it, and caused himself to be acknowledged sovereign. He next marched towards Tremecen, defeated its prince, and was admitted by the people into the capital, after they had themselves beheaded their fugitive king. But his tyranny soon made them repent, and they attempted to expel him, but without success. The next heir to the kingdom of Tremecen then applied for aid to the marquis of Gomares, governor of Oran for Charles V. The marquis, by order of his master, marched with a powerful army towards Tremecen. Barbarossa came out with his Turkish infantry and Moorish horse, with an intention to break through the enemy, and in the mean time the inhabitants shut their gates to prevent his return. Barbarossa in this distress retired to the citadel, where he defended himself for some time. At length, his provisions failing, he issued forth by a subterraneous passage, and attempted to make his escape. He was discovered, and in order to check the pursuit, he scattered his treasures upon the road. But this stratagem proved ineffectual to stop the Spaniards, who overtook him on the banks of the Huexda, eight leagues from Tremecen. Here Barbarossa, fighting like a lion in the toils, together with all his Turks, was cut to pieces, in the forty-fourth year of his age, 1518. *Univers. Hist.—A.*

BARBAROSSA, HAYRADIN, the younger brother of the preceding, who had accompanied him to Barbary, and was left to secure Algiers, on the death of Aruch was proclaimed king of that place. After having held the government two years, he found such an odium excited against him and his officers, from their tyranny and oppression, that he made application to Selim, emperor of the Turks, with an offer of recognising his superiority, and becoming tributary to him, provided a force were sent him sufficient to maintain his authority. Selim readily agreed with this proposal, invested Hayradin with the dignity of viceroy or basha over the kingdom of Algiers, and sent him a reinforcement of two thousand janissaries. A num-





ARIADENO BARBAROSSA

ber of other Turks likewise resorted to Algiers for the exercise of piracy; so that he soon found himself in a condition to secure his dominion against his domestic and neighbouring enemies, and to undertake expeditions against the Christian powers. His first exploit was to drive the Spaniards from a fort they possessed in an island opposite Algiers. This, after a furious cannonade of a fortnight, he effected. He then built a mole for the improvement of the harbour, and strengthened it with fortifications, so as to render Algiers a very strong and commodious port; and he may be considered as the founder of the dangerous power that seat of piracy has ever since possessed. Such was his reputation for naval and military talents, that the Turkish emperor Soliman II. appointed him in 1533 captain basha, or chief commander of his fleet. In this situation he distinguished himself beyond most of the admirals of his time. He ravaged the coast of Italy, surprised Fundi, and was near taking the celebrated beauty Julia Gonzaga. Next, sailing to the coast of Africa, he made himself master of Biserta and Tunis; but his whole fleet at this place was destroyed, and the city stormed, by Charles V. in 1536. Escaping to Algiers, he repaired to Constantinople, where he was received again to favour, and sent with a fleet to ravage Calabria. He then persuaded Soliman to make war upon the Venetians; and he committed great devastations in the isle of Corfu, which, however, in the end resisted the Turkish arms. Afterwards he made an expedition to the coast of Arabia Felix, where, in conjunction with the general Soliman basha, he reduced all Yeman under the Turkish dominion. War again breaking out between the Turks and Venetians, Barbarossa took many islands in the Archipelago. On the surrender of one of these by some traitors, who had massacred their brave commander, he showed his abhorrence of their villany by punishing them with death. He crossed over to Candia in 1538, and attacked Canea, but without success. Thence he retired to the Ambracian gulf, where he was overtaken by the Christian fleet under the famous Andrew Doria. By his skillful manœuvres he not only avoided the danger, but in a partial engagement gained some advantages, and caused Doria to make a hasty retreat to Corfu. In 1539 he recovered Castel Nuovo, which had been taken by the confederates. Soon after, the Venetians, wearied with the expenses of the war, purchased peace of Soliman.

In 1543, Francis I. having made a league with Soliman, Barbarossa left Constantinople with a powerful fleet, with the French embas-

sador on board; and proceeding to the Faro of Messina, took Reggio, and sacked the coast of Italy. He then, in conjunction with the French, besieged and took Nice; but the citadel was succoured by the marquis d'I Vasto. Doria approaching with his fleet, Barbarossa avoided him; and indeed these two great commanders do not seem at any time to have been very desirous of fairly trying each other's strength. Barbarossa remained in those seas during the winter, refitted at Toulon, and next spring, after ravaging the coasts and islands of Italy, returned with many prisoners to Constantinople. At the isle of Elba he demanded the restoration of the son of his old friend Sennan the Jew, detained there as a prisoner, and obtained it by force; but the unexpected sight of the youth had such an effect upon the father, that he died in his embraces.

From this time Barbarossa seems to have remained at home, superintending the naval affairs of the grand signior, and to have committed more active services to Dragut, and the younger commanders. He indulged himself in the voluptuous life to which he had been accustomed, amid a number of fair captives, and died at the age of eighty, in 1547, leaving his son Hassan in possession of the viceroyalty of Algiers, and heir to all his property. With the ferocity of a Turk and a corsair, Barbarossa possessed some generous sentiments, and obtained a character for honour and fidelity to his engagements. *Paruta, Hist. Venez. Univers. Hist.—A.*

BARBERINO, FRANCIS DA, one of the early Italian poets, was born in 1264 at Barberino, a castle of Valdessa, and was brought up to the profession of civil and canon law, which he studied at Padua and Bologna. He appears to have acted as a notary in the latter city in 1294, whence he removed to Florence. Here he served two bishops in his legal capacity, and made various journeys to the papal court at Avignon. Clement V. honoured him with the degree of doctor of laws; and he was present at the general council of Vienne in 1311. His professional pursuits, however, did not deprive him of leisure to cultivate poetry, of which he gave proof by a work, entitled "*Documenti d'Amore*." This is not, as might be supposed, an amorous performance, but a treatise of moral philosophy, divided into twelve parts, each of which treats of some virtue or its rewards. His style does not excel in ease or elegance, and savours too much of the provençal poetry; yet the author is reckoned among the good writers and founders of the language. It was first

printed at Rome in 1640, adorned with fine figures. Barberino wrote another work in verse, on the manners of women, of which a MS. is preserved in the Vatican. He died of the plague at Florence, in 1348, aged eighty-four. *Tiraboschi*.—A.

BARBEYRAC, CHARLES, a very eminent physician in France during the seventeenth century, was the son of a gentleman of Cereste, in Provence. He studied physic at Aix and Montpellier, and in the last university was admitted to his doctor's degree in 1649. He settled at Montpellier; and on a vacancy in the medical professorship in 1658, though incapable of holding the office as being a protestant, he became a candidate, in order to display his knowledge, and acquired great credit in the disputations. His practice and reputation soon arose to an extraordinary height, and he was consulted in difficult cases from various parts of the kingdom, and from foreign countries. Mademoiselle d'Orleans would gladly have engaged him as her physician, but he preferred his liberty to the shackles of a court. He was accompanied in his medical visits at Montpellier by a number of the students in the university there, to whom he gave the most valuable clinical instructions. His practice was novel from its simplicity and energy, his success was astonishing, and he introduced many important reforms in medicine in that country. He was in a high degree charitable and disinterested, and visited equally the poor and the rich. The celebrated Locke, who was particularly acquainted with him at Montpellier, said that he never knew two men more similar in their manners and opinions than Barbeyrac, and his friend Sydenham. After an uninterrupted course of practice for fifty years, he died of a fever in 1699, in his seventieth year, leaving a son of his own profession, and two daughters. So great and fatiguing was his employment, that he had no time to enrich the art with his mature observations; and the only works he published were, "*Traité nouveau de Médecine, contenant les Maladies de la Poitrine des Femmes, et quelques autres Maladies selon les nouvelles Opinions*," 12mo. 1654; and "*Questiones medicæ duodecim*," 4to. 1658. A work, entitled "*Medicamentorum Constitutio*," &c. published in 1751, is attributed to him upon uncertain authority, according to the editor, M. Farjon. *Moriri*. Haller, *Bibl. Med. Pract.*—A.

BARBEYRAC, JOHN, nephew of the preceding, was born in 1674 at Beziers, whence, with his father, he withdrew to Lausanne in 1686. He was originally designed for the pro-

fession of theology; but his inclination led him to the study of jurisprudence, particularly that branch of it which relates to the law of nature and nations, in which he became very eminent. He first taught the belles lettres in the French college at Berlin; whence he was invited, in 1710, to occupy the new professorship of law and history, founded at Lausanne by the magistrates of Berne. At this university he remained seven years, during which he was twice rector. In 1717 his reputation caused him to be appointed to the chair of public and private law at Groningen, which he long filled with general applause. He displayed his industry and erudition by various works of great labour and value. He gave a translation in French of Puffendorf's "*Law of Nature and Nations*," and his treatise "*On the Duties of a Man and a Citizen*;" and on "*Grotius on the Rights of War and Peace*." These he enriched with learned prefaces and notes, which greatly added to the value of the originals. He likewise translated two discourses of Noodt, "*On the Power of the Sovereign*;" and "*On Liberty of Conscience*;" a treatise of Bynkershoek's "*On the civil and criminal Powers of Embassadors*;" some of Tillotson's "*Sermons*;" and Cumberland's Latin Treatise "*On Natural Laws*." This last was one of his latest publications, and his notes on it are peculiarly valuable. Barbeyrac was also the author of several original works. Of these, none was so much talked of as his "*Treatise on the Morality of the Fathers*," 4to. 1728; a work meant as a reply to Dom. Ceillier, the Benedictine's, "*Apology for the Fathers*," written ten years before, in consequence of Barbeyrac's free strictures on them in his preface to the translation of Puffendorf. The great liberty of his criticism on the eloquence, logic, and moral maxims of these venerable writers, gave much offence to those who were accustomed to bow to the authority of great names and high pretensions, and subjected the author to the suspicion of infidelity—a suspicion which he appears no more to have merited, than so many other undoubtedly pious and sincere champions of reason and free inquiry. Other original works of Barbeyrac are, "*A Treatise on Gaming*," two volumes, 8vo. 1709; "*A Defence of the Rights of the Dutch East-India Company against the Pretensions of the People of the Austrian Netherlands*," 1725; and "*The History of ancient Treaties dispersed in Greek and Latin Authors to the Time of Charlemagne*," folio, two parts, 1739. He also inserted literary and critical remarks on various topics, in different journals; and published

some academical discourses. This very learned and industrious writer, who also bore the character of a man of worth, died about 1747. *Moreri. Nouv. Dict. Hist.—A.*

BARBIER D'AUCOUR, JOHN, a counsellor, and man of letters, was born, in 1641, of mean parentage, at Langres, and received his academical education at Dijon. Coming to Paris, he entered at the bar, and was admitted a counsellor of the parliament of Paris. He distinguished himself by the excellence of his *factums*, or written pleas; but having stopt short, through want of memory, or presence of mind, at his first public pleading, he renounced the practice of his profession. The minister Colbert, apprised of his merit, made him in 1677 preceptor to his eldest son; and in 1683 he was elected into the French academy. Colbert gave him some lucrative employments; but the death of that minister left him destitute of a patron, and very little advanced in his fortune. He therefore returned to the bar, and acquired a high reputation from his gratuitous defence of le Brun, the domestic of a lady of Paris, falsely accused of murdering his mistress. He did not, however, live to enjoy the fruits of his fame, being carried off by an inflammation of his lungs in 1694. Such were his circumstances, that when a deputation of his brethren of the academy, paying him a visit in his last illness, expressed their concern at finding him so ill lodged, "It is my consolation (said Barbier), and a very great one, that I leave no heir to my wretchedness." Barbier was early embroiled with the Jesuits, the occasion of which is said to have been the nickname which they fixed upon him of counsellor *Sacrus*, in consequence of his having inadvertently used that word instead of *sacer*, in a reply he made to one of them. Resentment led him to single out the society and its writers as the objects of his attacks; and he gained great credit as an ingenious critic by his "Sentimens de Cleanthe sur les Entretiens d'Ariste et d'Eugene, par le Pere Boulours, Jesuite," 12mo. two vols. 1671, 72. This has often been quoted as a model of refined criticism, equally just and witty; and Boulours could not support himself against it. A number of other pieces written by Barbier against the Jesuits consist of little more than coarse railery, and did him no honour. He wrote two satires in verse against Racine, but he did not succeed in this mode of composition. Besides his *factums* for le Brun, which are greatly esteemed, he published some others. *Moreri. Nouv. Dict. Hist.—A.*

BARBIER, MARIANNE, a native of Or-

leans, ranks among the dramatic writers of France. She wrote some tragedies, and a comedy in verse, which were represented at Paris, and printed. They are regular, and the subjects well chosen; but the characters (especially of the men) are without force, and the style is diffuse and prosaic. Mademoiselle Barbier was intimate with the abbé Pellegrini, who bestowed correction, if nothing more, on her works. She died in an advanced age at Paris, about the year 1745. *Moreri. Nouv. Dict. Hist.—A.*

BARBOSA, ARIAS, or AYRIS, a native of Aveiro, in Portugal, distinguished himself as one of the restorers of classical literature in his native country and Spain. After an university education at Salamanca, where he found little cause to be satisfied with the state of literature, he went to Italy, and studied at Florence under Angelo Poliziano. Here he made great progress in Greek, which then began to be cultivated with ardour; and returning to Spain in 1494, he taught at Salamanca for twenty years, along with Antony de Lebrixa, who, with Andrew de Resenda, was also one of the principal promoters of sound learning in Spain. Barbosa chiefly attended to the improvement of the poetical taste, and he published a small volume of Latin poems, which were commended for the harmonious structure of the verse. He was afterwards invited to the court of Portugal, to undertake the office of preceptor to the two princes Alphonso and Henry. He exercised this employment seven years, and then retired to a domestic life, in which he died at an advanced age in 1540. Barbosa published several works besides the poems above-mentioned, as "Commentaries on the Poem of Arator," "Quodlibetice Questiones," "De Prosodia," &c. now forgotten, but valuable at their time, as facilitating the progress of literature. *Bailler. Moreri.—A.*

BARBOSA, PETER, a celebrated lawyer, was born at Viana, in Portugal, and rose by his merit to be first professor in the university of Coimbra. Don Sebastian made him a counsellor in the sovereign court of Lisbon, and Philip II. of Spain, when he became master at Portugal, created him one of the four counsellors of the council of state, and afterwards chancellor of the kingdom. These great employments did not prevent him from continuing his professional studies; and in 1595 he published an ample commentary on the articles in the "Digests" on the recovery of dowry after the dissolution of marriage. He died a declining father, and left some MS. works to the care of a nephew, who, in 1613, published his con-

mentaries on the "Digests," art. "On Judgements," which were so well received, as to be reprinted at Frankfort in 1715. Other posthumous treatises of his were published at Lyons in 1662. *Moreri*.—A.

BARBOSA, EMANUEL, an eminent Portuguese lawyer, born at Guimaraes, was king's counsellor for the province of Alentejo. In 1618 he published a treatise relative to contracts, last wills, and crimes, according to the Portuguese and Spanish law. In 1638 he published a work, "De Potestate Episcopi;" and in that year he died, aged near ninety. *Moreri*.—A.

BARBOSA, AUGUSTIN, son of the former, studied civil and canon law under his father, and afterwards at Rome, where he passed the days in libraries, and the nights in composing. A story is told of him, that having one day sent his servant to buy some salt-fish, it was brought back in a sheet of manuscript relative to the canon law;—that Barbosa instantly went and

rescued from a similar use the rest of the volume, which was nearly complete, and formed the work "De Officio Episcopi," which he corrected and published in his own name. A similar prejudice against him caused the earlier of several other treatises of canon law which he published, to be attributed to his father, on the ground of their being much more solid than his later ones. He seems, however, to have undoubtedly been a very studious man, and on his return to Spain in 1632 he passed nearly the same life at Madrid that he had done at Rome. He occupied himself in the determination of ecclesiastical causes, his skill in which occasioned his promotion in 1648 to the bishopric of Ugento, in the territory of Otranto. He was consecrated at Rome the next year, and then removed to Ugento with the intention of devoting himself to the duties of his office; but he died here within a few months. *Moreri*.—A.

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